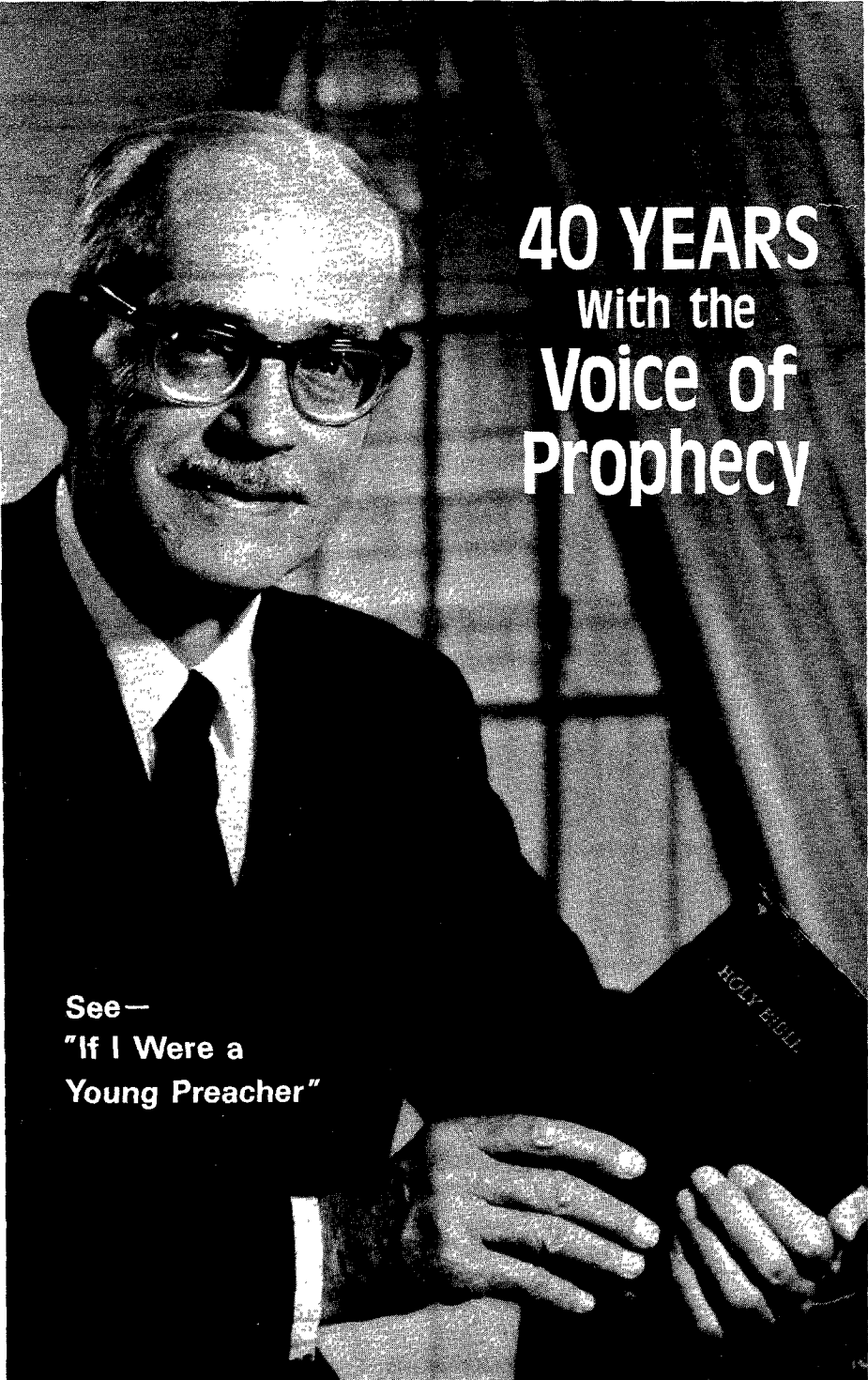


OCTOBER '70



40 YEARS
With the
**Voice of
Prophecy**

See—
"If I Were a
Young Preacher"

THE MINISTRY

the voice of the
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THE MINISTRY

VOL. XLIII NO. 10

THE VOICE OF THE ADVENTIST MINISTRY

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OCTOBER 1970

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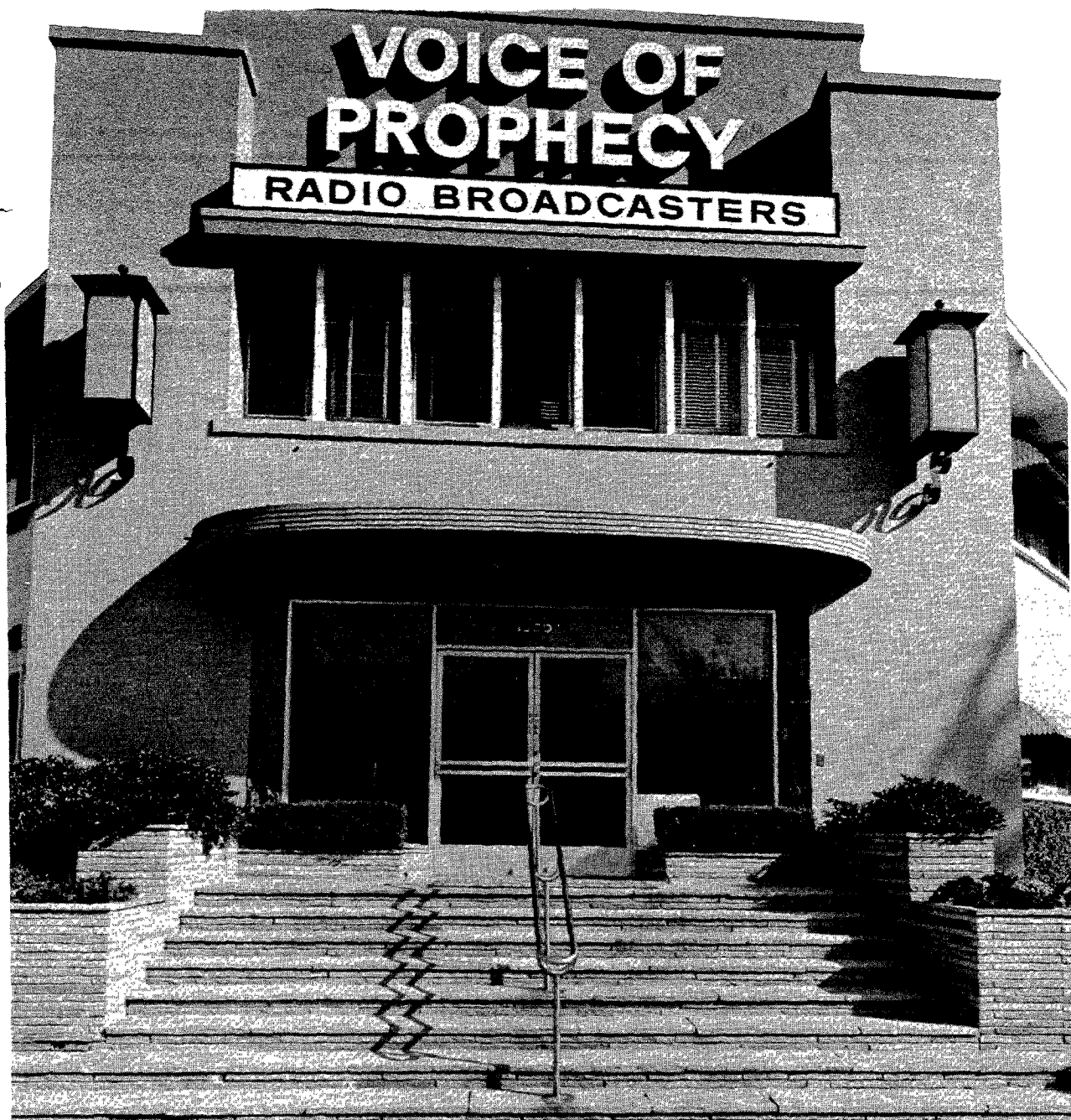
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H.M.S. Richards

Committed Evangelistic Preacher

IT IS most fitting that this issue of THE MINISTRY be dedicated to H. M. S. Richards, dean of Seventh-day Adventist ministers, and for forty years a pioneer and peer among religious radio broadcasters.

Dr. Richards' life has been totally committed to evangelism—the preaching of the good news of the gospel. His preaching ancestry reaches back through several generations.

One of his early progenitors was a lay preacher and traveling companion to John Wesley. His grandfather, William Jenkins Richards, was converted in evangelistic meetings conducted by General William Booth and became a lay preacher in Redruth, Cornwall, England. He served also as a Methodist Episcopal circuit preacher in America. His son, Halbert M. J. Richards (father of H. M. S. Richards), traveled extensively in gospel evangelism throughout Iowa, Colorado, New Mexico, Texas, Oklahoma, Pennsylvania, Arkansas, California, and other States.

In the late summer of 1894, H. M. J. Richards left his gospel tent in the Midwest, flagged a freight train bound for Davis City, Iowa. An understanding brakeman and engineer relaxed railroad regulations to permit the excited young preacher to rush home to see his firstborn and his wife. At home he found a son named Harold Marshall Sylvester Richards. His father said, "We'll have prayer and I'll put my hands on his head and he shall be the Lord's baby boy."

At age two, H. M. S. nearly died from eating green apples. The doctor gave little hope of his recovery. Mother Richards prayed for healing, promising to dedicate him to the service of God if he lived. The prayer was answered, and from that time on Richards was taught that he belonged to God. This influenced his later decision when he wanted to be a lawyer, but knew he belonged to the Lord.

Preacher at Four

Richards preached his first sermon at the age of four—about the New Jerusalem, which would abound with fruit. This won for him all the delicious-looking oranges in the bowl over which he was preaching.

After that he preached often, mostly to a circle of empty chairs and his younger brother Kenneth. At the age of ten, H. M. S. and his brother played one day with gunpowder, which was used by their father for blasting stumps and clearing land. A gun, misfiring, blew powder into his face. Grains of powder were embedded in his eyes, and for weeks after H. M. S. could see nothing but a little light. After the wounds were healed, a noticeable weakness and nearsightedness were apparent, necessitating the wearing of thick glasses from that time until the present.

H. M. S. recalls the lay elder of the Loveland, Colorado, Adventist church, an old rancher, as a great influence in his life: "I can see him now. He wouldn't think of going up there into the pulpit. That was too holy a place for him. Only the minister or conference president, when they came through, could go up there. No, sir, he stood down on the floor with Bible in hand. I remember his standing there with that big Bible, the tears running down his cheeks. I tell you, he did more for us boys than all the preachers in the country, because we knew he was a man of God. He was an old cowpuncher and talked just like one. He's the man who kept us in the straight and narrow."

Harold was very active in his local church as a boy, finally becoming a deacon, then elder of the church. He assisted his father in tent meetings during high school years. During the summer of 1912 at Fort Lupton, Colorado, his dad found an excuse to be gone on Saturday afternoon, telling Harold he would have to preach. Delighted yet fearful, he asked what subject he should take. His father said, "Well, you had better take angels."

Harold became even more anxious. "Is there enough in the Bible to preach on this subject?" he wanted to know.

"You look and see if there isn't," his dad said.

He found plenty; and a few days later, an old woman came to the tent and said, "Oh, you don't know what that sermon meant to me! I live over beyond the tracks all alone and have just a few chickens. I was afraid someone would kill me there. When you preached on the subject of angels, I thought, Surely the angels are guarding me. And I want you to know I do not have any more fear."

The testimony greatly encouraged Richards. Recalling the incident, he says, "I don't know her name, but I hope the good Lord will reward her someday because she never knew what she meant to me. I was about to believe that I was a failure as a preacher."

With his close friend Kenneth Gant, Richards won his first convert. During an Ingathering campaign the boys found a woman seriously ill with tuberculosis. She was willing for them to study with her, so every Thursday night they walked three and one-half miles along the railroad tracks to conduct the study. They always



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stopped at the mailbox to pray before going into her home. Not knowing anything about giving Bible studies, one would talk for five minutes and run out of something to say, then the other would talk until he was speechless. When asked questions they could not answer, they would say, "We don't know. We'll try to tell you next week."

This went on for nearly three years. Not knowing how to bring the woman to a decision, they watched in amazement as she decided to accept on her own. "She pushed us aside and walked right past us into the church," he says. A few months later she died.

In the summer of 1914, the two young preachers felt they were ready to become great tent evangelists! The conference president loaned them a leaky tent, with which they carried on. The size of the congregation, nineteen to begin with, and the spirit of the young preachers shrank from night to night. Back at Campion Academy in the fall, Richards and Gant decided to keep very quiet about their summer's "preaching mission," which resulted in much experience but little fruit.

Harold Marshall Sylvester Richards was

the one-member, first graduating class of Campion Academy. The underclassmen and faculty insisted on giving their sole senior a memorable graduation—complete with all the trimmings. He sat through all the exercises alone.

Undecided whether to go to college or directly into the ministry after his graduation, Richards teamed up again with Kenneth Gant to hold meetings in Woodland Park, Colorado, a small town near Pike's Peak. An incident Richards has never forgotten stands out about the meetings there:

"We were awakened one morning by a general disturbance and learned that the villagers were dragging the lake for the body of a woman. Soon they found the body and laid it on the platform where Gant and I preached each night. This woman had been sitting before us every night. We had gone on Sunday to visit her. She had a lovely home, good husband, and beautiful children, and she seemed happy.

"There was a stranger visiting in the home when we called, and we thought it best not to talk about religion or to have prayer. We paid our respects and promised to return. That night she did not come to the meeting. Instead she went and jumped

into the lake back of our tabernacle. She left a note asking me to preach her funeral sermon.

"The visitor had been an old sweetheart. When she saw him, she lost hold of herself, left her husband and children, and drowned herself. Imagine how Gant and I felt. The woman we should have talked with and prayed with, and didn't! We did a lot of heart searching then, I tell you, and a lot of weeping before the Lord."

Entering Washington Missionary College, Richards preached twice each week in the winter, every night during the summer. He went to hear the great preachers of the day, including Billy Sunday. As World War I came, Richards was careful not to say in his sermons, "This is the last war." But he felt at the time that the hour in which he was preaching could be earth's last one. In two summers he raised up two churches.

The church leaders, convinced that this young evangelist, although still in college, had been called of God, ordained him to the gospel ministry. At this sacred service on September 21, 1918, he took as a motto for his future preaching, the text found in 1 Corinthians 2:1, 2: "And I, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified."

While in full-time evangelism in Montreal, Canada, Richards received a call from Union College to teach evangelism. W. W. Prescott of the college made a trip to Montreal to make sure he would accept the call. Prescott, a man of commanding

appearance and personality, urged Richards to accept the call as a mandate from God. In great anguish he struggled to make a decision. Remembering the struggle, he says, "The thing just bombarded me worse and worse. I couldn't do it. I didn't want to leave evangelism, and I couldn't get relief from anybody. My wife couldn't help me. I wrote my father, and he wrote back, 'Son, you'll have to decide. I'll pray for you.'"

"For three or four days I couldn't eat, couldn't sleep. It got worse and worse. Finally, up in the attic of the church there in Westmount, Montreal, I fought the thing out in prayer, and the decision was just as clear as it could be—I couldn't do it. God had something else for me."

40-Year Radio Career Begins

None would then have known that this "something else" would include forty years of radio preaching. In 1926, the young evangelist and his wife came to California to conduct crusades in Los Angeles, Long Beach, San Diego, Bakersfield, and Fresno. It was during the stay in Bakersfield and Fresno that his radio career began with an experimental broadcast.

Back in Los Angeles these were followed with early-morning devotional programs over KNX, and a year later with the "Tabernacle of the Air," from KMPC, which usually consisted of a remote broadcast from one of Richards' Crusade meetings. Later broadcasts were aired regularly on KGER, Long Beach.

In 1937, joined by the Lone Star Four, a

Each Thursday morning at eight o'clock staff members gather for the Worldwide Prayer Circle, to pray for thousands of listeners who have sent petitions.



STEVE JOST CO.

gospel quartet, Richards went on the air with a thirty-minute Sunday evening program on the seven California and two Arizona stations of the Don Lee System. The group would travel from town to town west of the Rockies appearing in their evangelistic crusades with their program originating live from the nearest Don Lee station.

The next major advance came in 1942. Fordyce Detamore, recently returned from Southeast Asia, joined the staff as associate director, bringing with him the novel concept of a Bible correspondence course. It was his lot also to open the Voice of Prophecy's first nationwide network broadcast over the Mutual System with the now-famous words, "Hello, America." Seven years later the station coverage was boosted to more than seven hundred stations when the way was opened to go on the American Broadcasting Company (ABC). About that time the first thrusts were made into the international short-wave market with programs on Radio Luxembourg and Radio Ceylon. More recent years have seen the introduction of the daily broadcasts, the Nite Owl approach, and last year the Voice of Prophecy Evangelistic Association.

Through these many years of fruitful ministry, Pastor Richards has relied firmly upon the mighty arm of his personal Saviour, and has sought to reflect His goodness as revealed through His life on earth.

The power of his own spiritual life has been the source of inspiration and encouragement to multiplied thousands. This may be due, at least in part, to an experience that came to him as a young man at the time of his grandfather Sylvester's death. He tells of the deep and lasting impression it made upon his soul:

"The night my grandfather Sylvester died I was alone with him. He was a very strong man, and in spite of everything I could do he got out of bed, went over to the sideboard, and got his Bible. 'Now, Harold,' he said, 'you're going to be a minister. I want to read something to you and leave this message with you.' Turning to the second chapter of I Corinthians, he read the entire chapter to me. He especially emphasized the last part, for spiritual things 'are spiritually discerned.'"

"Then he said, 'If you're going to be a minister, you've got to be a spiritual man. You can never understand the Bible unless you're spiritual. You can study it all your life but you'll not understand it. No man has the right to be a minister if he isn't spiritual.' He labored that point as he read those texts to me, and I never forgot them because of that. Then he died in my arms. His last words were, 'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!'"

O. M. B.

The Ministerial Club of the Voice of Prophecy

Each month the Voice of Prophecy mails all its regular and special publications to pastors and other church workers who are members of the Ministerial Club. Annual fee for the Ministerial Club is \$5.00. The following are included in club membership:

1. All books for the month.
2. The Voice of Prophecy *News* and enclosures.
3. Special publications, including the annual Voice of Prophecy Calendar.
4. Information and publications of the Voice of Prophecy Evangelistic Association.

Join the Ministerial Club today and start enjoying the many publications of the Voice of Prophecy. Address: The Ministerial Club, The Voice of Prophecy, Box 1511, Glendale, California 91209.

A FLEXIBLE WITNESS

HERBERT FORD

Director of Public Relations, VOP

PERHAPS the greatest tribute as a soldier of the cross that could be paid to H. M. S. Richards is today's multi-faceted complexion of the organization he founded forty years ago. Few men, young or old, possess the flexibility of mind that would allow the scope and diversity of operations embodied in the Voice of Prophecy of 1970.

From tried and true radio preaching that was as much in vogue in 1940 as it is in 1970, to the strictly contemporary sounds that characterize the Voice of Prophecy's outreach to teen-agers, Dr. Richards has given both counsel and caution, but always the green light to move ahead in faith. He reminds associates continually of a man who is constantly looking over the horizon at what may pop into view at any moment.

Such godly flexibility allows the Voice of Prophecy to be of continually greater service to the Seventh-day Adventist faith generally, and to church workers in particular. Consider this quick survey of what the Voice of Prophecy now offers to church workers:

In radio programming, the once-a-week broadcast draws many of the more than one thousand two hundred letters that come to broadcast headquarters every day. The educated sophisticate, along with the unschooled, testifies to the effectiveness of the once-a-week broadcast, which is heard on hundreds of North American radio stations.

To make these broadcasts effective locally, pastors can advertise through newspapers, through the distribution of logs



STEVE JOST CO.

that focus attention on the specific broadcast, and through community radio program surveys that call attention to the broadcast.

Increasingly, the Voice of Prophecy is being sponsored as a daily program. Such programming, when coupled with intensive local advertising and promotion, invariably results in significant increases in church membership.

Adding to the effectiveness of the once-a-week and daily broadcasts are two public-service-type programs which the active pastor will try to place on the air. These are A Time for Singing, a fifteen-minute program of sacred music, with a prayer and a Bible promise by Dr. Richards; and The Living Word, a five-minute program of comment about a Bible verse. Audition tapes for both of these programs are available to pastors who wish to contact program managers of radio stations.

The Voice of Prophecy's Bible correspondence schools offer to the pastor a wide variety of courses in English as well as several foreign languages. The Faith course,

long the basic Bible study series, is currently undergoing extensive rewriting and complete format change to meet the challenge of the 1970's.

A complete New Bible course, Focus on Living, is part of a total community evangelism program and is currently available to pastors who wish to follow an entire preplanned series of steps through initial community contact to reaping meetings.

Another addition to the Bible correspondence courses is The High Way, a colorfully decorated, contemporary-styled series of fifteen "Scenes" for teen young people. This course replaces the Bright Horizon Bible course and is part of the new Voice of Prophecy outreach for teens, The Way Out.

Aggressive pastors who lead their church members in Voice of Prophecy Bible course enrollment excursions into the community

with newly designed, colorful VOP enrollment cards, are among those who continue to testify to the effectiveness of Voice of Prophecy Bible correspondence courses as a channel toward conversion.

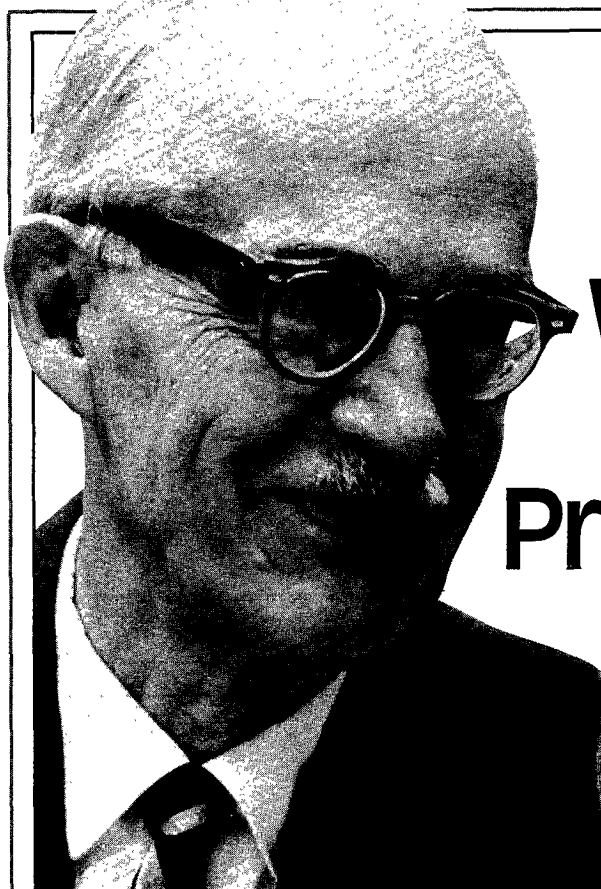
"I've found that *every* Voice of Prophecy interest sent to me from the conference office is a golden opportunity," says one pastor. "I just pray at every door for God to help me bring this one interest on to complete church fellowship, and you know, it is surprising how often that happens!"

The constantly expanding operations of the Voice of Prophecy Evangelistic Association offer to pastors help of a most significant nature. Adding to these numerous services available to pastors is an entire arsenal of evolving projects, all designed to complement local ministries. The exploding 1970's finds the Voice of Prophecy almost literally exploding its witness.

Where to Order Materials Within the Voice of Prophecy

When your requests come to the Voice of Prophecy, a reply or an order for materials is sometimes delayed because the request had to be referred to several different departments. The following lists the proper departments to address for such requests. When writing, please use *Box 1511, Glendale, California 91209* to speed your response.

<i>Items</i>	<i>Order From</i>
100 or less radio logs or enrollment cards of any kind	Order and Mailing Dept.
More than 100 logs or enrollment cards	Manager, or Public Relations
Newspaper mattes or reproduction proofs of advertisements	Public Relations Dept.
Individualized, imprinted logs	Public Relations Dept.
Questions about radio stations—dropped programs, time changes, etc., audition tapes	Mrs. Vione Kaufmann
Requests to have program on a new radio station	Manager
Questions about and requests for Bible-course lessons	Field Service Dept.
Evangelistic announcement letters to be sent to VOP interests in any given town or area	Mrs. Lillian Guild
Making appointments for VOP personnel	Public Relations Dept.
Publicity material on VOP personnel (photos, fact sheets, etc.)	Public Relations Dept.
Possible VOP evangelistic series	VOP Evangelistic Association
Wayout youth outreach information, audition tapes, materials	Elder D. V. Pond



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If I Were a Young Preacher...

HERBERT FORD

Director of Public Relations, VOP

I'D PREACH the Bible; preach it plain, simply, without frills, and let its message cut deep, right to the heart of people. Nothing else will convict, convert, and conserve like the Word. It is the *living* Word of the living God, and therefore it is all-powerful wherever He directs it!"

Dr. H. M. S. Richards, founder of the Voice of Prophecy and dean of Seventh-day Adventist ministers, is speaking, telling what he would do if he were a young preacher starting out in the ministry in 1970.

"There was once a doctor won to Christ by Dwight L. Moody, the famed evangelist of the past century. Someone asked him how it happened, and he said, 'I went to hear Dr. Moody preach with no other idea than to have something to laugh at. I knew

he was no scholar and I felt sure I could find many flaws in his argument. But I found I could not get at the man. He stood there hiding behind the Bible and just fired one Bible scripture after the other at me until they went home to my heart straight as a bullet from a rifle and I was converted.'

"Every young preacher—and all the old ones too—need that kind of 'hiding place,' right there in the Word of God," says Dr. Richards. "It's the only truly safe place for the preacher—if he knows it, and knows how to use it.

"I have thousands of books in my personal library, but if they were suddenly taken away from me and only my Bible were left, I'd still be a rich preacher. I'd still have the most powerful tool any

preacher can have. With it I talk with confidence to the most sophisticated, to the most degraded, the most doubtful of persons."

With a shy smile playing over his venerable features, Pastor Richards warms to his subject:

"If I were a young preacher just starting out, I'd have a rocklike resolve to have a regular time each day to read my Bible, and the Spirit of Prophecy too, but most of all the Bible.

"Get off, get away. Get away from the telephone—the bane of today's jet-propelled life. Find a quiet place, and educate yourself to *get quiet!* Too many preachers get into a quiet place, all right, but they take all the worries and problems with them there, with the result that they can never get quiet themselves—never get into the receptive attitude to be blessed by the Word.

"You must be *silent* about everything else," he asserts. "There's just you, the God of heaven, and His Word here in this place. You talk with Him—ask Him to calm you down, open your mind, give you light. Then get into the Word—with your whole being!

"You'll begin to grow on that kind of diet. And your people who hear you will begin to grow too. You know, that's a wonderful thing about the preacher and the Word. If he knows the Word, really gets into it deeply, he is able to pass it along in such a way that lives are changed, hearts are softened, young people are given hope and goals for life . . ."

Shifting in his chair beside the paper- and book-cluttered desk in his library, Dr. Richards leans forward to stress a point that has just struck:

"Young ministers, especially, need to study the prophecies of the Bible. There are two good reasons: First, the mind of God is found in such study. If God has spoken, it is our duty to know what He has said. If He has given any indication at all as to what He is now doing or what His purpose is in history, it is of great importance that we should find it out.

"Then we need to get at the prophecies because they give a right perspective of history. Through such study we can understand our times, the meaning of the movements of our day, and the significance of the crises through which we are now passing.

"Fulfilled prophecy is a potent argument for the Bible. It's important to remember that the Old Testament, for example, contains the most wonderful chain of prophecies concerning the life, person, and work of our Lord. We need to know them better every day. The Bible is the teacher of this essential knowledge."

Dr. Richards stands up, his tall, thin frame seeming to rebel at the task, belying the fact that he walks at least three miles every day. "I just couldn't see being a minister in this confused, mixed-up day unless I absolutely stuck to a daily study of the Bible.

"Though the heavens fall, I'd study my Bible. Let them fall! Everything else seems to be falling these days. As sure as you let something come between you and the Bible you'll be weakening your ministry."

As Pastor Richards pauses before a shelf of books, topped by a shaggy bearskin, the gift of a friend, his spoken conviction about the place of the Bible in the life of the minister brings to mind the findings of a scholar who studied his life and preaching closely:

"The predominating opinion evidenced in Richards' sermons is that taken from the Bible," says Dr. Wilbur Alexander in his definitive thesis analyzing the speaking of Dr. Richards. "The multiplicity of quotations from the Bible characteristic in his sermons indicates that he considers this Book as the one great authority.

"This is further evident from the categorical statements he makes which reveal his opinion of the superiority of the Bible to all other sources of authority. It is considered important at this point to quote several of Richards' statements to illustrate his implicit deference to argument by scriptural authority:

"We turn to the Holy Scriptures as authority."

"These are the words of Jesus and they are true."

"There is only one source of information on these questions . . . we turn to the Book of God for light."

"Christ's words and messages have authority because He is the Son of God."

"If we are ever to really know anything at all about the origin of the world it must be by revelation. The Holy Scriptures claim to be this revelation."

"We can say on the authority of God's Word that . . ."

"The Holy Scriptures are the only source of information on the nature of man, his origin, and his destiny."

The Bibles, scores of translations of them, line the shelves closest to Dr. Richards' desk. Battered, worn-looking, they have obviously been used many times. Even the newer translations have the look of much-used books. There are the "preaching" Bibles, with their large letters, the better to be read by Dr. Richards' eyes which were forever weakened by a childhood accident; and there are the "studying" Bibles, some of smaller type. Each bears testimony of being used, underlined, and marked.

"It is every 'power tool' the preacher has, all rolled into one," shrugs this man as he lifts one of his Bibles. "Take the Book away from the minister, and what you have left is but a collection of philosophical ramblings at best, and downright boring conjecture at worst. People today do not need to be philosophized or existentialized. They need to be evangelized from the Word of God.

"People aren't interested any more in the complex. The sophistication of our computer-programmed society, with its unnatural luridness and unprecedented lawlessness, sends people running for something sure, something on which they can rely. The Bible is their answer, and the Bible-preaching minister their hope. If I were a young minister today I would spend more time with my Bible, draining it of the answers to today's frustrations, spending far more time with it than with any other thing in my ministry. I'd devour the Book in search of ever more effective ways to answer these great problems that are sending millions into beds as mental patients, breaking up homes, causing widespread confusion.

"We need preachers of the Word today as we have never needed them before; just look around at the problems—you'll find every one has a Bible answer for the preacher who will marry his life to the Book."

Dr. Richards' daily life is, indeed, married to the Book. Telling of a typical Richards' day, Dr. Alexander writes, "When he first awakes in the morning, he prays while lying in bed, during which time he gives thanks to God for another day and plans with Him the work of that day. Then before arising, he reads several chapters in

the Bible which he keeps on his night stand.

"On arising, he goes to his study and spends time in prayer on his knees before he dresses to begin his work. From Billy Sunday's devotional habits he adopted the idea of praying while working, studying, or walking. He remarks: 'Every time my mind thinks of God I pray, thanking Him for life and asking Him to open my heart to things. I ask Him to help me in what I am doing. I assure Him often that I love Him and that I wish to represent Him, and to serve Him and be loyal to Him. I ask His forgiveness for failure many times during the day. This helps to keep me close to the great Source of life and power which is always available.'

"In this frame of mind Dr. Richards prays as he works on each part of his radio sermons and over many personal letters that come to his desk as he answers them.

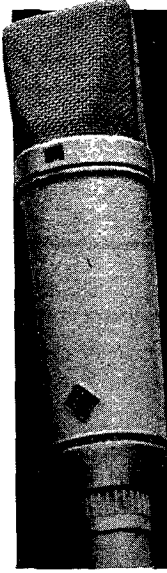
"Since he spends a part of each day walking for exercise, he prays as he walks. Where it is possible and he is alone on his walks he likes to pray aloud. In the evening Richards conducts family worship and after that spends time reading the New Testament in bed and prays once more before he drops off to sleep."

"Feeding on the Word really makes the preacher," says this servant of God. "I wouldn't be anything if it weren't for the knowledge I've received from the Bible. Oh, of course the biographies and anthologies and dictionaries and commentaries and all the rest have had their place; but they are secondary in importance, to my thinking, to what the Bible has taught me. How many preachers can you name—really great preachers in terms of soul winning—who have not been consistent and deep students of the Bible? The answer is, 'Not one!'

"With the record of transformed lives—men and women who have moved the world for Christ—that comes from feeding on the Word of God, I don't see how any young minister today could neglect a daily time with the Scriptures and expect to win souls to Christ.

"Think of the transformed lives, from Saul of Tarsus to John Bunyon, to Kata Rangoso, and to the rest of the great, glorious host of God's witnesses of yesterday and today. The testimony of each life is the same: there's power in the Word to convert both preacher and his hearers.

There is a limit to what the Voice of Prophecy can do on the air.



The Voice of Prophecy and You

-an Evangelistic
Team



STEVE JOST CO.

Over the years, as the broadcast has built up a witness in hundreds of cities and tens of thousands of homes across America, we have always tried to do more than just teach the facts of the gospel to our listeners. Through our field service department we have, for years, referred the names of interested people who have completed enough phases of doctrinal study through the correspondence courses to local pastors.

Local pastors are busy! Sometimes they just cannot find the time to follow through on Voice of Prophecy contacts, so when I first joined the broadcast staff several years ago, I began immediately to hold Voice of Prophecy Bible crusades—reaping meetings.

The problem we faced, however, was simply one of time: my father just did not have the time to preach at all of these crusades. Many of us were concerned that people would not come to the meetings without him as speaker, the radio speaker, not someone else. But this proved not to be a stumbling block. People did come, regardless of who was the speaker at the crusades.

This Bible crusade method has proved to be the most effective way of following through and getting decisions and changed lives from the broadcasts and the correspondence courses. After considerable experimentation and the combined experience of the entire broadcast staff, we now have organized the Voice of Prophecy Evangelistic Association.

The job of the VOPEA is to work with the local conferences and local pastors in specified target areas to bring together the impact of saturation evangelism. (I remember the first time we did this in a “dark county,” in Baxley, Georgia. We were on the air every day on twenty-seven stations in south Georgia. I could drive through those little towns, stop for a haircut and find a group of men waiting around a radio in the barbershop for the Voice of Prophecy broadcast. There was a banker and a drugstore owner who met every day for lunch to listen to the program together.)

The saturation includes a vital role for the laymen of the local churches. We early began to use the Bible-marking concept on the air with our daily programs. A Bible is delivered to homes by local Adventist laymen. Then, for eight weeks on the air, my father goes through the Bible with the listening audience underlining key passages.

The work of the VOPEA has grown to the point that recently we called three new evangelists to join our staff: Daniel Guild, Byron R. Spears, and Fordyce Detamore. Musicians Gordon and Phyllis Henderson and Organist Norm Nelson were called to augment the Voice of Prophecy music department in the special area of crusade music.

Now the VOPEA has designed a definite strategy for each crusade, working a year or two in advance. The whole package is called Focus on Reaping.

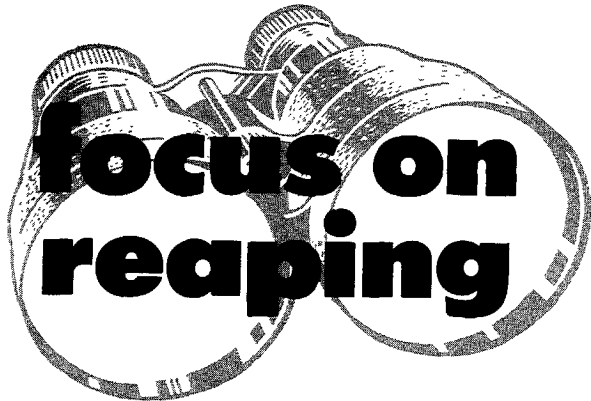
The VOPEA, we believe, is just the beginning of a great thrust across America. We believe it will inspire our workers to follow through with the mass communications programs that the denomination has—to follow up the contacts from our broadcasts and telecasts.

When a man holds a crusade and calls it "Wings of Healing," or "Prophecy Speaks," et cetera, it may not be nearly as effective as if he identifies his crusade with the name of some nationally known program, on which the church has spent large amounts of money to make its name recognized across the nation. By working together, he benefits and the large programs benefit. This concept includes Faith for Today and It Is Written as well as The Voice of Prophecy.

This is why we have organized the VOPEA. Local pastors, holding meetings right in their own parishes, can work through it and use the name of the Voice of Prophecy.

If a team from the VOPEA staff is brought in, it is always by invitation of the local conference. We have told the brethren that we cannot plan a crusade unless it has the strong approval of the local pastor. We must have that! These crusades are planned many months ahead, so we have asked that a pastor not be transferred during the planning or immediately after the crusade. We must work with the same pastor and the new members must get to know the same pastor who was involved in the evangelistic program.

All this is a matter of teamwork. The Voice of Prophecy and each local Seventh-day Adventist pastor are an evangelistic team! This happens through the VOPEA. We *must* work together, because it is the time—the time for a great surge of proclamation of the gospel of Christ across America! May we all be a part of that surge!



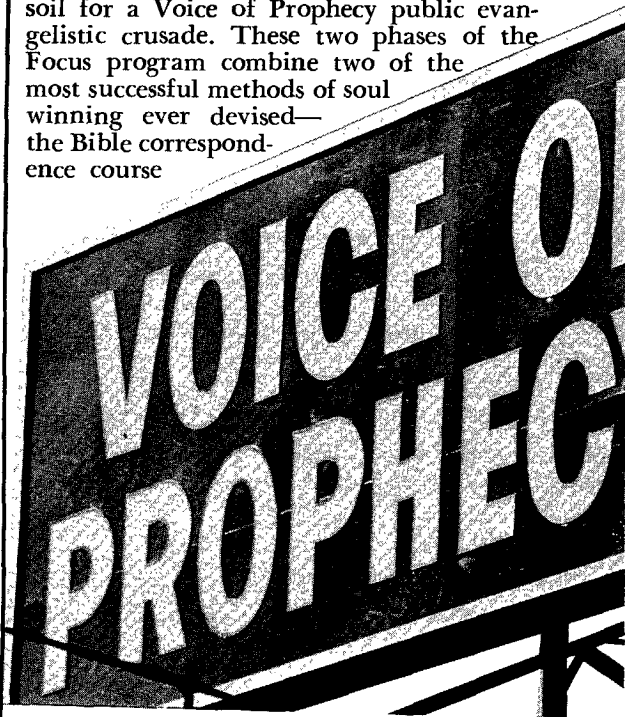
DANIEL R. GUILD

Voice of Prophecy Evangelistic Association

FOCUS ON REAPING, a Voice of Prophecy total evangelism reaping thrust, is designed to provide an opportunity for local pastor-evangelists, and conference and union evangelists to capitalize on the name and image of the Voice of Prophecy that has been built up during forty years of broadcast and Bible school evangelism.

Focus on Reaping is not intended to take the place of other programs, nor is it to be a continuous program; but during the year, when it is used in a designated city, it becomes the channel and main thrust of the missionary program of the local church and of the public evangelistic program.

The first two phases of Focus on Reaping involve the laymen in preparing the soil for a Voice of Prophecy public evangelistic crusade. These two phases of the Focus program combine two of the most successful methods of soul winning ever devised—the Bible correspondence course



and Gift Bible Evangelism. The utilization of these methods in a combined form has been proved to be highly effective, increasing the results obtained from each.

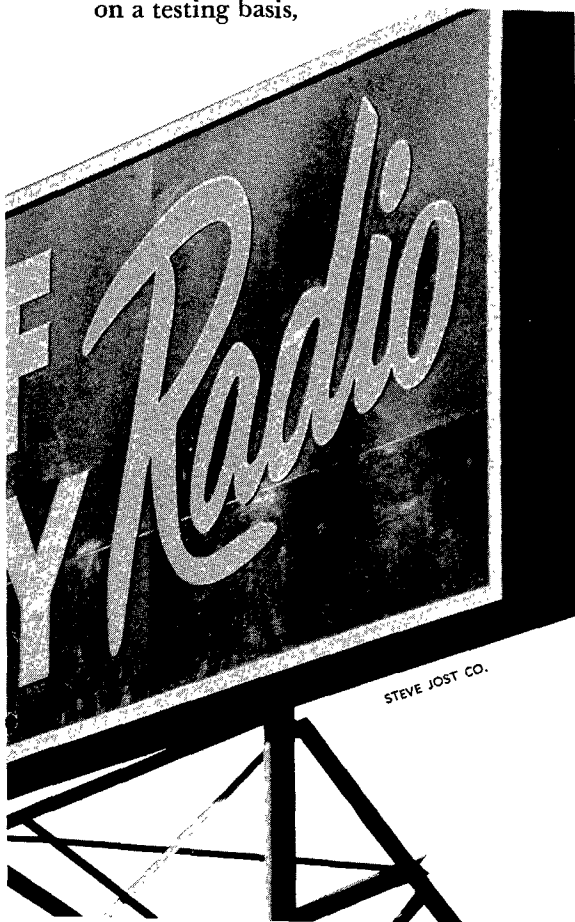
Phase three is concerned with a Voice of Prophecy crusade that is conducted by a local pastor-evangelist or a conference or union evangelist.

Phase four is concerned with follow-up.

The program is carefully timed to bring a concentration of interests to the point of decision at the time the decision meeting is to be held.

Phase 1: Focus on Living

The main thrust of Phase 1 is to increase the radio listening audience and to enroll every possible interest in Focus on Living, an eleven-lesson Bible correspondence course by H. M. S. Richards, which aims at conversion and practical Christian living. All of the lessons have four-color covers with contemporary art work, titles, and format. Currently, on a testing basis,



they are being sent by continuous mailing, two each week, to all who enroll.

Timing: Phase 1 should begin four to six months before the opening night of the Voice of Prophecy evangelistic reaping crusade.

Methods: Mass distribution to every home in the community of the Focus on Living Bible correspondence course enrollment card with an imprint of the local stations carrying the Voice of Prophecy broadcast. Mail the Focus on Living enrollment card to surrounding rural areas and to every possible name in the local interest file. Advertise the radio broadcast and the Focus on Living Bible correspondence course through spots run as tags on the local Voice of Prophecy broadcast, the pastor's broadcast, and at other times on the local station.

Objectives: To awaken new interests, to discover old interests who have previously made no contact with the Voice of Prophecy, to build an interest list for the coming evangelistic crusade, and to screen these interests for the Gift Bible Plan, thus developing a high quality of interest resulting in a financial saving in Bibles distributed and encouraging laymen by making the gift-Bible contacts easier and more fruitful.

Materials available: Focus on Living enrollment cards (with local radio log imprinted), newspaper mats and repro proofs, radio spots, letters for special interest lists.

Phase 2: Focus on Your Bible

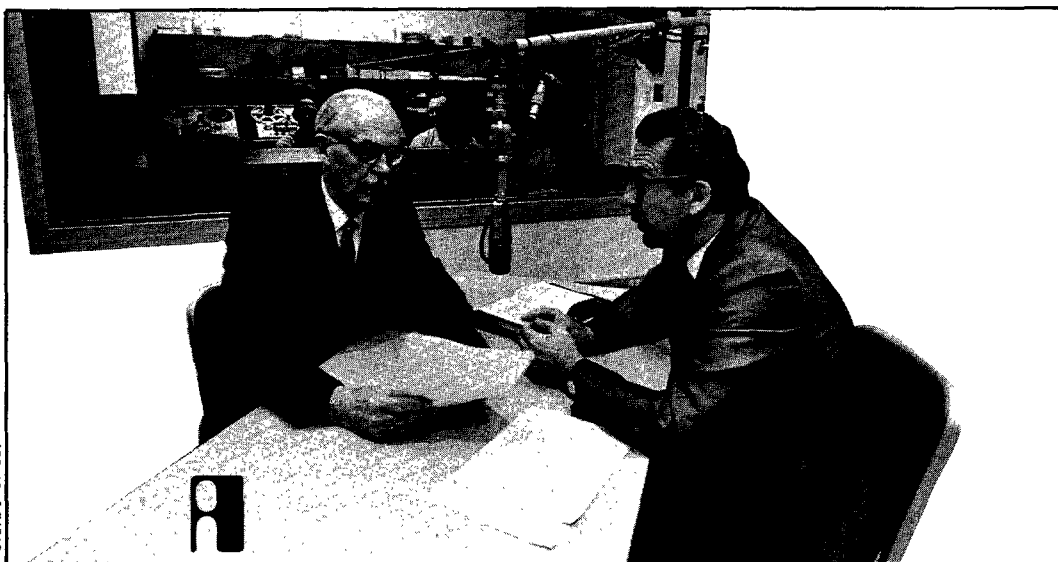
The main thrust of Phase 2 is intensive follow-up by laymen of all graduates from the Focus on Living correspondence course through Gift Bible Evangelism.

Timing: Phase 2 begins as soon as students begin to graduate from the Focus on Living correspondence course, which will be two to four months before the evangelistic crusade begins.

Methods: All who complete the Focus on Living Bible correspondence course are sent a coupon with the final lesson which entitles the graduate to receive a set of Bible study guides and (to those who complete all of the study guides) a gift Bible. Any set of gift-Bible study guides can be used. All who have completed one of the other Voice of Prophecy courses will also be invited to receive the study guides and a gift Bible.

Objectives: To involve laymen in personal contacts with the best interests devel-

(Continued on page 20)



New Day in Electronic EVANGELISM

MONTE SAHLIN

Associate Editor, VOP News

FACED with the complex, sophisticated problems of reaching the American teenager in today's chaotic society through a mass medium that changes almost weekly with radically new, different, and exciting advances both in machinery and programming concepts, the Voice of Prophecy began several years ago the painstaking process of designing a totally new radio evangelism thrust.

After considerable prototype testing, the result was officially unveiled at the recent General Conference session in Atlantic City, New Jersey. Using the title or product name of *The Way Out*, the new youth thrust consists of a total mass media communications system. It is more than a broadcast.

In much the same way that the Voice of Prophecy's weekly, daily, and Nite Owl programs have long been merely the tip of the iceberg above the water (the rest of the ice-

berg being the huge Bible correspondence school, the follow-up coordinated by the field service department, and reaping crusades) *The Way Out* package includes radio spot announcements (similar to commercials), a one-time magazine, two follow-up fold-outs, a series of leaflets on various youth-centered personal and social problems, and a new series of Bible correspondence study guides written especially for teen-agers.

Before developing any basic strategy, and long before the first word of the above materials was written, the Voice of Prophecy had to take into consideration the fact that the single most powerful medium by which to gain the attention of 27 million Americans between the ages of thirteen and seventeen is something called rock music or top forty radio.

In reality the rock-music phenomenon consists of a whole substratum of society,

which includes a recording industry, big-time entertainers, magazines and newspapers, eating places, movies, clothing shops, et cetera. But radio is the kingpin of the whole youth culture, because it is the communications net that passes the latest fads and makes famous the newest hit songs.

Of course, we must say that all of this is completely secular. Although authentic, Bible-based Christianity is not foreign to this milieu, certainly all of the traditional, American middle-class values are; and certainly Seventh-day Adventists had never before officially and significantly ventured into this world.

How does The Way Out program seek to inoculate the Advent message into this specialized world? Phase I is the radio spot announcement. Time is bought on stations with a teen-age audience profile. Thirty-second and sixty-second commercial messages have been prepared, using youthful talent, to suggest that there is a better way than the typical teen-age way of life, and that a magazine called *Wayout* has something to say about it. So the first contact that the secular teen-ager has with the program is a simple broadcast advertisement for a free magazine.

The teen-ager writes to a Hollywood, California, box number and receives in the mail the large, colorful magazine. *Wayout* magazine is not a periodical. It is simply an introduction to the fact that Jesus Christ—His love, life style, and teachings—is the way out of the problems that engulf, confuse, and sometimes destroy the contemporary teen-ager.

Within ten days of receiving *Wayout* magazine, the teen-ager gets a second mail piece. This comes unsolicited. It is a fold-out, the term coined by the Voice of Prophecy's youth ministry staff to describe a new kind of print media format that opens from a 5- by 8-inch booklet into a 22- by 16-inch, poster-size spread. This first follow-up fold-out is entitled, *The Man From Wayout*, and introduces the God-man, Jesus.

Ten days later, the second follow-up fold-out arrives, also unsolicited. It is entitled *The Wayout Trip*, and introduces, in a basic, four-step Bible study, the way to become a Christian. One quarter of its full-sized spread is a response sheet on which the teen-ager can tell the *Wayout* counseling staff about his personal problems and reactions to the gospel. There is also space

to request one or more of the 13 *Hang-ups*, and/or the new teen Bible correspondence course, *The High Way*.

The *Hang-ups* are a series of fold-outs each discussing some serious personal or social problem that keeps young people from coming to Christ today. Topics already in production cover astrology, eastern religions, the rebellion against the establishment, the occult, drugs, marriage, getting along with parents, dating, various areas of sex education, and situation ethics. These are designed to personalize the gospel proclamation content of The Way Out system, showing that Jesus Christ can solve real, everyday problems.

The new Bible correspondence course, *The High Way*, teaches the full gospel in all its aspects, explaining that commitment to Jesus also means commitment to His teachings and His revolutionary movement—the Christian church. It seeks a real decision on the part of the teen-ager to dedicate his life to Christ's service.

The package is not designed for adults, or even for teen-agers with a Christian background. Certainly most Adventist youth, with a framework of protective parental and school programs, would find much of it foreign. It is designed to make the gospel speak to and change the lives of a generation that must hear the message.

The Way Out program, although no longer truly experimental, is certainly an effort that is constantly looking for new ideas and areas for improvement. It admittedly has its limitations. For example, early results indicate that for the program to be highly successful (as compared with only moderate success), it must be carried on in the same city where a strong contemporary youth evangelism project is under way. Where churches have active youth programs operative, The Way Out accomplishes most.

Above all, The Way Out program spells a new day in electronic evangelism. It is the vanguard of Seventh-day Adventist attempts to deal with the vast changes that have taken place in the mass media since our standard programming was first conceived and released. It is one of the first attempts on the part of any Biblical church to evangelize the secular society that makes up a majority of the population in North America today. It cannot but be a forecast of methods that can very probably finish the gospel task.



Wither Too or Whither To?

No. 3

EDITORIALS

[EDITOR'S NOTE: This message was given by the writer at the recent General Conference Ministerial Presession in Atlantic City.]

IT IS said that while revolution was raging in Petrograd in 1917, the Russian Orthodox Church was in session a few blocks away having a hot debate—about what color of vestments their priests should wear! Today, revolution of every type is taking place, not here or there but everywhere. Our world, shrunk by the communications revolution, is not nearing the edge of the precipice; rather it has fallen off. Only seconds remain until the final crash. We who line up so beautifully the events to take place before probation closes could be greatly mistaken as to pinpointing where we stand today. It just could be that many signs we have looked for have already passed us by.

The point is, we are virtually out of time and yet there is a world out there that is ignorant of our message. Our global neighborhood sits in terrible darkness. We lament the social and economic conditions of our world, especially when we consider the fact that the inhabitants of this planet spend fifteen times more money on creating weapons to destroy one another than on efforts to cooperate for social and economic improvement. Yet, in considering our own dearly beloved church, how much more are we spending of our yearly budget to im-

prove ourselves at the expense of leaving multitudes in darkness?

Ten thousand people die daily because they do not have enough to eat. But think of the hundreds of thousands that die daily in spiritual starvation with no knowledge of Christ and His cross. Eighty per cent of this world's wealth is controlled by only 20 per cent of its inhabitants. From the Adventist spiritual standpoint, could we say that close to 100 per cent of God's wealth in the form of truth is in the hands of a half thousandth per cent of earth's inhabitants? If we could sit where God sits today, if we could view the world as He views it, how would we feel and what would we do? Would we be tempted to think, if we were in God's place, that Adventists have quarantined our message to a few localities? Would we be tempted to think that we who live in our comfort-laden sanctuaries have become spectators of the signs of the end rather than participants in pulling men and women from this blazing inferno of a world?

Call for a New Direction

Let us pray, brethren, that as the result of this General Conference session, our time, our energies, and our attention will be riveted more on people than on policies, more on revival than on resolutions, more on preaching than on promoting, more on getting this truth to every nation, kindred, tongue, and people than on getting position or place. There's a world out there waiting in ignorance, living in darkness, dying in blindness, which needs our help.

We need some muscular Christianity. So when we wend our way through the lovely decorated General Conference booths downstairs and read the four-color brochures that tell about our work here and there, please don't be fooled into thinking that the work is about finished. Furthermore, when you get outside Takoma Park, Wahoo, Loma Linda, Pitcairn Island, Berrien Springs, and a few other Adventist centers, remember that the world's majority haven't the faintest idea of the existence of a Seventh-day Adventist Church.

A recent Gallup poll survey of our church indicated that in the United States, 35 per cent of the people have never heard or read anything about Seventh-day Adventists. This is the national average. Worse still is the survey of the Eastern

part of the United States. Forty-five per cent have never heard or read about us. Furthermore, many who have heard of us have confused us with Mormons or Jehovah's Witnesses. We have no statistics for the rest of the world, but I have the uncomfortable feeling that the world's majority know nothing about our truth. In talking with men in Djakarta, Hong Kong, Bombay, Egypt, and in Africa I have met many who have never heard about Jesus Christ much less the three angels' messages. Then I think of the world's largest nation, China. We weep over our ghettos, we agonize over our big cities, and rightly so, but save a few tears and a few prayers for a nation 750 million strong with virtually no outside witness. How I wish Adventists owned and operated a radio station that would beam our message twenty-four hours a day to China and other countries that we are unable to enter at the moment.

A World Task!

Yet we have promises, mighty promises that the work of letting the world know about the gospel will be done before the end of time. Take our beloved first angel's message, which claims that the everlasting gospel will be preached "to every nation, and kindred, and tongue, and people" (Rev. 14:6). I think this means more than just a handful of people in each of these categories. Surely we cannot accept the early interpretation of this text made by some of our leaders prior to 1874 when we sent out our first overseas worker. You will find that some interpreted this as meaning a few individuals of the different nationalities living on the North American continent would accept this message. There was no urgency or need of going overseas—simply convert one or two people in each language group right here in the United States! None today would subscribe to this theory.

Note an inspired amplification of the gospel to all the world concept. "The power which stirred the people so mightily in the 1844 movement will again be revealed. The third angel's message will go forth, not in whispered tones, but with a loud voice."—*Evangelism*, p. 693.

Now add to this another remarkable statement: "During the loud cry the church, aided by the *providential interpositions* of her exalted Lord, will diffuse the knowledge of salvation so abundantly

that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the *intensely active agencies*, that the light of present truth will be seen flashing everywhere."—*Ibid.*, p. 694. (*Italics supplied.*)

Note from a human standpoint, this will never take place unless there are "providential interpositions of her exalted Lord."

But note very, very carefully that the providential interpositions will crown with success "the intensely active agencies."

I believe in the power of the Holy Spirit but God will not work independently of the human agent according to this. Men, intelligent men, consecrated, dedicated men must lay and execute plans that will directly carry the *whole* message to the *whole* world. A witness to the whole world must give man a chance to accept or reject God's truth.

I want to be positive with my message, so I will be positively frank. Isn't it time for us to sit down and take a close look at ourselves and see just what we are doing to reach the whole world with the whole message? If we did this, I believe under God's guidance some positive plans would be laid in bringing to the attention of the whole world our entire message.

An Embarrassing Comparison

I have mentioned this before and will mention it again. There are those such as Herbert W. Armstrong who are reaching the world in an unprecedented manner with a message, not of whole truth, but a strange mixture. (May I urge you to secure H. W. Lowe's new book on the *Radio Church of God* put out by the Pacific Press.) Regardless of this man's theology, you cannot help admiring his methods! I have to consciously look for one of our radio or TV programs but you can't miss Armstrong blaring away over the airwaves.

Consider his two journals, *Plain Truth* and *Tomorrow's World*. I have seen these magazines in the heart of Africa, in Singapore, and numerous other places. I have seen his tremendous advertising campaign in the *London Daily Mail*, in the *Reader's Digest* at home and abroad. His *Plain Truth* magazine has a circulation of around 2 million. His new journal, started about a year ago, has now reached a circulation that nearly exceeds the com-

bined circulation of our three American evangelistic journals.

I ask you, can't Adventists lay plans to circulate our magazines by the millions and make a real impact upon the world? Some say our message is not popular. Neither is Armstrong's. He preaches the seventh-day Sabbath too. He preaches tithing. He preaches creationism in a most persuasive, dramatic way, plus some other doctrines that are loaded with error and most unpalatable. Yet his strange combination of unpopular truth and fantastic error is drawing the world's attention to his program.

Time for a Crash Program

Why can't the Adventist Church break loose and in a united way respond to the world's needs in a massive manner? Why can't we have a crash program that would keep our presses busy twenty-four hours a day? The resources of this church are virtually untapped when it comes to a united evangelistic front. There is no limit to what God could do with the thousands and thousands of our youth as well as adults if we by faith laid big, bold, dynamic plans that I know would rally our membership behind a massive program of disseminating our message to the millions as never before.

This is the time for our hearts to break

over our limited vision of the work before us. It is a time for us to weep rather than pat ourselves on the back for our accomplishments. Surely we should praise God for what He has done through this movement, but the pioneer spirit that propelled this church to the place it is today needs to grip us again. If our eyes could be opened to what we could and should have accomplished by now, I believe everyone in attendance at this meeting would cry out for mercy!

Let us pray that the spirit of God will come in such a magnificent way that we each will forget our vested interests, our little pet projects, and take a look at the world's needs and then take action!

Instead of seeking higher wages, let us demand larger programs That The World May Know. Instead of spending our energies on internal problems, shouldn't we spend our time on projects so That The World May Know. Instead of waiting until everything is clear before us financially and otherwise, let us lay plans and begin to execute them and step out by faith as our pioneers did.

Go home pastors, evangelists, and laymen and begin making broader plans to let every single soul in your area know this truth by every legitimate and honorable means. We are a part of a mission that is possible!

J. R. S.

(Continued from page 15)

oped through the Focus on Living correspondence course. Laymen acting as Voice of Prophecy representatives personally deliver the gift-Bible guides to the interested ones and go over them with the students the following week. Thus a concentration of interests is brought to the point of decision at the time of the evangelistic reaping campaign through involving the laymen in this carefully timed program of field preparation.

Phase 3: Focus on Decision

The main thrust of Phase 3 is a Voice of Prophecy reaping crusade held by the co-operating pastor-evangelist, or conference or union evangelist.

Methods: Laymen are eager to invite and bring to the meetings their interests developed under Phases 1 and 2 of the program. Spot announcements on the Voice of Prophecy broadcast invite listeners to the

crusade. Handbills with a letter of invitation from the Voice of Prophecy speaker are sent to all names gathered through the Focus on Living thrust.

Materials available: A Voice of Prophecy crusade advertising kit is available. This gives full details of advertising materials and services offered by the Voice of Prophecy.

Phase 4: Focus on Follow-up

The main thrust of Phase 4 is to follow up the evangelistic crusade through enrolling all remaining interests as well as newly baptized members in a Voice of Prophecy Bible course, either by correspondence or in a pastor's Bible class.

Write to The Voice of Prophecy Evangelistic Association, P.O. Box 1511, Glendale, California 91205, for further details of the Focus on Reaping program. Order blanks and sample materials with instructions for their use are now available on request.



J. Ina White

In Appreciation

ONE October evening a young lady and her boy friend walked into an evangelistic meeting in Glasgow, Scotland, sat down and listened attentively to a message she had not known before. She liked the sound doctrine presented by Pastor W. Maudsley so continued to attend and was baptized into the Seventh-day Adventist Church the following May.

The next year, 1929, this young lady, J. Ina White, received a call from A. S. Maxwell, who was then editor and manager of the Stanborough Press, to join the staff there. Thus began a long and fruitful career in denominational employment and experience, which she now leaves, and for which we pay her well-deserved tribute.

Her record of service is an interesting one. From the Stanborough Press she went to Newbold College and immediately after graduation she joined the team of London's Adventist evangelist, R. A. Anderson,

little suspecting that in later years she would be serving as copy editor of the journal he would be editing while serving as Ministerial Association secretary of the General Conference.

While associated with Pastor Anderson in London as a Bible instructor, Ina superintended a Sunday school for a number of non-Adventist young people and courageously launched her own evangelistic campaign in which she proclaimed the message from the public platform several Sunday nights. And there were a number of baptisms as a result of the lady evangelist's messages.

Little wonder that after two or so years this many-sided program landed the dedicated worker in the hospital with a perforated ulcer. But the prayers of fellow believers were answered and after a successful operation she was soon ready again for the work she loved. The Lord called her back to the Stanborough Press. With the outbreak of World War II and the call of several of the men in the press to military service, Ina found herself pinch-hitting in the composing room behind the intertype machine, which she soon learned to operate skillfully. When, after about eighteen months, the men started drifting back to the press she took over the proofreading department and later became editorial assistant and editor of the children's pages for the three magazines produced each month.

Then came the call of India. The invitation was to the position of proofreader in the Oriental Watchman Publishing House in Poona. Her proofreading, however, included responsibilities as editor and layout artist! Because of her mechanical background she was able to handle many technical situations that arose during her eleven years there. Every job that went through the publishing house—books, periodicals, stationery, VOP lessons, and other materials, all went through her office and her only helper was a copy holder. Many a night the lights in her office would be on until after 11:00 P.M., signifying that she was still at her desk.

Among her memories of the Southern Asia Division is the privilege she enjoyed in having a part in the preparation of the first VOP lessons for the division, along with the booklets that were sent to the students and contributors, a program launched by Pastor A. E. Rawson in 1947.

Another of the thrills she participated in

was that of seeing and helping in the development of the national workers. When Ina arrived in the publishing house there was one overseas editor and one national editor. When she left India there were five national editors preparing monthly journals for their respective language areas.

All this while Ina was giving enthusiastic support to the local church program, accepting responsibilities that included Sabbath school superintendent, MV leader, and leader of various children's departments of the Sabbath school.

On July 1, 1958, Ina joined the General Conference Ministerial Association staff as copy editor of *THE MINISTRY*. Through the twelve years that have followed she has excelled in faithfulness and diligence. Editors

of this magazine travel frequently and more than once Ina's background of experience and abilities has enabled her to carry the whole responsibility, seeing the issues through from start to finish. As would be expected, her service to the magazine and to the Ministerial Association has gone far beyond that listed on the masthead of the journal. Beyond the dedication and efficiency with which she has carried on her work has been the pleasant association that we have enjoyed with her as a person. The entire Ministerial Association staff will miss Ina more than words can tell and together we express our deepest appreciation, wishing for her God's continued blessings as she leaves her important work to others.

THE EDITORS

Proposed New Theological Degrees

W. G. C. MURDOCH

Dean, Theological Seminary, Andrews University

THE biennial meeting of the American Association of Theological Schools held in St. Louis, June 10-12, 1968, authorized the appointment of a special committee to study the question as to whether there should be a change in the nomenclature of the Bachelor of Divinity degree.

This committee was later appointed, and Krister Stendahl, Dean of the Harvard Divinity School, was chosen as chairman. For nearly two years regional hearings were set up to solicit reactions not only from member schools but from denominational officials and groups of clergy. For many years there has been dissatisfaction with the granting of a Bachelor's degree in divinity since the student has already received a baccalaureate degree as a prerequisite for entrance into his course of theology.

The practice of granting Bachelor's degrees for professional training comes from colonial days. The early American universities gave such degrees at the completion of courses in medicine, law, and theology. Then degrees were designated respectively by M.B., LL.B., and B.D. Not until 1811 did these schools award the M.D. to their medical graduates to replace the M.B.—Bachelor of Medicine. Many law schools

now grant the Doctor of Jurisprudence. The question the committee sought to answer was, Why should not the training for the ministry be marked by a professional doctorate?

The committee reported at Claremont, California, in June of this year and expressed conviction that the nomenclature Bachelor of Divinity (B.D.) should be discontinued and that professional study with a B.A. prerequisite should be followed with Master's and Doctor's degrees and not another Bachelor's degree.

The committee's report continues: "We note that such a development is consonant with the views of national educational agencies, as they have expressed a concern for consistency in degree nomenclature." The committee's Recommendation number one reads as follows: "We recommend and encourage the member schools to move toward the establishment of programs for a professional doctorate (D.Min.) provided that their academic and other educational resources warrant such a development according to the following sections on provisional guidelines, content, and standards."

Line one was amended to read, "We rec-

commend that the Association recognize the right of member schools to work toward," et cetera.

After long and intensive discussion, it was voted that the Master of Divinity degree, or its equivalent, be the prerequisite for the Doctor of Ministry. In essence, this means that the Master of Divinity will take the place of the present Bachelor of Divinity as the first theological degree. The emphasis in the recommendations for the D.Min. was that this "degree should be structured on the basis of the needs of the ministry rather than simply on the coverage of traditional theological disciplines." The guidelines continue: "It is equally clear that such a doctorate should not be patterned on existing Ph.D.'s or other doctoral programs in religion, but rather on the emerging competencies needed for the professional practice of ministry."

As to content, there are seven suggestions outlined with the stress being on competence in the practice of ministry in all its phases, such as preaching, pastoral care, church administration, and other professional ministerial skills.

There should be encouraged, "Experimental learning like that gained in field education and/or an internship year under

the joint supervision of the theological school and adjunct professors in the field (pastors, et cetera)."

There should be set up, "Colloquia focused on the practice of ministry which would become integrative for the entire curriculum."

There should also be independent studies encouraging students to follow up their own leads from earlier curricular or field education experiences. Stress should be laid also on interdisciplinary learning.

As to standards, the report states that admission to this degree should be on the basis of assessment of academic and professional qualifications showing high potential for ministry.

The curriculum for this degree will focus on developing skills in the theological student so that the practice of his ministry will be more efficient and effective.

While we recognize our greatest need is a Spirit-filled ministry, and there can be no substitute for this, yet we believe that the Lord would have us develop our talents to their full capacity and continually strive to reach our highest potential. We want to encourage all study that will make us more fruitful ministers and help to hasten the finishing of the work committed to us.

EVANGELICALS PLANNING CONFERENCE ON BIBLICAL PROPHECY IN ISRAEL

A committee of noted preachers, professors, and theologians have called a conference on Biblical prophecy in Jerusalem, June 15-18, 1971, to "restudy the Bible's pertinent prophecies and to proclaim their message for our time." Cochairmen of the committee are Dr. W. A. Criswell of Dallas, past-president of the Southern Baptist Convention, and Dr. Harold J. Ockenga, a founder of the National Association of Evangelicals and president of Gordon-Conwell Theological Seminary in Wenham, Massachusetts. Dr. Carl F. Henry, professor of theology at East Baptist Seminary in Philadelphia and founding editor of *Christianity Today*, is chairman of the conference's program committee. Some 3,000 people will be invited to the conference.

The committee stated four aims of the conference, which is believed to be the world's first convocation of Christian thinkers to study Biblical prophecies. The goals are:

— To create a "public forum for examination of the Biblical view of last things and better understanding of the prophetic portions of Scripture."

— To express "belief in the risen Christ's literal return to a society which unbelievably asks, 'Where is the promise of His coming?'"

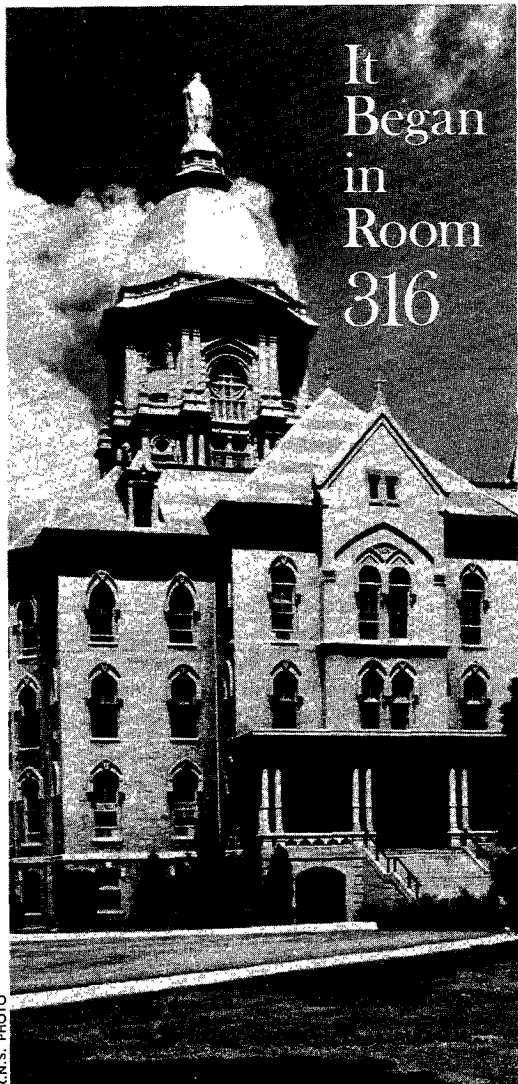
— To enliven "Christian witness through a fresh awareness that our generation lives closer to the return of Christ than any preceding one and that we must give an account of our stewardship."

— To focus "the serious attention of men everywhere on the Bible's message for the whole human race in our critical times, including our youth in their apocalyptic preoccupation with the occult, the ecological and the hedonistic."

Dr. Criswell said he endorsed the conference because "world events are pointing toward fulfillment of some of the great prophecies in Holy Scripture, especially in connection with Israel and the Holy Land of Palestine."

R. N. S.

Where do they come from?
What message do they bring?
A look at the charismatic movement.



R.N.S. PHOTO

University of Notre Dame Administration Building.

ROLAND R. HEGSTAD

Editor, Liberty Magazine

I WANT to talk to you about the charismatic movement—or neo-Pentecostalism, as it is also called. A movement that is bringing the so-called baptism of the Holy Spirit—with all its concomitants, speaking in tongues and healings—into the main-line Protestant churches and Catholicism. “Charismatic,” of course, stems from the Greek *charisma*, and refers to gifts of extraordinary power given a Christian by the Holy Spirit and for the good of the church.

24 OCTOBER, 1970

Mystic To Are Spea

There are four reasons why I believe the charismatic movement deserves our attention:

1. Because it is represented to be the medium by which the energizing power of the Holy Spirit prepares the world for Christ's return.
2. Because it is crossing denominational barriers, and even social and racial barriers, in a striking manner.
3. Because it is even now confronting the Adventist ministry with questions of prophetic magnitude, and shall soon, I anticipate, demand from us exegetical judgments that can be made only by informed,



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EDITORIAL COMMENT

Differences of opinion on the subject of Christian perfection have troubled the Christian church throughout its history. There is probably no point of view currently being urged that has not been urged by other advocates in centuries past.

It would be well to remember the counsel given in *Selected Messages*, Book 1, pages 177, 178, in which God's servant warned a minister that it was not essential for him to know and tell others "all the whys and wherefores as to what constitutes the new heart, or as to the position they can and must reach so as never to sin."

Yet the writings of the Spirit of Prophecy contain numerous statements on the subject of Christian perfection. It is the privilege of the Adventist Bible student to make appropriate use of these counsels when attempting to interpret the Scriptures dealing with this subject.

Part of the misunderstanding of the subject of Christian perfection is semantical. What is meant by perfection, sinless perfection, absolute perfection, ultimate perfection, perfection of character, spiritual perfection and perfection of nature? It is so essential to study each text in its setting. We must earnestly pray for the guidance of the Holy Spirit as we attempt to understand what God is saying on this subject.

Three of our leading Bible teachers have spent considerable time studying this subject. One basic truth shines clearly from each of these presentations: The perfection which God's children should be seeking is always and only — perfection *in Christ*. Sensing the value of their contributions, we felt we must share it with our world readership. We suggest that additional copies be secured for distribution among your church members.

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Christ and Human Perfection in the Writings of E. G. White

ERWIN R. GANE, *Union College*

I. THE PROBLEM AND DEFINITION OF TERMS

Since E. G. White so consistently represents Christ as our spiritual example it is not surprising that she frequently considers the subject of Christian perfection in relation to the perfection of Christ during the incarnation. The problem discussed in this paper is best presented in the form of three related questions. (1) What does E. G. White mean by spiritual perfection? (2) Is perfection possible in this life? Is it a goal to be attained, or the process of continual spiritual growth, or both? (3) What relationship does E. G. White recognize between the spiritual perfection of Christ and that of believers? Can we ever hope in this life to be as perfect as was Christ during the incarnation? Was Christ's spiritual heritage the same as that of humanity in general? Did He commence at the same point and proceed by the same means to the same goal? Or, while upholding Christ as our Example in all things spiritual, does E. G. White recognize certain basic differences between His human nature and ours?

The answers to these questions have very definite bearing on the aim of our spiritual endeavours. If as Christians we are to avoid futile, random strivings we must understand what God expects us to achieve as well as the means by which He would have us achieve it. Upon the answers we give to these questions also depends the manner in which we present Christ to the people. E. G. White's well-known warning in this respect is very pertinent. "That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be."—

S.D.A. Bible Commentary, vol. 5, p. 1129. On the other hand she stresses the complete humanity of Christ. "Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature He was the son of Mary; He was of the seed of David according to human descent." — *Selected Messages*, Book 1, p. 247. There is nothing docetic in E. G. White's conception of Christ but neither is there any attempt to reduce Him to the level of lost humanity.

While this paper is not intended to be in any sense exhaustive, it is submitted as a tentative explanation of E. G. White's overall teaching on the subject.

At the outset it is appropriate to consider E. G. White's definitions of the terms "character" and "nature." Character she defines as a combination of thoughts and feelings which reveal themselves in conduct. "If the thoughts are wrong the feelings will be wrong, and the thoughts and feelings combined make up the moral character." — *Testimonies*, vol. 5, p. 310. "True character is a quality of the soul, revealing itself in the conduct." — *Child Guidance*, p. 161. The basis of character, she explains, is the correct exercise of mental and moral powers, the faculties or talents with which we have been endowed.

The mental and moral powers which God has given us do not constitute character. They are talents, which we are to improve, and which, if properly improved, will form a right character. A man may have precious seed in his hand, but that seed is not an orchard. The seed must be planted before it can become a tree. The mind is the garden; the character is the fruit. God has given us our faculties to cultivate and develop. Our own course determines our character. In training these powers so that they shall harmonize and form a valuable character, we have a work which no one but ourselves can do. — *Testimonies*, vol. 4, p. 606.

E. G. White defines "the great moral powers of the soul" as "faith, hope and love." — *Ibid.*, vol. 3, p. 187. It would appear, therefore, that her intended meaning is that character, comprising thoughts, feelings, and actions, is based on the use of certain faculties, capacities, powers, the most important of which is the capacity to exercise faith, hope and love. In speaking of mental powers, as in part the basis of character, she does not mean to suggest that intellectual ability is a pre-requisite of good character, for she writes, "Mental ability and genius are not character, for these are often possessed by those who have the very opposite of a good character." — *Child Guidance*, p. 161.

In using the term "nature" Mrs. White often applies it to "spiritual nature" as distinct from the physical and intellectual nature of man. For example, in speaking of Christ she writes that "His spiritual nature was free from every taint of sin." — *S.D.A. Bible Commentary*, vol. 5, p. 1104. She defines for us what she understands by perfect spiritual nature. Speaking of the spiritual condition of man prior to the Fall she writes:

Man was to bear God's image, both in outward resemblance and in character. Christ alone is "the express image" of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to his will. — *Patriarchs and Prophets*, p. 45.

Then a perfect spiritual nature is equated with mental and moral powers completely in harmony with the will of God and fully reflecting His image. Such mental and moral powers are the basis of character. E. G. White in a number of places makes a distinction between "nature" and "character." The former comprises the faculties of the soul, mental and moral capacities, the capability of grasping divine things. The latter consists of the thoughts, feelings and actions which emanate from the nature of man. Nature is the basis of character. She draws this distinction more sharply in *Steps to Christ*.

Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His

thoughts were pure, his aims holy. But through disobedience, his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made captive by Satan, and would have remained so forever had not God specially interposed. — *Steps to Christ*, p. 17.

Originally man's character (thoughts and aims) was perfect since he was endowed with a perfect nature, "noble powers and a well-balanced mind." But when "his powers [nature] were perverted" his character became imperfect, selfishness taking the place of love. Character perfection now was not possible on the basis of perfect "powers and a well-balanced mind" but only by dependence on the power of God to resist evil.

There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. — *Ibid.*, p. 18.

That E. G. White defines the "nature" of man as "the faculties of the soul," "the capacity for knowing Him," is demonstrated by the following statement from the book *Education*.

Sin not only shuts us away from God, but destroys in the human soul both the desire and the capacity for knowing Him. All this work of evil it is Christ's mission to undo. The faculties of the soul, paralyzed by sin, the darkened mind, the perverted will, He has power to invigorate and to restore. He opens to us the riches of the universe, and by Him the power to discern and to appropriate these treasures is imparted . . . The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist. To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. — *Education*, pp. 28, 29.

When the individual is converted he is given a new character (*Testimonies*, vol. 6, p. 449) and, as we shall see, God intends His people to achieve character perfection. But conversion does not result in a new nature in the sense of new faculties, new mental and moral powers. Referring to conversion E. G. White writes:

New thoughts, new feelings, new motives, are implanted. A new standard of character is set up,—the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not

endowed with new faculties, but the faculties he has are sanctified. — *Christ's Object Lessons*, pp. 98, 99.

Although E. G. White has much to say about the importance of character perfection she does not present perfection of the faculties, mental and moral powers, the basic nature of man, as a pre-requisite for heaven. These powers are to be kept in a healthy condition, (*Testimonies*, vol 8, p. 64) they are to be put to the stretch and improved, (*Ibid.*, vol. 4, p. 606) but there is no suggestion that they will be perfected this side of the second coming of Jesus.

Before we conclude that what we may become in this life is identical in all respects with what Christ was in His human nature, we should ask ourselves, did He inherit at birth an inferior "desire and capacity" for knowing God? — *Education*, pp. 28, 29. Was there in His nature "a bent to evil, a force which "unaided" He could not resist? Were His moral powers imperfect? In other words did Christ inherit what we inherited at birth, a fallen, sinful human nature?

II. THE NATURE OF MAN SPIRITUALLY AT BIRTH

E. G. White has much to say as to the effects of man's fall into sin. By choosing to sin man earned for himself a depraved nature.

But they were told that their nature had become depraved by sin; they had lessened their strength to resist evil, and had opened the way for Satan to gain more ready access to them. — *Patriarchs and Prophets*, p. 61.

This depraved nature was inherited by all the children of Adam. "Because of sin his posterity was born with inherent propensities of disobedience." — *S. D. A. Bible Commentary*, vol. 5, p. 1128.

Although she does not enunciate her teaching in terms of the extreme Augustinian doctrine of inherited guilt E. G. White does emphasize that one of the direct results of the fall of our first parents was loss of immortality, condemnation to eternal death for the entire human race. Only the intervention of the Saviour rendered possible the restoration of man's original purity and immortality.

Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race had not God, by the sacri-

fice of His Son, brought immortality within their reach. — *Great Controversy*, p. 533.

The sin of our first parents brought ^{guilt} ~~guilt~~ and sorrow upon the world, and had it not been for the goodness and mercy of God, would have plunged the race into hopeless despair. — *Patriarchs and Prophets*, p. 61.

As related to the first Adam men receive from him nothing but guilt and the sentence of death, but Christ steps in and passes over the ground where Adam fell. — *S. D. A. Bible Commentary*, vol. 6, p. 1074.

Sorrow filled heaven as it was realized that man was lost, and that the world which God had created was to be filled with mortals doomed to misery, sickness, and death, and that there was no way of escape for the offender. The whole family of Adam must die. — *Early Writings*, p. 126.

The world was under condemnation. Christ became substitute and surety for man. — *Fundamentals of Christian Education*, p. 283.

Therefore Adam's posterity has ever come into the world inheriting fallen, sinful natures, evil propensities, and, apart from the Saviour, condemnation to eternal death.

III. THE NATURE OF CHRIST SPIRITUALLY AT BIRTH

According to E. G. White, Christ did not inherit at birth the fallen nature inherited by Adam's posterity. She makes it abundantly clear that in terms of heritage Christ was distinct from the posterity of Adam.

Because of sin his [Adam's] posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. — *S. D. A. Bible Commentary*, vol. 5, p. 1128.

It is clear that if Christ had inherited the evil nature earned by Adam's fall He too would have been born in sin, under condemnation and, therefore, Himself in need of a Saviour (Ps. 51:5; 58:3; Rom. 5:12, 17-19). On the contrary E. G. White writes:

He was unsullied with corruption, a stranger to sin. . . . He was a mighty petitioner, not possessing the passions of our human, fallen natures. — *Testimonies*, vol. 2, p. 508, 509.

IV. THE NATURE OF THE CONVERTED MAN SPIRITUALLY

In an effort to interpret E. G. White's statements some have posited that Christ was born

with the spiritual nature of the converted man. His birth was a miracle. The Divine overshadowed the human as it does in the life of the converted soul and the resulting God-man was born with a converted nature. The difficulty with this interpretation is that the converted man retains "inherent propensities of disobedience" which must be constantly battled with. This is E. G. White's clear teaching.

Paul's sanctification was a constant conflict with self. Said he: "I die daily." His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did the will of God however unpleasant and crucifying to his nature. — *Testimonies*, vol. 4, p. 299.

Conflict after conflict must be waged against hereditary tendencies. — *Christ's Object Lessons*, p. 331.

Meditate seriously upon these things, and then in the fear of God gird on the armor for a life conflict with hereditary tendencies, imitating none but the divine Pattern. — *Testimonies*, vol. 4, p. 439.

Man has fallen; and it will be the work of a lifetime, be it longer or shorter, to recover from that fall, and regain, through Christ, the image of the divine, which he lost by sin and continued transgression. — *Ibid.*, vol. 2, p. 448.

V. THE SPIRITUAL SUPERIORITY OF CHRIST'S NATURE

By contrast Christ did not have propensities, inclinations, biases toward sin. He did not have that within His nature that predisposed Him toward sinning. He did not possess the passions and inner promptings which we are daily obliged to subject by the grace of God. E. G. White leaves us in no doubt on this question.

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. . . . He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. — *S. D. A. Bible Commentary*, vol. 5, p. 1128.

Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption. — *Ibid.*, p. 1128.

His spiritual nature was free from every taint of sin. — *Ibid.*, p. 1104.

He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are. — *Testimonies*, vol. 2, p. 509.

He is a brother in our infirmities, but not in

possessing like passions. As the sinless One, His nature recoiled from evil. — *Ibid.*, p. 202.

Is there any converted man today who would be prepared to claim that his spiritual nature is "free from every taint of sin" or that it is no longer necessary for him to battle with evil inclinations? Not even the great Apostle could make that claim. Then the spiritual nature of Christ was superior to that of the converted man.

As we have seen (*Testimonies*, vol. 2, p. 448), the converted man is being progressively restored to the image of God. This is the work of a lifetime. No genuinely converted man has ever claimed to be a perfect spiritual replica of the image of God. But according to E. G. White this is precisely what Christ was.

Not without hindrance was the Commander of heaven to win the souls of men to His kingdom. From the time when He was a babe in Bethlehem, He was continually assailed by the evil one. The image of God was manifest in Christ, and in the councils of Satan it was determined that He should be overcome. — *Desire of Ages*, p. 116.

Christ declares Himself to be sent into the world as a representative of the Father. In His nobility of character, in His mercy and tender pity, in His love and goodness, He stands before us as the embodiment of divine perfection, the image of the invisible God. — *Testimonies*, vol. 5, p. 739.

In an effort to defend the thesis that Christ was sanctified in the same sense that we are some would apply these statements to the Divine nature of Christ. Such references, they say, refer to Him as God but not as man. If this is so then the "nobility of character," the "mercy and tender pity," the "love and goodness" in the human Christ were something less than "the image of the invisible God." Then, part of Christ, the Deity part, was "the embodiment of divine perfection," but not the human part. Such an interpretation does violence to the language of the author. It was Christ, the God-man, who manifested "nobility of character," "mercy and tender pity," "love and goodness." It was this God-man who was "the image of the invisible God." The attempt to separate the natures in Christ at this point is something beyond the intention of E. G. White.

Therefore we conclude that since Christ was from birth the image of God, His spiritual nature was distinctly superior to that of the converted man who is being progressively restored to the image of God.

VI. PRESENT PERFECTION IN CHRIST

Although no Christian can claim to be perfect in the sense of "the embodiment of divine perfection, the image of the invisible God," yet there is a sense in which the believer is regarded as perfect now.

At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. — *Christ's Object Lessons*, p. 65.

This present perfection is not in view of our superior level of Christian growth, but in view of the imputation of Christ's righteousness. It is just as much the possession of the newly converted man as it is of the more mature Christian. E. G. White writes:

Jesus continues. . . . So I will be your representative in heaven. The Father beholds not your faulty character, but He sees you as clothed in My perfection. I am the medium through which Heaven's blessings shall come to you. — *Desire of Ages*, p. 357.

If the soul clothed in Christ's perfection should pass away he is saved, whatever stage he may have reached in the Christian walk. The Christian should not be living in a constant atmosphere of spiritual and psychological insecurity. Christ's merits are sufficient. On the other hand neither should we regard ourselves as having arrived spiritually, free from the necessity of daily striving to improve.

John enjoyed the blessing of sanctification. But, mark, the apostle does not claim to be sinless; he is seeking perfection by walking in the light of God's countenance. — *The Sanctified Life*, p. 65.

The clearer their views of the greatness, glory and perfection of Christ, the more vividly will they see their own weakness and imperfection. — *Ibid.*, p. 50.

VII. CHARACTER PERFECTION OF BELIEVERS AT THE LATTER RAIN

There are those who deny that character perfection is possible prior to the second coming of Jesus. E. G. White does not share this view. She writes:

The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the har-

vest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. — *Testimonies to Ministers*, p. 506.

As we have noted, E. G. White defines character as the thoughts and feelings which reveal themselves in conduct. — *Testimonies*, vol. 5, p. 310; *Child Guidance*, p. 161. Christ's every thought, emotion and deed was sinless. Into this condition His people are to be brought by the latter rain. There is no intimation that our faculties, powers and capacities are to be perfected. But the message is clearly that God's people will be brought into a state of character perfection like that of Christ in His human nature. Without attempting to relate the latter rain, the reception of the seal of God and the close of probation in terms of time, we quote here statements establishing the point under discussion:

Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully. — *Early Writings*, p. 71.

Christ declared of Himself, "The prince of this world cometh, and hath nothing in Me." (John 14:30). . . . This is the condition in which those must be found who shall stand in the time of trouble. — *Great Controversy*, p. 623.

By growing daily in the divine life, he [man] will not attain to the full stature of a perfect man in Christ until his probation ceases — *Testimonies*, vol. 4, p. 367.

When He comes He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. — *Ibid.*, vol. 2, p. 355.

The Lord requires perfection from His redeemed family. He expects from us the perfection which Christ revealed in His humanity. — *Child Guidance*, p. 477.

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

VIII. BELIEVERS SPIRITUALLY PURIFIED AFTER CLOSE OF PROBATION

Although she describes the people of God, who have received the latter rain, as perfect in character E. G. White explicitly states that the

specific purpose of the time of Jacob's trouble after the close of probation is that the saved might be purified. They have been perfected in the sense of delivered from all acts of sin whether in the form of thought, feeling or action. There is nothing relative about the perfection of God's people in this sense. They are not relatively free from sinful behavior, but absolutely so. Yet there is still that within them that needs to be purified. Speaking of the experience of God's people during the time of Jacob's trouble E. G. White writes:

Their affliction is great, the flames of the furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire. God's love for His children during the period of their severest trial, is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the furnace of fire; their earthliness must be consumed, that the image of Christ may be perfectly reflected. — *Great Controversy*, p. 621.

Then after the latter rain and the close of probation, despite the fact that God's people are described as perfect in the sense of possessing the character of Christ, there is still "earthliness" within them which must be consumed by the fires of affliction. There is no suggestion that this earthliness consists of sinful behavior of any kind. On the contrary their sins have been eliminated in the sanctuary above and "they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance." — *Ibid.*, p. 620.

Great Controversy describes the plight, during the time of Jacob's trouble, of those whose moral powers prior to the latter rain have fallen short of what by God's grace was possible to them.

Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. And even if they endure the test, they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected, they will be forced to learn under a terrible pressure of discouragement. — *Ibid.*, p. 622.

As we have noted, E. G. White describes the basis of character as "the mental and moral powers." — *Testimonies*, vol. 4, p. 606. By mental powers she does not mean intellectual ability, but capacity for knowing God. — *Child*

Guidance, p. 161; *Patriarchs and Prophets*, p. 45. By moral powers she means the capacity for exercising faith, hope and love. — *Testimonies*, vol. 3, p. 187. Although we cannot perfect these faculties, yet their improvement and our constant dependence upon Christ are the factors involved in character development.

The evidence would seem to suggest that even after God's people have been given complete victory over sinful behavior (thought, feelings, action) there remains the possibility of further development of these imperfect faculties of the soul, a further purifying of their natures so that the image of Christ may be as perfectly reflected in them as is possible this side of heaven.

There are Spirit of Prophecy statements which indicate that the measure of character development possible to the human Christ was something far in advance of that possible to His people this side of heaven. For example:

Let every student and every worker study this again and again, that they, setting forth the Lord crucified among us, may make it a fresh subject to the people. Show that the life of Christ reveals an infinitely perfect character. — *Ibid.*, vol. 6, p. 60.

The faith of men in Christ as the Messiah was not to rest on the evidences of sight, and they believe on Him because of His personal attractions, but because of the excellence of character found in Him, which never had been found, neither could be, in another. — *S. D. A. Bible Commentary*, vol. 7, p. 904.

It might well be asked, are God's people given an infinitely perfect character prior to the second coming of Christ? The evidence would suggest not. E. G. White compares and contrasts our possible development with that of Christ.

He is a perfect and holy example, given for us to imitate. We cannot equal the pattern; but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it. — *Testimonies*, vol. 2, p. 549; cf. p. 169.

Why was a higher degree of character perfection possible to Christ than to us? The limiting factor is not the inability of God's people to refrain, by His grace, from committing acts of sin whether in the form of thought, feeling or action. The limiting factor is their inability to equal in a positive way the infinite character perfection of Christ, because their natures, faculties, mental and moral powers or capacities are still imperfect and remain so until the second coming of Jesus. Speaking of the work of Satan in

tempting Christ and in tempting man, E. G. White says that he "can exercise his power upon the human family, who are far inferior in strength and wisdom to the Son of God, even after he had taken upon himself man's nature." — *Ibid.*, vol. 1, p. 299.

By comparison with Christ our powers are limited. We are told, "With our limited powers we are to be as holy in our sphere as God is holy in His sphere." — *Selected Messages*, Book 1, p. 337.

It is the opinion of the present writer that the foregoing considerations provide for us the key to the interpretation of the following statements:

We cannot say, "I am sinless" till this vile body is changed and fashioned like unto His glorious body. But if we constantly seek to follow Jesus, the blessed hope is ours of standing before the throne of God without spot, or wrinkle, or any such thing, complete in Christ, robed in His righteousness and perfection. — *That I May Know Him*, p. 361.

As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place, there is no point to which we can come and say we have fully attained. — *Testimonies*, vol. 1, p. 340.

It is clear from the foregoing that E. G. White did not intend to convey that the people of God will not attain to perfection of character in the sense of victory over sinful behavior prior to the Second Advent. Her meaning seems to be that as long as we retain these imperfect faculties, as long as our power are inferior, as long as our basic human natures show such evident results of the Fall, we cannot claim to be sinless. At the second coming of Jesus "the last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear 'in the beauty of the Lord our God,' in mind and soul and body reflecting the perfect image of their Lord." — *Great Controversy*, p. 645.

As sinless beings in heaven our character growth will continue throughout the eternal ages. "The efforts begun upon earth will continue through eternity." — *Testimonies*, vol. 4, p. 520. "And in heaven we are continually to improve. How important, then, is the development of character in this life." — *Christ's Object Lessons*, p. 332.

IX. NOTHING IN CHRIST NEEDED TO BE PURIFIED

E. G. White writes that at the second coming of Jesus "the last lingering traces of the curse

of sin will be removed" from His people so that they might reflect "the perfect image of their Lord." — *Great Controversy*, p. 645. By contrast she speaks of Christ's condition while He was here on earth.

The life of Jesus was a life in harmony with God. While He was a child, He thought and spoke as a child; but no trace of sin marred the image of God within Him. Yet He was not exempt from temptation. — *Desire of Ages*, p. 71.

It is necessary for the last traces of sin to be removed from God's people at the second coming, after they have received the latter rain and have passed through the fiery trial of the time of Jacob's trouble. But in Jesus Christ there was no trace of sin, nothing in His spiritual nature to mar the "image of God within Him." There are many Spirit of Prophecy statements which unequivocally state that there was nothing in Christ that needed to be purified in the sense that God's people need to be purified. For example:

But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner. — *Ibid.*, p. 266.

He [Christ] was to take His position at the head of humanity by taking the nature but not the sinfulness of man. — *S. D. A. Bible Commentary*, vol. 7, p. 912.

The human nature of Christ was like unto ours, and suffering was more keenly felt by Him; for His spiritual nature was free from every taint of sin. — *Ibid.*, vol. 5, p. 1104.

Christ is a perfect representation of God on the one hand, and a perfect specimen of sinless humanity on the other hand. Thus He has combined divinity and humanity. — *Ibid.*, vol. 7, p. 907.

X. SPIRITUALLY CHRIST STOOD IN ADAM'S POSITION

There can be no serious doubt that E. G. White teaches that Christ during the incarnation possessed the spiritual nature of Adam prior to the Fall. Although there are profound theological problems posed by this teaching, and although we find it difficult to accept that Christ in His human nature was any different to the rest of humanity, the conclusion is inescapable. E. G. White says:

Christ is called the second Adam. In purity and holiness, connected with God and beloved by God, He began where the first Adam began. Willingly He passed over the ground where Adam fell, and redeemed Adam's failure. — *My Life Today*, p. 323.

Then Jesus did not begin where Adam began merely in regard to the nature of the temptations which He faced. He began where Adam began spiritually, "in purity and holiness, connected with God and beloved by God." This question was very amply considered by E. G. White in 1895. At that time she wrote a lengthy letter on the subject, excerpts from which are quoted here:

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden. . . . His birth was a miracle of God; . . . "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

These words do not refer to any human being, except to the Son of the infinite God. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption. He was tempted in all points like as man is tempted, yet He is called "that holy thing." It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery. That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be. . . . The first Adam fell; the second Adam held fast to God and His Word under the most trying circumstances, and His faith in His Father's goodness, mercy, and love did not waver for one moment. — *S. D. A. Bible Commentary*, vol. 5, pp. 1128, 1129.

The identity between the perfection of the spiritual nature of Adam and that of Christ is clearly established in this passage. And the contrast between the spiritual nature of Christ and that of the rest of humanity is carefully drawn. When E. G. White wrote, "Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rest-

ed upon Christ," she was not merely referring to the fact that He never chose to sin. In its context this statement refers to what Christ was at birth. It is an interpretation of the words of the angel, ". . . that holy thing which shall be born of thee shall be called the Son of God." These words apply to a human being but to only one human being. "These words do not refer to any human being except to the Son of the infinite God." The interpretation that the reference is to the Divine nature of Christ but not to His human nature fails to recognize that here as elsewhere E. G. White uses the title "Son of God" to apply not merely to the Divine nature of Christ but to the entire Being, the God-man Jesus Christ. It is quite apparent that the central emphasis of the passage is that the Divine-human Christ was a Being unique in a sinful world in that His spiritual nature was as undefiled as was that of man prior to his fall into sin.

It is in the light of the passages already cited that the following statements should be considered:

Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created Him, connected with the Father and the Son, could obey every divine requirement. — *Selected Messages*, Book 1, p. 253.

When Christ bowed His head and died, He bore the pillars of Satan's kingdom with Him to the earth. He vanquished Satan in the same nature over which in Eden Satan obtained the victory. The enemy was overcome by Christ in His human nature. The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power. — *S. D. A. Bible Commentary*, vol. 5, p. 1108.

In the fullness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man. . . . In heaven was heard the voice, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." — *Ibid.*, vol. 7, pp. 912, 925.

XI. IN WHAT SENSE WAS CHRIST SANCTIFIED?

It may well be objected that during His earthly sojourn Christ was sanctified. What would be the point of sanctification if He were born with the spiritual nature possessed by Adam prior to the Fall? Did not Jesus Himself say, "And for their sakes I sanctify Myself, that they also might be sanctified through the truth?" (John 17:19).

The Greek verb ἁγιάζω does not necessarily imply a progressive growth in holiness. It may mean simply "consecrate," "dedicate." Thus the Revised Standard Version translates John 17:19, "And for their sakes I consecrate Myself, that they also may be consecrated in truth." This is one of the two senses in which E. G. White refers to Jesus Christ being sanctified.

"For their sakes," He said, speaking of His disciples, "I sanctify Myself, that they also might be sanctified." John 17:19. The same devotion, . . . the same subjection to the claims of the word of God, that were manifest in Christ, must be seen in His servants. — *Christ's Object Lessons*, p. 142.

"For their sakes I sanctify Myself." I appropriate all My glory, all I am, to the work of man's redemption. How very little are men moved now to sanctify themselves to the work of God that souls may be saved through them. — *Testimonies*, vol. 4, p. 457.

In other passages E. G. White speaks of Christ being sanctified in the sense of growing in grace.

Jesus, considered as a man, was perfect, yet He grew in grace. — *Testimonies*, vol. 1, p. 339.

From the first dawning of intelligence He was constantly growing in spiritual grace and knowledge of truth. — *Desire of Ages*, pp. 70.

"I sanctify Myself," He declared "that they also might be sanctified." John 17:19. So the Christian is to abide among men, that the savor of divine love may be as salt to preserve the world from corruption. Daily beset by temptation, constantly opposed by the leaders of the people, Christ knew that He must strengthen His humanity by prayer. In order to be a blessing to men, He must commune with God, pleading for energy, perseverance, and steadfastness. Thus He showed His disciples where His strength lay. Without this daily communion with God, no human being can gain power for service. — *Counsels to Teachers*, p. 323.

Without speculating as to the precise nature of this growth in grace on the part of the incarnate Christ, it is interesting to note that E. G. White speaks of Adam prior to the Fall as having the possibility of developing spiritually beyond the point of perfection at which He was created. Like the incarnate Son of God, Adam possessed from the beginning a spotless nature and flawless character.

In what consisted the strength of the assault made upon Adam, which caused his fall? It was not indwelling sin; for God made Adam after His own character, pure and upright. There were no corrupt principles in the first Adam, no corrupt

propensities or tendencies to evil. — *S. D. A. Bible Commentary*, vol. 1, p. 1083.

God made man upright; He gave him noble traits of character, with no bias toward evil. — *Patriarchs and Prophets*, p. 49.

Yet it was possible for Adam to grow spiritually.

It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. — *Steps to Christ*, p. 62.

We conclude then that Jesus Christ who "began where the first Adam began" (*My Life Today*, p. 323) succeeded in this spiritually maturing process thus demonstrating that there was no excuse for Adam's fall.

XII. DID CHRIST HAVE A SPIRITUAL ADVANTAGE OVER US?

The objection usually raised to E. G. White's teaching that during the incarnation Christ possessed the spiritual nature of Adam before the Fall is that if this were so He could not possibly be our example, since He had a distinct advantage over us. If Jesus did not have within His human nature the same promptings to sin that we have how could He sympathize with our struggle? Is it reasonable to uphold the example of the child Jesus to our children if He did not inherit the same fallen nature that is the portion of the rest of humanity? This is a pressing issue to which in a number of places E. G. White addresses herself.

First, it is forcefully stressed throughout the Spirit of Prophecy that no other human being has been obliged to endure such an intense spiritual conflict as did Christ.

Christ alone had experience in all the sorrows and temptations that befall human beings. Never another of woman born was so fiercely beset by temptation; never another bore so heavy a burden of the world's sin and pain. Never was there another whose sympathies were so broad or so tender. A sharer in all the experiences of humanity, He could feel not only for, but with, every burdened and tempted and struggling one. — *Education*, p. 78.

Second, we are told that Christ was tempted in proportion to His spiritual strength.

"He . . . suffered being tempted," — suffered in proportion to the perfection of His holiness. But the prince of darkness found nothing in Him; not a single thought or feeling responded to temptation. — *Testimonies*, vol. 5, p. 422.

The enticements which Christ resisted were those that we find it so difficult to withstand. They were urged upon Him in as much greater degree as His character is superior to ours. — *Desire of Ages*, p. 116.

Third, Christ was tempted bearing the imputed guilt of the race.

With the terrible weight of the sins of the world upon Him, Christ withstood the test upon appetite, upon that love of the world, and upon that love of display which leads to presumption. — *Ibid.*, p. 116.

The E. G. White statements usually quoted to prove that Christ inherited our fallen natures are often those found in her description of the wilderness of temptation experience. And in her account of this event she especially emphasizes that the reason for the intensity of the struggle was that the sin, guilt, passion, depravity, infirmity of the entire race was laid upon, imputed to, vicariously borne by Christ at this time.

As soon as Christ entered the wilderness of temptation, His visage changed. The glory and splendor reflected from the throne of God which illuminated His countenance when the heavens opened before Him, and the Father's voice acknowledged Him as His Son in whom He was well pleased, was now gone. The weight of the sins of the world was pressing His soul, and His countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged appetite and of unholy passion that controlled the world, which had brought upon man inexpressible suffering. The indulgence of appetite had been increasing, and strengthening with every successive generation since Adam's transgression, until the race was so feeble in moral power that they could not overcome in their own strength. — *Selected Messages*, Book 1, p. 271.

The Saviour was tempted during a full forty day period. The three temptations recorded by Matthew and Luke were the three crowning temptations at the end of weeks of spiritual conflict. There is no suggestion that Christ's struggle was the result of His having inherited our fallen natures. The point rather is that our guilt, woe, "indulged appetite," and "unholy passion" were laid upon Him, so that in some mysterious sense He felt as the sinner feels. Then at the time of His greatest weakness Satan came with his masterful temptations.

The first paragraph on page 117 of *The Desire of Ages* is often quoted as evidence that Christ inherited our fallen natures.

Satan had pointed to Adam's sin as proof that God's law was unjust, and could not be obeyed.

In our humanity, Christ was to redeem Adam's failure. But when Adam was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation. — *Desire of Ages*, p. 117.

This passage is not referring to what Christ inherited at birth but to what was laid upon Him, imputed to Him. It follows immediately upon the statement that "with the terrible weight of the sins of the world upon Him, Christ withstood the test upon appetite, upon the love of the world, and upon that love of display which leads to presumption." — *Ibid.*, p. 116. As we have seen, Christ was not born deficient in "moral worth" or infirm or degenerate. A careful comparison of the accounts of the temptation in *Selected Messages* and *The Desire of Ages* reveals that in the wilderness experience Christ bore vicariously the accumulated guilt of the race, and was tempted bearing this enormous disadvantage.

Again in Gethsemane the guilt of the race was laid upon Christ and He was tempted bearing this handicap.

The conflict was terrible. Its measure was the guilt of His nation, of His accusers and betrayer, the guilt of a world lying in wickedness. The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out His life. — *Ibid.*, p. 687.

In the wilderness of temptation and in Gethsemane, Christ might have died under the load of sin laid upon Him had it not been for the restorative ministrations of heavenly angels. Finally upon the Cross He paid the supreme sacrifice bearing the guilt of the entire world which had been laid upon Him. And prior to His expiring cry Satan pressed in with his final effort to lead the Saviour to sin.

Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the condemnation of law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was

His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt. — *Ibid.*, p. 753.

It is clear that in the experiences of the wilderness, Gethsemane and Calvary, Christ was an incalculable disadvantage in His conflict with Satan. The fact that His own human nature was entirely sinless, the fact that He did not inherit our fallen condition was no advantage at all, since the guilt and degradation of the lost race were laid upon Him. But what about the remainder of His earthly existence? Did He have an advantage over children and youth, or was human guilt to some extent laid upon Him at these periods in life?

The account in *The Desire of Ages* of the baptism of Jesus provides a clue as to His condition prior to that event. Writing of the Father's acceptance of the Son, E. G. White declares:

From the open heavens a voice was heard saying, "This is My beloved Son, in whom I am well pleased." These words of confirmation were given to inspire faith in those who witnessed the scene, and to strengthen the Saviour for His mission. Notwithstanding that the sins of a guilty world were laid upon Christ, notwithstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal. — *Ibid.*, p. 112.

Bearing the weakness of humanity, and burdened with its sorrow and sin, Jesus walked alone in the midst of men. As the darkness of the coming trial pressed upon Him, He was in loneliness of spirit, in a world that knew Him not. — *Ibid.*, p. 422.

The first of these two statements refers to the period prior to the wilderness of temptation experience, prior to the placing upon Christ at that time "the overwhelming tide of woe that deluged the world." — *Selected Messages*, Book 1, p. 271. "The sins of a guilty world" are said to have been "laid upon Christ" before His baptism, for notwithstanding that this has taken place He is acknowledged by the Father as His Son. The two phrases, "Notwithstanding that the sins of a guilty world were laid upon Christ" and "notwithstanding the humiliation of taking upon Himself our fallen nature" are in apposition. When Christ took our fallen nature the sins of a guilty world were laid upon Him. Then our sin

was not His by heritage at birth. It was His only because He took it upon Himself. As E. G. White explains it, "He took upon His sinless nature our sinful nature that He might know how to succor those that are tempted." — *Medical Ministry*, p. 181. This is not to say that Christ took our sinful human nature upon His sinless Divine nature. If this were the meaning of the statement it would be a contradiction of the many passages we have cited which clearly indicate that Christ's human nature was entirely sinless. The point rather is that upon His sinless Divine-human nature He took our sinful nature. Sin was not injected into His nature. It was imputed to Him, laid upon Him.

At no stage in His earthly existence did Jesus have an advantage over us in the battle with sin. At every stage bearing to some degree the sins of a guilty world, and being tempted in proportion to His spiritual strength, Christ endured an infinitely fiercer conflict. "Never another bore so heavy a burden of the world's sin and pain." — *Education*, p. 78. By relying completely upon His Father for strength He retained sinlessness at each stage of development and in the end triumphed gloriously. Such is our Example.

XIII. A DIFFICULT PASSAGE CONSIDERED

There are certain E. G. White statements which, taken together in isolation from her other comments on the subject, would seem to teach that Christ inherited a fallen, sinful human nature. One representative passage is here discussed:

The story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." Rom. 11:33. We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life. — *Desire of Ages*, pp. 48, 49.

There are a number of possible ways to interpret this passage. It is thought by some to teach that at birth Christ inherited a fallen, sin-

ful nature. If this interpretation is correct then the statement is a clear contradiction of E. G. White passages cited earlier in this article. If Christ inherited a sinful nature undoubtedly He inherited all that goes with it, propensities to sin, moral degeneracy, the passions of our human, fallen nature. The Spirit of Prophecy teaches that Christ had none of these.

It might be argued that Christ did inherit a fallen nature but, because He was born of the Holy Spirit and because His Divine nature overshadowed the fallen human nature, He was born with a sinless spiritual nature, free from propensities to sin, evil inclinations, the passions of our fallen nature. Because of the miraculous union of the Divine and the human in the womb of the virgin Mary, the child born could be described as "that holy thing" (Luke 1:35). But if this were so Christ did not inherit a fallen, sinful human nature. A man's natural heritage is what he possesses at birth. If, because of the miraculous overshadowing of His Divine nature, He were born without a taint of sin, a perfect example of sinless humanity, He did not inherit the type of nature that we inherit at birth. If this were so He inherited the type of human nature which, as we have seen, is to be the possession of God's people at the Second Advent. Then how could it be true that "He accepted the results of the working of the great law of heredity?" — *Desire of Ages*, p. 49.

Unless we are prepared frankly to admit that E. G. White contradicted herself we are obliged to interpret the passage some other way. The present writer believing in the inspiration of E. G. White accepts the second alternative. There can be no doubt that physically Jesus Christ was similar to His contemporaries. In this respect He accepted "the results of the working of the great law of heredity." Furthermore, as we have pointed out, Christ vicariously took upon His sinless Divine-human nature our guilt, infirmity and woe. Sin was not His by heritage. It was His by imputation. In this sense He accepted "the results of the working of the great law of heredity." But the fact remains that "His spiritual nature was free from every taint of sin." — *S. D. A. Bible Commentary*, vol. 5, p. 1104.

XIV. CONCLUSION

There are two conflicting points of view currently held on the question of the relationship between the spiritual perfection of Christ and that of believers. One view is that character perfection is impossible for the people of God this side of heaven. The other view is that before Jesus comes God's people will become, by the grace of the Lord, as perfect in spiritual nature and character as was Jesus Christ in His humanity. E. G. White espoused neither position. She categorically affirms that the purpose of the latter rain is to bring God's people to the perfection of the character of Christ in the sense that they are to be victorious over all acts of sin in thought, feeling and action. On the other hand she explicitly states that after the latter rain there is a work of purification to be done for the faithful which does not reach its ultimate fruition until the final traces of sin are eliminated from them at the second advent of Christ. Nowhere does she intimate that there were traces of sin which needed to be purged from the human Christ. On the contrary, she consistently depicts His human nature as entirely sinless. We conclude, therefore, that while it is God's intention for His people to come into perfect conformity to the character of Christ by gaining the victory over all sinful behavior, it is not possible for them in this life to achieve perfect equality with the human nature of Christ because of their possession, until the Second Advent, of faculties, powers, and capacities which result from man's fall into sin.

In the writings of E. G. White the emphasis is consistently placed on the goal of character perfection to be achieved by God's people. Those who are now faithfully, daily laying hold of the power of the Lord in an effort to overcome all sin and reflect the character of Jesus, are the ones who are being prepared for the great latter rain gift of the Holy Spirit. This is not a time to haggle over pet theological theories, but a time to press together that by prayer, fellowship and witnessing we might be molded into the unified body of Christ ready to receive the Pentecostal outpouring of His Spirit.

Some Theological Considerations of Perfection

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I. BIBLICAL TEACHING ON PERFECTION

The truth about perfection in Christian doctrine and experience is that which does justice to the Biblical meaning and use of the word. The Bible teaches that the true Christian will grow both in grace and toward the image of our Lord Jesus Christ. He continually hungers and thirsts after righteousness. There is an earnest unashamed quest for spiritual holiness.

Since the Bible exhorts the believer in every age again and again to "be perfect," then obviously the experience it advocates is not something which lies beyond the experience of those to whom the Word was addressed. It must be possible within the framework of the Christian life here on earth, otherwise there would be no point to the Bible writers urging perfection upon believers. This exhortation belongs to believers in all ages and not only those who live just prior to the return of our Lord.

The only valid meaning to the words "perfect" and "perfection" is that which the Bible gives to it. It is therefore imperative that we study to grasp as far as possible the Scriptural meaning and use of perfection and avoid arbitrary interpretations of our own.

"TELEIOS"

The most important word translated "perfect" in the New Testament is the Greek word "teleios." This word is derived from the substantive "telos" usually rendered "goal," "purpose," "end." The word has in mind a definite stage of spiritual development for Christians in all ages, for those living in the days of the apostles as well as those living today. Almost invariably the word describes the achievement of spiritual maturity, a Christian stability from which one does not turn back, an unshakeable allegiance to the Living God.

Paul uses this word quite frequently when designating perfect or mature Christians in contrast with those who remain spiritual babes.

Do not be childish, my friends. Be as innocent of evil as babes, but at least be "grown up" [Teleioi] in your thinking (1 Cor. 14:20 N.E.B.).

For though by this time you ought to be teachers, you need some one to teach you again the first principles of God's word. You need milk, not solid food; for every one who lives on milk is unskilled in the word of righteousness, for he is a child. But solid food is for the mature [teleion], for those who have their faculties trained by practice to distinguish good from evil. Therefore let us leave the elementary doctrines of Christ and go on to maturity [perfection—teleios] (Heb. 5:11-14; 6:1 R.S.V.).

Here the writer of the Epistle to the Hebrews recognizes there is a beginning to the Christian life. One must start with the ABC's of the Christian faith. As a new born babe he takes his spiritual food from other mature Christians. At this point the author is seriously concerned because many of these Christians are still wearing the mental and spiritual garments of childhood. They are not growing. At a time when they ought to be perfect (mature) enough to instruct and lead others into the Christian faith, they still have to be treated like children.

Paul also felt this way about some of the members of the Corinthian church. In 1 Cor. 2:6 he declares that he "speaks wisdom among the perfect" [teleioi] full grown; but then he adds:

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? (1 Cor. 3:1-3).

Paul contrasts spiritual babes in the church with those he designates as perfect or full grown mature believers. The immaturity referred to showed itself in the Corinthian church by their divisions, unfitting them to understand the deep things of God.

Paul declares that it should be the aim of every Christian minister from his day to our own to bring his flock to perfection, that is, to full maturity of Christian character, since God has provided these gifts to achieve this mature stage in life.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect [mature—*teleios*] man, unto the measure of the stature of the fullness of Christ (Eph. 4:11-13).

Again, the purpose and goal is Christian maturity and stability, a strength of allegiance that cannot be shaken. Paul uses this word translated "perfect" in the King James Version to describe, not sinless perfection of these believers in the churches at Corinth and Ephesus, but a stage of spiritual maturity that marks those who are steadfast in the faith under all circumstances.

Again in his Epistle to the Philippians, he classes himself among the "perfect" or spiritually mature and speaks wisdom among the "perfect."

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect [teleioi—mature] be thus minded (Phil. 3:13-15).

Because Paul has achieved this maturity, he is able to speak wisdom among the mature also. The aim of his apostolic ministry is to "present every man perfect [teleioi—full grown] in Christ" (Col. 1:28). He describes his fellow worker Epaphros as agonizing in prayer that the Colossian Christians may "stand perfect [teleioi] and complete in all the will of God" (Col. 4:12).

In classical Greek this same word "teleios" is often used of persons who have reached adulthood, of animals full grown, of ripe fruit. For the Christian the ideal is Jesus Christ, a spiritual stature for which we must strive continually.

The Word does not have in mind sinless perfection. The holiest saints, men like Paul, have been the first to declare their constant need of growth toward Christ, while affirming the sinfulness of their own natures. The perfecting and maturing process continues as long as life itself. The growing Christian makes continual progress toward the ideal in Christ.

With all the Biblical counsel to be perfect, nowhere do we find the believer claiming to have reached sinless perfection even though he is designated as "perfect" [mature]. For such a claim is fraught with peril; not the least of which is a spiritual blindness that prevents one from being honest with oneself. There exists two opposite perils: Spiritual blindness and failing to be honest with oneself; the opposite, an easy tolerance toward sin.

From the Word of God it is this spiritual maturity and stability that is possible in this life. To teach from the Bible uses of this word that ultimate sinless perfection is possible to inherently sinful man here on earth is not supported by the Word of God, and is denied by the very nature of man himself. This does not deny that there is growth towards perfection. Sin does not reign, but it does remain in terms of the limitations of human nature as we know it on this earth. It takes into consideration, even after the close of probation, that as people grow old the arteries harden, the mental and physical systems slow down and therefore the responses are not what they were in the full strength of youth.

Furthermore, that the Biblical use of the word "teleios" or perfect does not have in mind ultimate sinless perfection is seen where frequently believers are declared "perfect" at the point of achieving some single step toward the ideal. "If any man offend not in word, the same is a perfect [teleios] man" (James 3:2). "Let patience have her perfect work, that ye may be perfect [teleios] and entire, wanting nothing" (James 1:4). The perfect or mature man is described here as one who has complete control of his tongue, or who endures the trial of his faith without wavering. The believer who qualifies in any one of these is designated in Scripture as a "perfect" or mature Christian. Such control and stability is proof enough that he is a mature, perfect, stable Christian. The achievement is not the same in all Christians. In some this "perfection" is marked by love

for one's enemies (Matt. 5:43-48), in others it is manifest in endurance and faithfulness under trial; in still others, it is seen in the control of the tongue.

In other words, the purpose of God in the life is spiritual maturity under all circumstances. Christ gave Himself to save us, the Holy Spirit to live in the believer that he might rise and grow to this Christian maturity. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

Paul, while asserting that Christ lived in him as a mature Christian, pressed ever forward to a loftier goal. Toward this goal the Holy Spirit continues to direct us through the whole of our lives. But there is no finality in perfection in this probationary life. For each upward step reveals spiritual heights still above us. The Christian's privilege is to experience here and now what has been the privilege of Christians in all ages, namely the power of the Holy Spirit for continued growth and spiritual maturity. "Sanctification is the work of a lifetime." Yet along with this continued growth, we find rest amid toil and conflict as we travail in this body of sin and death until the glorious appearing of our Lord Jesus Christ.

"KATARTIZO"

The second most important word translated "perfect" in the New Testament is the Greek word "katartizo." It means to be "fully equipped" for service in the work of the church and in the cause of God. Take note that Paul and other Bible writers are addressing the people of their own day and not simply those who were to live during the closing days of earth's history. In the following passages of Scripture this word is used.

A disciple is not beyond his teacher. but every one that is PERFECT [fully equipped] shall be as his master (Luke 6:14).

Finally, brethren, farewell. Be PERFECT [fully equipped], be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you (2 Cor. 13:11).

May God PERFECT [fully equip] you in every good thing, in order to do His will (Heb. 13:21).

The God of all grace . . . after that ye have suffered a while, make you PERFECT [equip you], stablish, strengthen, settle you (1 Peter 5:10).

And he gave some apostles; and some, prophets; and some, evangelists; and some pastors and

teachers; for the PERFECTING [full equipping] of the saints for the work of the ministry, for the edifying of the body of Christ (Eph. 4:11, 12).

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be PERFECT [fully equipped] thoroughly furnished unto all good works (2 Tim. 3:16, 17).

Whatever interpretation we give on the doctrine of perfection must be in harmony with the Word of God or else it is false. E. G. White insists on it, even for her own writings. In the following quotation she says:

Brother J would not confuse the mind by seeking to make it appear that the light God has given through the *Testimonies*; an addition to the Word of God. . . God has seen fit in this manner to bring the minds of His people to His Word, to give them a clearer understanding of it. —*Testimonies*, vol. 5, p. 663.

The written *Testimonies* are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. . . . The testimonies are not to belittle the Word of God, but to exalt it and attract minds to it, that the beautiful simplicity of truth may impress all — *Ibid.*, p. 665.

If they speak not according to this word, it is because there is no light in them (Isa. 8:20).

II. THE CLOSE OF PROBATION AND SALVATION BY GRACE

What does the Bible and the Spirit of Prophecy teach concerning the close of probation? Some would have us believe that the merits of the atonement are no longer available as they were prior to the close of probation. That the cessation of Christ's intercession means that His saving power and forgiving grace are no longer available or needed. What does Rev. 22:11 actually mean relative to the close of probation? Consider various Bible translations of this verse:

New English Bible: "Meanwhile, let the evil-doer go on doing evil and the filthy-minded wallow in his filth, but let the good man persevere in his goodness and the dedicated man be true to his dedication."

American Translation: "Let the evil-doer do worse and worse, let the base grow baser and baser, let the upright man be more and more upright, and the man who is holy be more and more holy."

Phillips: "Let the wicked man continue his wickedness and the filthy man his filthiness; let the good man continue his good deeds and the holy man continue his holiness." *

Good News for Modern Man: "Whoever is evil must go on doing evil, and whoever is filthy must go on being filthy; whoever is good must go on doing good, and whoever is holy must go on being holy."

The context of this verse in the book of Revelation is that man has been confronted with the final messages, warnings, and judgments of God. By these God has addressed all the peoples of the world and brought to bear the most solemn words and actions upon man's sinful situation. This verse in the last chapter defines the final attitudes of two great classes of mankind, the saved and the lost. Beyond the close of probation, man's eternal destiny is forever fixed. It is now too late to change.

The key word in the verse is the Greek word "eti" translated "still." He that persists in wickedness will do so still. He that clings to this filthiness will do so still. He that has chosen the way of Christ's righteousness will do so still. For the wicked, there will be no further help from God to turn him from his evil ways. The word "still" proclaims the finality of the choices that men have made. He that is filthy let him pollute himself yet more. He that is righteous let him do righteousness yet more. In each case, while the one sinks to greater depths of evil, the righteous rise to greater heights of holiness. The close of probation is that decisive moment of time, when all that has gone into the making of men's lives will have determined their final destiny, to be wicked or righteous forever. If a man has loved evil to this point, then he must continue in it. God has no further provision for him to change. The Holy Spirit has been withdrawn from the wicked. Therefore change is impossible. For when the Holy Spirit is withdrawn, there is no chance to resist the evil within the heart or the Satanic forces without. The man is totally enslaved forever.

But the righteous have been freed from sin's slavery forever. Because they have chosen Christ, all opportunity and all gracious help from God will be given them to continue in the way of righteousness. The text

speaks of the permanent bent of the life. The wicked are now beyond redemption. The righteous cannot be lost. The text does not speak of sinlessness. It speaks only of finality one way or another. For the lost, their sinfulness will increase more and more. For the saved, their holiness will increase more and more.

Mrs. White declares that probation closes for some every day. "Every day the probation of some is closing." — *Patriarchs and Prophets*, p. 140. "Some are closing their probation; and is it well with them? Have they obtained a fitness for the future life?" — *Testimonies*, vol. 5, p. 18. The question is not one of the maximum of sin's development on the one hand or the arrival at sinlessness on the other. Those for whom probation closes now involves increased wickedness and continuance in it, and for the righteous increased growth in righteousness and continuance in it. The issue is one of finality. So will it be when probation closes for all the world.

Speaking of the close of probation for the world, Mrs. White writes: "Every case is decided either for salvation or destruction." — *Early Writings*, p. 36; "The destiny of all will have been decided for life or death." — *Great Controversy*, p. 490. (See also *Desire of Ages*, p. 636.) It is too late to change. The character is fixed. "The coming of Christ does not change our characters; it only fixes them forever beyond all change." — *Testimonies*, vol. 5, p. 466. "Mercy no longer pleads for the guilty inhabitants of the earth." — *Great Controversy*, p. 613.

The righteous manifest an unshakeable allegiance to Christ. "The final test has been brought upon the world and all who have *proved themselves loyal* to the divine precepts have received 'the seal of the living God.' Then Jesus ceases His intercession in the sanctuary above." — *Ibid.*, p. 613. (Italics supplied)

To live without a Mediator does not mean to live without the righteousness of Christ, or without the Holy Spirit, or the saving grace of our Lord. Since all cases are decided for weal or for woe, the work of our divine Advocate is concluded. No further charges by Satan can be brought against the saints, for Christ has answered them all. The cases of the saints have all been called to the bar of heaven. Christ has successfully pleaded our cause and secured a

judgment in our favor. Nothing can now reverse that verdict. There is nothing more to say. Excepting Satan and his host, there is perfect agreement throughout the universe as to Christ's verdict in favor of the saints. All questions have been answered regarding the future of the saints. No member of the Godhead needs to make any further defense on their behalf. All that remains is for Christ to return and for the saints to live and reign with Christ a thousand years (Rev. 20:4-6).

Because of their unchangeable irrevocable standing before God, there is no further need for Christ to intercede with God for their salvation or for their redemption. The saints have been declared the legal heirs to the new earth. Their standing from henceforth is one of final justification and vindication before the bar of God and before a sinless universe. The fact that they have chosen without qualification, the righteousness of Christ, leaves only the actual conferring of that sinless nature and entrance into their eternal inheritance at the second coming of Christ, when this mortal shall put on immortality and this corruption shall have put on incorruption (1 Cor. 15:52-54).

As we have clearer views of Christ's spotless and infinite purity, we shall feel as did Daniel, when he beheld the glory of the Lord, and said, "My comeliness was turned in me into corruption." We cannot say "I am sinless," till this vile body is changed and fashioned like unto His glorious body. But if we constantly seek to follow Jesus, the blessed hope is ours of standing before the throne of God without spot or wrinkle, or any such thing, complete in Christ, robed in His righteousness and perfection." — *Signs of the Times*, March 23, 1888.

III. THE SAINTS' CONDITION AND EXPERIENCE

What is the spiritual condition of the saints after the close of probation? Do the saints in any way reflect any conditions that belong to a state of sin? If so, is the atoning blood and merits of Christ still available?

Mrs. White describes the experience of the saints during the time of Jacob's trouble as having "a deep sense of their short-comings, and as they review their lives, their hopes will sink. . . . If the people of God *had unconfessed sins* to appear before them . . . they would be overwhelmed, despair would cut off their faith. . . . But while they have a deep sense of their unworthiness,

they will have *no concealed wrongs* to reveal." — *Patriarchs and Prophets*, p. 202. (Italics supplied).

As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness will be severely tested. . . . They are fully conscious of their weakness and unworthiness. — *Great Controversy*, p. 618.

Speaking of the saints in the time of trouble, Mrs. White writes:

Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions . . . and even if they endure the test, they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected, they will be forced to learn under a terrible pressure of discouragement. — *Ibid.*, p. 622.

It was by self surrender and confiding faith that Jacob gained what he had failed to gain by conflict in his own strength. . . . Thus it will be with those who live in the last days. As dangers surround them, and despair seizes upon the soul, they must depend solely upon the merits of the atonement. . . . In all our helpless unworthiness we must trust in the merits of the crucified and risen Saviour. None will ever perish while they do this. — *Patriarchs and Prophets*, pp. 202, 203.

Two facts come clear from Mrs. White's statements: first, even some of the saints will find themselves lacking in faith after probation closes which will create for them greater anguish and conflict. But lack of faith belongs to a state of sin. "Lack of love and faith are the great sins of which God's people are now guilty." — *Testimonies*, vol. 3, p. 475. Certainly lack of love and faith do not belong to a sinless state. For this lack of faith was an essential aspect of the original sin of Adam and Eve. Obviously this very condition described by Mrs. White denies the claim that the saints will have reached sinless perfection. If the saints are really sinless, and free from what some call "original sin," how is it possible for them to reveal such inadequacy in faith? Such a claim is nowhere in the purview of Mrs. White's statements at all. the issue she sets forth has to do with "unconfessed sins," "concealed wrongs."

Second, salvation by grace and the merits of Christ's atonement still avails for the saints after probation closes. Believers still trust in the merits of Christ. The distinction

some try to make between saving and sustaining grace before and after the close of probation is wholly unscriptural. The Bible knows nothing of it. Whatever may be meant by saving and sustaining grace, they do not come in separate packages, one before the close of probation and the other after, or that saving grace is for sinners and sustaining grace is for the sinless. Both are available at any time in the Christian life until the day of our Lord's coming.

The Biblical use of the word "grace" is one. Grace is the eternal and free favor of God, manifested towards the guilty and the unworthy. Grace is entirely apart from every supposition of human worth and sinless perfection. Grace belongs where human sinfulness exists. It superabounds over human unworthiness as experienced by the saints even after the close of probation. Sinners are the only persons with whom saving grace is concerned. Let us distinguish between grace as an attribute of Christ and grace as a method of salvation made possible by the sacrifice of Christ.

The limited and imperfect spiritual condition of the saints described by Mrs. White, requires the application of the atoning merits of our Lord and the availability of Christ's righteousness. The state of the saints is described as weakness, insufficiency, and unworthiness. The corruption of the sinful nature is manifest in the saints while in this mortal body. Consequently, during the time of Jacob's trouble, fear and trembling, weakness and unworthiness reflect their own insufficiency and sinful state. Yet the eternal God is their refuge. Every moment they live by and are saved by God's marvelous grace. There is no evidence anywhere in Scripture or in the Spirit of Prophecy that indicates the slightest change in salvation by grace ministered daily to the saints.

Even after Christ's work of intercession ceases and all cases have been decided God is not one step removed from us. Rather is He closer than He has ever been. If God's righteousness in Christ is available, then so is His saving grace. The implication that Christ is somehow, by the cessation of His mediatorial ministry, standing in a different relation to His people, is false. Those who think otherwise fail to grasp the Biblical doctrine of salvation by grace beyond the close of probation. Paul gave

it to us in 2 Cor. 12:9, "My grace is sufficient for you, for my power is made perfect in weakness." What Paul experienced is no different for us today or any time prior to the coming of Christ.

Lurking uncomfortably near, beneath the false teaching on sinless perfection, is, that somehow this saving grace is not needed, that one must really have sinless perfection to be sure. This has always been the problem for those who will not settle for the acknowledgment of their actual sinful state. With the close of probation, suddenly we see our own strength turned around, converted into weakness as Mrs. White describes it, in order that we may no longer live as a law unto ourselves, but that there is a people who live by Christ alone. The experience of the saints after probation closes reveals conclusively that being saved is being shaken loose from the folly of implanting our ego firmly in the center. In spite of their claims to the contrary, the supporters of the sinless perfection doctrine clutch at it so that their weakness and unworthiness may end in power prior to the coming of Christ.

Salvation by grace is not a cure at all. The work of grace is not some magic charm. The apostle Paul learned that. It is not something that, with the close of probation, will guarantee that we will never have another spiritual problem. This is evident from Mrs. White's description of the state of the saints. Saving grace summons the saints to acknowledge their sinful state until the coming of Christ. Christ is saying to us, there is no way out, except to learn that His grace is sufficient in the midst of our weakness and sinful state.

What is sure about our finality after probation closes is not that our lives are now magically transformed into sinlessness above the strife and agony in the world and the attacks on the enemy. What does come through is that deliverance is made complete in our weakness. His grace does not spring us free from the weakness of our sinful state. Faith brings God's assurance and saving power in our weakness. But it is His strength and power, not our own. One cannot have it both ways. If a man is sinless then he is no longer under grace. If he is under grace, then it is because he is not yet sinless.

A word from Mrs. White may well deserve consideration as to improper methods and teachings.

There are those who pick out from the Word of God, and also from the *Testimonies*, detached paragraphs or sentences that may be interpreted to suit their ideas, and they dwell upon these, and build themselves up in their own positions, when God is not leading them.

You will take passages in the *Testimonies* that speak of the close of probation, of the shaking among God's people, and you will talk of a coming out from this people of a purer, holier people that will arise. Now all this pleases the enemy. We should not needlessly take a course that will make differences or create dissension. We should not give the impression that if our particular ideas are not followed, it is because the ministers are lacking in comprehension and in faith, and walking in darkness." — *Selected Messages*, Book 1, p. 179.

IV. "THEN SHALL THE SANCTUARY BE CLEANSED"

"And he said unto me, unto two thousand and three hundred days, then shall the sanctuary be cleansed" (Dan. 8:14).

Let it be noted from the text and the Scriptural passage that the cleansing of the Sanctuary in Daniel 8:14 in no way can be identified with the human heart and mind. This sanctuary and this cleansing has nothing to do with the cleansing of human hearts and lives as some declare. Such a view is in complete contradiction with Mrs. White's clear statement on "What is the Sanctuary" in *Great Controversy*, pp. 409-422. She states this sanctuary to be the "true tabernacle" in heaven, to which the earthly sanctuary pointed. — *Great Controversy*, p. 417. That some teachers are in error is obvious from the fact that in Daniel 8, the defiling of the heavenly sanctuary is by the little horn in its taking away of the daily. The

little horn treads down the sanctuary and the host.

How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? (Dan. 8:13).

The answer to that is given in verse 14, "Unto 2300 days, then shall the sanctuary be cleansed."

The doctrine of sinless perfection is often based on this false interpretation of the "cleansing" of the sanctuary and the final atonement. If sinless perfection is to be realized by saints at the close of probation, then original sin must also be eradicated. This is done by making "sins of ignorance" (Lev. 4) the equivalent of original sin which the final cleansing takes care of.

Both the Hebrew meaning of the word and the Biblical context show how mistaken the advocates of such a view are in the use of Scripture. The words "sins of ignorance" refer to sins done inadvertently, unwittingly. (See Deut. 19:4; Josh. 20:3, 5; Num. 35:11, 15; Lev. 22:14). The Old Testament use of the term covers those inadvertent sins in contrast with those done with a high hand or defiantly. They have nothing to do with sin in the unconscious and man's natural state of sinfulness. The term "sins of ignorance" is far removed in time and meaning from any reference to original sin of the saints living in the last days.

We must be on our guard and much in prayer for divine guidance lest we come under the judgment of Christ when He said, "Ye do err not knowing the Scriptures nor the power of God" (Matt. 22:29).

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Outline Studies on Christian Perfection and Original Sin

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The word "perfect" as it appears in the King James Version of the Bible does not always have the same meaning. The same is true of the words "perfect" or "perfection" as found in the writings of Mrs. E. G. White. Note the different usages of this term:

I. A Newly Converted Person Is Said to Be Perfect

(a) Rom. 4:3-7. His iniquities are covered, he is declared righteous.

(b) Jer. 31:34. "I will remember their sin no more."

(c) "If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—*Steps to Christ*, p. 62.

(d) "Through the efficacy of Christ's sacrifice, we may stand before God pure and spotless, our sins atoned for and pardoned. . . . The redeemed sinner, clothed in the robes of Christ's righteousness, may stand in the presence of a sin-hating God, made perfect by the merits of the Saviour."—*Signs of the Times*, March 15, 1905, p. 9.

(e) In this sense the thief on the cross was perfect after he accepted Christ. "He who enters heaven must have a character that is without spot or wrinkle or any such thing. Naught that defileth can ever enter there. In all the redeemed host not one defect will be seen."—*Messages to Young People*, p. 144.

II. A Growing Christian Is Called Perfect

(a) Gen. 6:9. Noah was perfect. It should
24 [48]

be noted, however, that Noah committed a sinful act while in this "perfect" state. Gen. 9:21. Noah was himself responsible for the sin of drunkenness. "The pen of inspiration, true to its task, tells us of the sins that overcame Noah, Lot, Moses, Abraham, David, and Solomon, and that even Elijah's strong spirit sank under temptation during his fearful trial. . . ."—*Testimonies*, vol. 4, p. 12.

(b) Phil. 3:15. "Let us, . . . as many as be perfect . . ."

(c) "At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement."—*Christ's Object Lessons*, p. 65.

III. The Christian Who Does Not Sin, Even By a Thought, Is Perfect

(a) Phil. 3:12, 13. Paul had not achieved this state. "The apostle himself was endeavoring to reach the same standard of holiness which he set before his brethren."—*The Sanctified Life*, p. 86.

(b) Matt. 5:48. Jesus told us that we should strive to attain this perfection. "Christ presents before us the highest perfection of Christian character, which throughout our lifetime we should aim to reach. 'Be ye therefore perfect,' He says, 'even as your Father which is in heaven is perfect.' Concerning this perfection, Paul writes; 'Not as though I had already attained, either were already perfect: but I follow after.'—*That I May Know Him*, p. 130.

(c) Such a spiritual state is actually attainable.

- (1) Jude 24; I Cor. 10:13; II Cor. 10:5.
- (2) "Not even by a thought did He yield to temptation. So it may be with us."
—*Desire of Ages*, p. 123.
- (3) "We can overcome. Yes; fully, entirely. Jesus died to make a way of escape for us, that we might overcome every evil temper, every sin, every temptation, and sit down at last with Him."—*Testimonies*, vol. 1, p. 144.
- (4) "If you will stand under the blood-stained banner of Prince Emmanuel, faithfully doing His service, you need never yield to temptation; for One stands by your side who is able to keep you from falling."—*Our High Calling*, p. 19.
- (5) "There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God."—*Desire of Ages*, p. 311.
- (6) "The strongest temptation is no excuse for sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel anyone to sin. The will must consent, the heart must yield, or passion can not overbear reason, nor iniquity triumph over righteousness."—*Signs of the Times*, April 15, 1913.
- (7) "Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts."—*S.D.A. Bible Commentary*, vol. 6, p. 1118.
- (8) "We need not retain one sinful propensity."—*Ibid.*, vol. 7, p. 943.
- (9) "Through the plan of redemption, God has provided means for subduing every sinful trait, and resisting every temptation, however strong."—*Selected Messages*, Book 1, p. 82.
- (d) Some in every generation since Adam have reached the spiritual state where they lived without sinning.
- (1) "Some few in every generation from Adam resisted his [Satan's] every artifice and stood forth as noble representatives of what it was in the power of man to do and to be—Christ working with human efforts, helping man in overcoming the power of Satan. Enoch and Elijah are the correct representatives of what the race might be through faith in Jesus Christ if they chose to be. Satan was greatly disturbed because these noble, holy men stood untainted amid the moral pollution surrounding them, perfected righteous characters, and were accounted worthy for translation to heaven."—*Review and Herald*, March 3, 1874.
- (2) "The case of Daniel was presented before me. Although he was a man of like passions with ourselves, the pen of inspiration presents him as a faultless character. His life is given us as a bright example of what man may become even in this life, if he will make God his strength and wisely improve the opportunities and privileges within his reach."—*Testimonies*, vol. 4, p. 569.
"Stand like Daniel, that faithful statesman, a man whom no temptation could corrupt."—*Christ's Object Lessons*, Lessons, p. 332.
- (e) There are likely some people living to-day who never sin, even by a thought. "In every phase of your character-building you are to please God. This you may do; for Enoch pleased Him though living in a degenerate age. And there are Enochs in this our day."—*Ibid.*, p. 332.
- (f) Those who may be living in this perfect state of holiness are unaware of it.
- (1) "No one who claims holiness is really holy. Those who are registered as holy in the books of heaven are not aware of the fact and are the last ones to boast of their own goodness."—*Signs of the Times*, February 26, 1885, p. 128.
- (2) "Those who are really seeking to perfect Christian character will never indulge the thought that they are sinless."—*Sanctified Life*, p. 7.

- (3) "The closer you come to Jesus, the more faulty you will appear in your own eyes."—*Steps to Christ*, p. 64.
- (4) "The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves. There will be a continual reaching out of the soul after God, a continual, earnest, heart-breaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience our repentance will deepen."—*Acts of the Apostles*, p. 561.
- (g) All of God's people who live beyond the close of probation must reach this state of perfection.
- (1) "The godly character of this prophet [Enoch] represents the state of holiness which must be attained by those who shall be 'redeemed from the earth' at the time of Christ's second advent."—*Patriarchs and Prophets*, pp. 88, 89. (See also *Review and Herald*, July 31, 1888.)
- (2) "Not even by a thought could our Saviour be brought to yield to the power of temptation. . . . This is the condition in which those must be found who shall stand in the time of trouble."—*Great Controversy*, p. 623.
- (3) "Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, 'It is finished.'"—*Our High Calling*, p. 150.
- (h) The last person converted will reach the same standard as those of longer experience. "As we near the close of this earth's history, we either rapidly advance in Christian growth, or we rapidly retrograde toward the world."—*Review and Herald*, December 13, 1892, p. 770. "What we have been years learning, they will have to learn in a few months."—*Early Writings*, p. 67.
- (i) It is the latter rain of the Holy Spirit which (1) perfects the righteous completely, (2) prepares them to live without an Intercessor during the seven last plagues, and (3) fits them for translation. Note the following quotes:
- (1) "As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain."—*Testimonies to Minister*, p. 509.
- (2) "It is the latter rain which revives and strengthens them to pass through the time of trouble."—*Testimonies*, vol. 1, p. 353; *S.D.A. Bible Commentary*, vol. 7, p. 984. "They have received 'the latter rain,' 'the refreshing from the presence of the Lord,' and they are prepared for the trying hour before them."—*Great Controversy*, p. 613. "At that time the 'latter rain,' or 'refreshing from the presence of the Lord,' will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Early Writings*, p. 86. "They have passed through the time of trouble such as never was since there was a nation; . . . they have stood without an intercessor through the final outpouring of God's judgments."—*Great Controversy*, p. 649.
- (3) "Near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain. . . ."—*Acts of the Apostles*, p. 55. "They will receive the latter rain, and thus be fitted for translation."—*Testimonies*, vol. 1, p. 187.

IV. Those Who Have All Inherited Propensities to Evil Removed Are Perfect

- (a) We will not have this perfection until the second coming of Jesus. I Cor. 15:50-55; Phil. 3:20, 21. "There is no end to the warfare this side of eternity."—*Counsels to Teachers*, p. 20. "So long as Satan reigns,

we shall have self to subdue, besetting sins to overcome.”—*Acts of the Apostles*, p. 560.

(b) See E. G. White quotations in accompanying paper on “Original Sin,” questions 7 and 8.

V. In Heaven the Saints Will Constantly Become More Holy (or Perfect)

(a) “Through ceaseless ages to advance in wisdom, in knowledge, and in holiness, ever exploring new fields of thought, ever finding new wonders and new glories, ever increasing in capacity to know and to enjoy and to love, and knowing that there is still beyond us joy and love and wisdom infinite,—such is the object to which the Christian’s hope is pointing.”—*Counsels to Teachers*, p. 55.

(b) “In heaven we are continually to improve.”—*Messages to Young People*, p. 101.

(c) “As knowledge is progressive, so will love, reverence, and happiness increase.”—*Great Controversy*, p. 678.

(d) “‘Christ in you, the hope of glory’ Colossians 1:27. A knowledge of this mystery furnishes a key to every other. It opens to the soul the treasures of the universe, the possibilities of infinite development.”—*Education*, p. 172.

(e) “Forever and forever new views of the perfection and glory of Christ will appear.”—*Christ’s Object Lessons*, p. 134.

HOW TO BE PERFECT

All our perfection, from first to last, has its origin in Christ. “So you are not to look to yourself, not to let the mind dwell upon self, but look to Christ. Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love,—this is the subject for the soul’s contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness.”—*Steps to Christ*, pp. 70, 71.

“The only defense against evil is the indwelling of Christ in the heart through faith

in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end.”—*Desire of Ages*, p. 324.

ORIGINAL SIN

I. What Do We Mean by the Term “Original Sin”?

This expression refers to the effect which Adam’s sin had upon the human family. The Bible never uses the term. E. G. White uses the phrase only with reference to Adam’s first act of disobedience: “Every sin committed awakens the echoes of the original sin.”—*Review and Herald*, April 16, 1901. Nowhere does she attempt to give a theological definition of “original sin” but she does comment on the subject in various books and articles.

II. How Do the Bible Writers Explain the Effect of Adam’s Sin on His Descendants?

(a) I Cor. 15:22. “In Adam all die.”

(b) Rom. 5:12. “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned” (New American Standard Bible).

(c) Rom. 5:19. “Many were made sinners” (KJV, RSV, NASB). “The whole race was rendered sinful” (TCNT).

(d) Gal. 5:17. “For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please” (NASB).

(e) Eph. 2:3. “We all lived like that in the past, and followed the impulses and imaginations of our evil nature, being in fact under the wrath of God by nature, like everyone

else" (Phillips).* "By nature children of wrath" (KJV, RSV).

(f) Ps. 51:5. "In sin did my mother conceive me."

Note the results of Adam's sin insofar as it pertains to us: (1) we were made sinners, (2) we must die, and (3) we are basically evil and are not able to do the things we please.

III. How Does Mrs. White Explain the Problem of "Original Sin"?

Mrs. White's comments are in perfect harmony with the Bible but they are given in much greater detail. Adam's sin is said to affect us in the same three ways: (1) we are born in a state of guilt inherited from Adam, (2) we must die as a consequence of this condition, and (3) we are born with natural tendencies to evil. Note the following quotations:

(1) On Guilt:

"As related to the first Adam, men receive from him nothing but guilt and the sentence of death."—*S.D.A. Bible Commentary*, vol. 6, p. 1074.

(2) On Death:

"The whole family of Adam must die."—*Early Writings*, p. 149. "In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave."—*Great Controversy*, p. 544.

We inherit guilt from Adam so that even a baby that dies a day after birth needs a Saviour though the child never committed a sin of its own. There will be children taken to heaven who died before the age of accountability (*Selected Messages*, Book 2, p. 260) but they do not deserve this reward. Their entrance into the kingdom is based entirely on the merits of Jesus. They never sinned but they inherited a state of guilt from Adam, and so need a Saviour.

A child is not guilty of sin on its own account until it chooses to do wrong by an action of its own will. "The tempter can never compel us to do evil. He cannot control minds unless they are yielded to his control. The will must consent, faith must

let go its hold upon Christ, before Satan can exercise his power upon us."—*Desire of Ages*, p. 125. "His own consent must first be gained."—*Testimonies*, vol. 5, p. 177. "Transgression is our own act."—*Patriarchs and Prophets*, p. 421. "Children . . . are not punished for the parents' guilt, except as they participate in their sins."—*Ibid.*, p. 306.

So children, at birth, are doomed to die not as a punishment for their own sins or their own sinful condition, but rather as a consequence of Adam's sin.

(3) On Propensities to Evil:

- (a) "Because of sin his [Adam's] posterity was born with inherent propensities of disobedience."—*S.D.A. Bible Commentary*, vol. 5, p. 1128.
- (b) "In order to understand this matter aright, we must remember that our hearts are naturally depraved, and we are unable of ourselves to pursue a right course."—*In Heavenly Places*, p. 163.
- (c) "To a large degree Satan has succeeded in the execution of his plans. Through the medium of influence, taking advantage of the action of mind on mind, he prevailed on Adam to sin. Thus at its very source human nature was corrupted. And ever since then sin has continued its hateful work, reaching from mind to mind. Every sin committed awakens the echoes of the original sin."—*Review and Herald*, April 16, 1901.
- (d) "The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist. To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. Cooperation with that power is man's greatest need."—*Education*, p. 29.
- (e) "Bad habits are more easily formed than good habits, and the bad habits are given up with more difficulty. The

natural depravity of the heart accounts for this well-known fact—that it takes far less labor to demoralize the youth, to corrupt their ideas of moral and religious character, than to engraft upon their character the enduring, pure, and uncorrupted habits of righteousness and truth. Self-indulgence, love of pleasure, enmity, pride, self-esteem, envy, jealousy, will grow spontaneously, without example and teaching. In our present fallen state all that is needed is to give up the mind and character to its natural tendencies. In the natural world, give up a field to itself and you will see it covered with briars and thorns; but if it yields precious grain or beautiful flowers, care and unremitting labor must be applied.”—*In Heavenly Places*, p. 195.

- (f) Even the holiest of men possess these evil propensities. “Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature.”—*Acts of the Apostles*, p. 561. This sinful state is to be acknowledged in detail to Christ alone. “God will be better glorified if we confess the secret, inbred corruption of the heart to Jesus alone than if we open the recesses to finite, erring man.”—*Testimonies*, vol. 5, p. 645. This is not a confession of any known sin for which we seek forgiveness but an acknowledgement of our sinful nature.

IV. How Can a Sinner Acquire Tendencies to Right in Place of His Tendencies to Wrong?

(a) “God makes no compromise with sin. A genuine conversion changes hereditary and cultivated tendencies to wrong.”—*S.D.A. Bible Commentary*, vol. 6, p. 1101.

(b) “The old nature, born of blood and the will of the flesh, cannot inherit the kingdom of God. The old ways, the hereditary tendencies, the former habits, must be given up;

for grace is not inherited. The new birth consists in having new motives, new tastes, new tendencies. Those who are begotten unto a new life by the Holy Spirit, have become partakers of the divine nature, and in all their habits and practices they will give evidence of their relationship to Christ. When men who claim to be Christians retain all their natural defects of character and disposition, in what does their position differ from that of the worldling? They do not appreciate the truth as a sanctifier, a refiner. They have not been born again.”—*Ibid.*, vol. 6, p. 1101.

V. How Completely Can We Be Changed From Evil to Good?

(a) “If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses.”—*Desire of Ages*, p. 668.

(b) “Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.”—*Ibid.*, p. 664.

(c) “Those only who through faith in Christ obey all of God’s commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts.”—*S.D.A. Bible Commentary*, vol. 6, p. 1118.

(d) “We must learn of Christ. We must know what He is to those He has ransomed. We must realize that through belief in Him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity.”—*Ibid.*, vol. 7, p. 943.

VI. Are Our Inbred Propensities to Wrong ELIMINATED or Are They SUBDUED and CONQUERED Through Christ’s Help?

(a) “The propensities that control the natural heart must be subdued by the grace

of Christ, before fallen man is fitted to enter heaven."—*Acts of the Apostles*, p. 273.

(b) "Christ came to this world and lived the law of God, that man might have perfect mastery over the natural inclinations which corrupt the soul. . . . Man may stand conquerer of himself, conquerer of his own inclinations."—*Ministry of Healing*, pp. 130, 131.

(c) "'Watch and pray, lest ye enter into temptation' (Mark 14:38). Watch against the stealthy approach of the enemy, watch against old habits and natural inclinations, lest they assert themselves; force them back, and watch. Watch the thoughts, watch the plans, lest they become self-centered."—*In Heavenly Places*, p. 279.

VII. Will We, in This Life, Ever Be Free From the Struggle Against Our Natural Inclinations?

(a) "From the cross to the crown there is earnest work to be done. There is wrestling with inbred sin; there is warfare against outward wrong. The Christian life is a battle and a march. Let us go forward, for we are striving for an immortal crown. Let us give diligence to make our calling and election sure. We shall triumph at last, if we do not become weary in well-doing."—*Review and Herald*, November 29, 1887.

(b) "Each soul inherits certain un-Christlike traits of character. It is the grand and noble work of a lifetime to keep under control these tendencies to wrong. . . . So long as we are in the world, we shall meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in the right spirit that the Christian graces are developed. If Christ dwells in us, we shall be patient, kind, and forbearing, cheerful amid frets and irritations. Day by day and year by year we shall conquer self, and grow into noble heroism."—*In Heavenly Places*, p. 231.

VIII. When Will Our Warfare Against Our Sinful Tendencies Finally Be Ended? When Will These Tendencies Be Completely Removed or Eliminated?

(a) I Cor. 15:50-55. This corruptible will put on incorruption at the last trump.

(b) Phil. 3:20,21. This vile body (which includes our mind) will be changed at the second advent.

(c) "We cannot say 'I am sinless,' till this vile body is changed and fashioned like unto His glorious body."—*Signs of the Times*, March 23, 1888.

(d) "There are hereditary and cultivated tendencies to evil that must be overcome. Appetite and passion must be brought under the control of the Holy Spirit. There is no end to the warfare this side of eternity."—*Counsels to Teachers*, p. 20.

(e) "So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of life-long obedience."—*Acts of the Apostles*, pp. 560, 561.

(f) "The redeemed will be welcomed to the home that Jesus is preparing for them. There their companions will not be the vile of earth, liars, idolaters, the impure, and unbelieving; but they will associate with those who have overcome Satan and through divine grace have formed perfect characters. Every sinful tendency, every imperfection, that afflicts them here has been removed by the blood of Christ, and the excellence and brightness of His glory, far exceeding the brightness of the sun, is imparted to them."—*Steps to Christ*, p. 126.

* From *The New Testament in Modern English* (c) by J. B. Phillips 1858. Used by permission of The Macmillan Company.

tongues aking

Part I



ADRIAEN VAN DER WERFF, ARTIST

Spirit-filled men. And this observation anticipates my fourth reason for examining the movement:

4. Because we need the Holy Spirit, need it desperately, to empower our ministry, and here is a movement purporting to do precisely that. I submit, therefore, that it deserves our prayerful and candid examination.

I propose to survey the movement briefly, and then I shall suggest four observations that should help you formulate your own answer concerning its nature and origin.

Just thirty miles south of Andrews University is the University of Notre Dame,

a Jesuit institution better known for its national football rankings than for its spiritual impact within the Catholic world.

But there, beginning in the summer of 1967, in Room 316 of the administration building, the cry was not "Win one for the Gipper!" but rather "Come, Holy Spirit, come!" And Catholic sources report that the Holy Spirit did indeed appear, with charismatic power, to several hundred priests, nuns, and students.

Typical of many experiences was that of Roger Alexander, a Roman Catholic student attending Michigan State University. Along with other students he went, one Friday night in 1967, to Notre Dame, hopeful of participating in the charismatic phenomena experienced by a number of students and faculty.

Here is his report of what happened in that room:

The meetings began on a Friday night, but the "laying on of hands" did not take place until Saturday afternoon. In this interval I heard many testimonials of the work of the Holy Spirit in others' lives. I became more and more convinced of the validity of this experience, and yet when the leader said, "Would all those who would like to be prayed for please step to the center (we were sitting in a large circle), something still held me back. As I watched my friends I became terribly frightened. One of my friends was shouting, "I love God." But as I gained control of myself, I stopped to think. Was it possible for someone possessed with a devil to cry out, "I love God"? These were people I knew, and they were certainly not prone to hysteria. Just then another group of friends came back to where I was sitting and asked if they could pray over me. I was still afraid so I asked to be exorcised first. (A few weeks before I don't think I even believed in the devil.) Then as they began to pray over me, a strange physical sensation started in my hands and feet and gradually spread over my whole body. It was like an electric current or as though the inside of my body were shaking against my skin. For the first time in my life I had a real understanding of the power of God. After this I sat for a short while and prayed, thanking God for the wonders He had shown me. Suddenly my lips began to tremble. Again I was afraid and so, accompanied by a girl from my school, I went out into the hall. And as I knelt down a strange series of sounds poured forth from my lips. I had no control over the sounds that I made, and yet I was filled with an intense happiness and peace such as I had never known before.¹

"It was like an electric current or as though the inside of my body were shaking against my skin. For the first time in my life I had a real understanding of the power of God."

What has been happening at Notre Dame and other Catholic colleges is only a microcosm of the charismatic phenomena touching Catholicism. In the November 8, 1968, issue of *Commonweal*, a Catholic lay publication, Benedictine Father Kilian McDonnell reports that Catholic "bishops are mystified, cautious [they sound like some SDA bishops!], and basically unhappy" about the charismatic phenomena that only since 1967 have appeared within Roman Catholicism. McDonnell reports that, to date, Roman Catholic authorities have "made no overt measures to stem the movement."²

I have examined reports of charismatic sessions not only at Notre Dame but also at Duquesne, and Holy Cross of Worcester, Massachusetts. A Pentecostal leader reports that some 10,000 priests, nuns, and laymen had, by the beginning of 1969, participated in the movement.³

Actually the Catholic-Pentecostal encounter is not so surprising as it seems. The two are not irreconcilable opposites; in fact, Pentecostalism has absorbed "essential elements of Franciscan and Jesuitic mysticism into its piety."⁴

Interestingly, cells formed to experiment with charismatic phenomena are operative on non-Catholic campuses from Yale to the University of Washington. So widespread is the practice that the Government recently offered a grant for investigation of its psychological and linguistic phenomena. All across the country students are showing (between riots) increasing interest in charismatic gifts, particularly glossolalia, or speaking in tongues. (*Glossolalia* comes from *glōssa*, "tongue," and *lalia*, "talk," "speech," "chat.")

Oral Roberts and a Vision

Some two thousand ministers affiliated with the historic Protestant denominations are reported to have received the gift of tongues.⁵ Perhaps you have noted that faith healer Oral Roberts has left the Pentecostal ranks and joined the Methodist ministry, in response, he says, to a direct vision of Jesus Christ, during which he was directed to take his healing ministry into the historic churches of Christendom, and through them, to the world.

Writes Roberts of this experience, which occurred on May 9, 1968:

"Then I knew for certain . . . that the Spirit of the Lord was beginning to move



over the earth in a way man had not experienced before . . . to take His healing power to my GENERATION."⁶

An interesting aspect of many charismatic sessions is their interdenominational character. Episcopalians, Methodists, Presbyterians, Catholics are meeting together, praying together, laying hands on one another, and speaking in tongues together. And the movement is gaining worldwide momentum.

In his book *Christian Reality and Appearance*, John A. Mackay, president emeritus of Princeton Theological Seminary, suggests the potential of the movement:

In a time of revolutionary change—when all institutional structures are crumbling in the secular and religious order, when the churches of historical Protestantism are becoming increasingly bureaucratized, when more and more church members are meeting in cells in an unecclasiastical underworld, when the Roman Catholic Church is developing evangelical concern and a deepening sense of what it means to be Christian, when the charismatic movement is growing across all ecclesiastical boundaries—might it not happen that, unless our Protestant churches rediscover dimensions in thought and life that they are losing or disdaining, the Christian future may lie with a reformed Catholicism and a matured Pentecostalism?⁷

"Episcopalians, Methodists, Presbyterians, Catholics are meeting together, praying together, laying hands on one another, and speaking in tongues together. And the movement is gaining worldwide momentum."

A fascinating conclusion, is it not?

But let us ask, What is the meaning of this extraordinary movement that has so quickly sprung to prominence? Is it the initial sprinkles of the latter rain, which

God's Word says will bring renewal and reformation to His followers? Could this be the work of that great angel of Revelation 18:1, "come down from heaven, having great power; and the earth was lightened with his glory"?

Or could this be the false revival of signs and lying wonders that the Bible says will precede Christ's coming?

If this movement is the work of the Holy Spirit, we have cause to ask: Why is it not manifest in the remnant church? Could it be that our lukewarmness has so grieved the heart of God that He has at last, sorrowfully, turned from us? Are others being qualified to bear the witness we have so long muted?

Or could it be that the Spirit is indeed among us too? That the latter rain is falling all around us, but that we are so blinded by worldliness and indifference that we perceive it not?—and shall not, until in one last burst of glory, we see our sin and loss.

It seems to me that whatever this movement—the harbinger of the latter rain or the "strong delusion" sent to those who "received not the love of the truth, that they might be saved"—the challenge to us is equally compelling, for in either case, only a living experience with Jesus Christ will suffice to save us.

The question remains, What is the meaning of this extraordinary movement?

Let me advance, in reply, four observations that should help you formulate your own conclusion.

1. *The charismatic movement owes its growth to churches that have failed and are failing their people.*

Indeed, one might conclude that the movement owes its very existence to two diseases afflicting the body of Christ. The first is theological diversity—ranging from

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fundamentalism through existentialism to universalism. The second is denominationalism—the fragmenting of the body of

Christ. "Which way to go?" is the cry of millions of bewildered hearts. And suddenly, piercing through the confusion of churchianity, comes an experience—the baptism of the Holy Spirit, ratified, in most cases, by speaking in tongues. The experience testifies that suddenly, dramatically, a person can be brought to the heart of spiritual reality. No wonder this movement is sweeping like a spiritual broom through cobwebbed corners of ecclesiastical structures!

Consider, for example, how and why the charismatic movement began on the campus of Duquesne University, a Roman Catholic school in Pittsburgh. In 1966 two members of the faculty became concerned about the lack of dynamism in their faith life. In spite of all their activities in the church, their "ivory-tower scholarship," as they described it, left them empty. So they searched the Scriptures, prayed, and reasoned.

They discovered that the early church had power because Christ, after His ascension to the right hand of the Father, sent upon it the Holy Spirit. In an instant the frightened band of disciples was transformed into a community of faith and love and action—action so power packed that they turned the world upside down.

"No wonder this movement is sweeping like a spiritual broom through cobwebbed corners of ecclesiastical structures!"

The two professors at Duquesne discovered that what the disciples asked for in genuine confidence of receiving, they did indeed receive. The Holy Spirit came upon them, to transform their lives—they were suffused with Christ's love; every breath became a prayer of praise, every deed an act of faith; every word cried out for all to hear, "Jesus is Lord of my life." And so the two men prayed, day after day, "Come, Holy Spirit, come."

One day they learned of an interfaith prayer group where Christians laid hands on one another, praying in confidence for an outpouring of the gifts and fruits of the Holy Spirit. Together with another faculty member and the wife of one of them, they began to attend. Within a few short weeks, they say, they were changed men. Jesus became real to them. The Bible held new attraction. They found new boldness of

faith, and confidence in Christ's presence and loving power. They received also, they say, many of the gifts of the Holy Spirit.

An All-Night Prayer Meeting

In mid-February of 1967 a small group of students together with the faculty members from Duquesne decided to spend a weekend in prayer, meditating over the first four chapters of Acts, and seeking the will of God. About thirty people took part in this retreat.

Friday evening they gathered in prayer to seek the will of Jesus Christ for their lives. All day Saturday they prayed and studied. Saturday evening had been set aside for relaxation. As a matter of fact, it was to be a birthday party for one of the priests who was on the retreat. Instead it turned into a night of prayer and seeking, from seven in the evening until five in the morning. During that night, by ones and by twos, they say, they received the Spirit of God. Some praised God in tongues, others quietly wept for joy, others prayed and sang. It was from this Duquesne weekend that the experience spread to Notre Dame and now is penetrating Catholic corners across the land.¹

Do you see what this experience suggests? Too long have sterile creeds and frigid formalism substituted for the living Christ in His living church. There is a hungry world out there, and the charismatic experience comes to them, not with a doctrine, but offering an experience in Christ.

Dare we impugn the motives of those who, on campus and off, of whatever

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church, with whatever group, are seeking the baptism of the Holy Spirit? Or should our first question be, "Do I know the reality of the Holy Spirit in my life?"

I shall never forget those anxious weeks early in my ministry when I concluded that I was destitute of the power of God, that I walked into the pulpit with confidence in words rather than in the Word. And the awful distress that shrouded my

soul when I realized I would be held accountable for the spiritual growth of my flock. I shall never forget those days and nights of prayer and searching that led me at last through the loopholes of my profession into the presence of Deity. Until one early morning hour there burst from my lips—no, not a babble of unintelligible sounds but a clear-cut testimony of confidence and triumph: Jesus Christ is Lord of my life; I am accepted in Him!

Is the witness of your ministry all that it should be, my friend? The people will seldom rise above the spiritual experience of their minister, you know.

"I shall never forget those anxious weeks early in my ministry when I concluded that I was destitute of the power of God, that I walked into the pulpit with confidence in words rather than in the Word."

And you, teachers, what of your experience? One of our Adventist youth who visited a Protestant-sponsored college in the Midwest told me: "I was deeply impressed with the spiritual atmosphere. The students seemed to have one great preoccupation: How could they prepare for service for Christ? They prayed together, in their rooms, on their own. They talked about Christ—it was the theme of conversations on campus. I believe many of the students I met really know Jesus Christ. I came away wondering if I really do . . . and wondering what has happened to my school . . . my church."

I say again, the charismatic movement owes its growth to churches that have failed and are failing their people. And we are in no position to mount the throne called Holier Than Thou and point our finger.

(To be continued)

¹ Roger Alexander, "The Holy Spirit at Michigan State," *Acts, Today's News of the Holy Spirit's Renewal*, September-October, 1967, p. 23.

² Kilian McDonnell, "Holy Spirit and Pentecostalism," *Commonweal*, Nov. 8, 1968, p. 203.

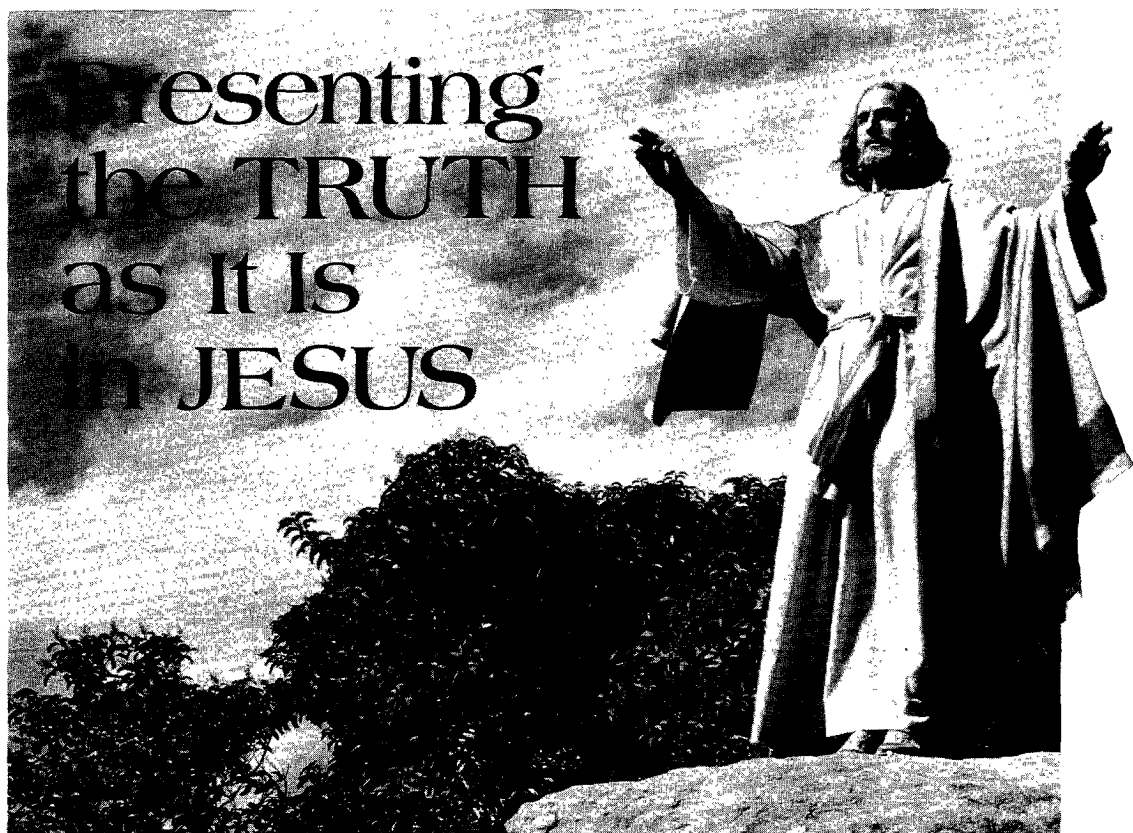
³ Dr. David du Plessis, founder and former secretary of the World Pentecostal Council in a speech at Minneapolis. Reported by *Religious News Service*, Sept. 17, 1969, p. 19. *Evangelical Press Service*, February, 1970.

⁴ Du Plessis, speech.

⁵ Oral Roberts, "I Have Seen Jesus Again," *Abundant Life*, part one of a three-part report, July, 1968, p. 4.

⁶ John A. Mackay, *Christian Reality and Appearance* (Knox Press, 1969), printed on the cover of *Monday Morning*, a magazine for Presbyterian ministers, Nov. 17, 1969.

⁷ Digested from Kevin and Dorothy Ranaghan, "Stirrings in Pittsburgh," *Catholic Pentecostals*, Paulist Press, Paramus, N.J., 1969, pp. 6-23.



COURTESY OF CATHEDRAL FILMS

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ALL evangelism may be summed up in eight words—Jesus “the way, the truth, and the life.” Regardless of what the sermon subject is, it should be as a highway leading to Christ.

“Jesus is the living center of everything.”—*Evangelism*, p. 186. “Every true doctrine makes Christ the Center.”—*Testimonies*, vol. 6, p. 54. A sermon, or presentation, may be eloquent, and interesting, and correct according to the Scriptures. But if it fails to make Christ the center, it is not in the proper form.

If the doctrines are presented merely as the teachings of our church, there is no impelling incentive for decision. But when you bring every doctrine as a part of the way of Jesus, every practice as a step in walking with the Saviour, then as sure as a person loves Jesus, his love for Jesus will lead him to a joyful, willing obedience.

“The truth as it is in Jesus will subdue the most powerful opponents, bringing them into captivity to Jesus Christ.”—ELLEN G. WHITE, in *General Conference Bulletin*, Feb. 25, 1895.

These considerations have led to using the subject, “Walking Where Jesus Walked,” as the sixteenth lesson of the Truth for Today Bible Course. This presents the essentials for being a Seventh-day Adventist from what Jesus taught, as recorded in the four Gospels. These essentials are presented as Christ’s steps for us to follow. This is a most powerful factor for securing acceptance.

In the short reaping campaign we choose to present this subject at the meeting when the third gift book is presented to those who have completed the “My Bible” statements in the eight lessons that have been distributed up to this meeting.

YOUR SCORE FOR THE TWO SPECIAL GIFT BOOKS
(Score No. 2)

Lessons 3-----5-----6-----7-----8-----12-----14-----15 have been distributed.

I have filled in the answers on all these lessons. ☐
If so, please place a check mark in this square: ☐

If you have not received a copy of 3-----5-----6-----7-----8-----12-----14-----15, circle those you have not received and we will supply them to you.

I am determined by the help of God, to fill out the answers to all the remaining 8 lessons as fast as they are distributed. Check here: ☐

Name _____ Street Address _____
City _____ ZIP _____ Phone _____

I WILL FOLLOW THEE, MY SAVIOUR, ALL THE WAY

1. <input type="checkbox"/> Bible only guide	2. <input type="checkbox"/> Jesus only saviour	3. <input type="checkbox"/> Born again
4. <input type="checkbox"/> Endwelling Christ	5. <input type="checkbox"/> The Ten Commandments	
6. <input type="checkbox"/> Seventh-day Sabbath	I need further information <input type="checkbox"/>	
7. <input type="checkbox"/> The Hereafter	I need further information <input type="checkbox"/>	
8. <input type="checkbox"/> His coming near	9. <input type="checkbox"/> Tithing	I need further information <input type="checkbox"/>
10. <input type="checkbox"/> Separation from the world	I need further information <input type="checkbox"/>	
11. <input type="checkbox"/> Immersion	I need further information <input type="checkbox"/>	
12. <input type="checkbox"/> Ordinances	I need further information <input type="checkbox"/>	

Score Sheet No. 2

The minister first reads the statements under "My Bible Says" in the previous lesson so the people can check their answers. Then score sheet number 2 is distributed (see inset). This score sheet determines which persons will receive the third gift book at this meeting.

Those who have completed the eight lessons specified are requested to check the first square. If they have not received some of these, they circle those numbers. Then we know which ones to carry to them. If they are determined under God to complete the remainder of the lessons as fast as they are distributed they check the second square. Then they are requested to fill in their names and addresses.

All who checked the first square are asked to stand and to remain standing until the ushers hand them the third gift book. Those who do not stand are assured that the same book will be given to them at the Bible counter when they have completed these lessons listed on the score sheet. The people are told that these filled-in record sheets will be collected at the end of the Bible lecture.

"Walking Where Jesus Walked"

Then "Walking Where Jesus Walked" is presented as a Bible study: John 14:6; 1 Peter 2:21; and 1 John 2:6 are used to introduce the subject. Jesus left us an example that we should follow His steps.

Then we concentrate on the twelve steps of the Jesus way as listed in the numbered squares on the score sheet number 2. The entire audience becomes as it were a baptismal class.

A couple of texts such as Matthew 4:4 and John 5:39 are used to show that Jesus taught that we should follow the Scriptures (or Bible) as the only guide as to what we believe and do. Then all who believe that Jesus was right in upholding the Bible as the only guide are asked to raise their hands. They are asked to place a check mark in square number 1. We say, "You agree with Jesus on the Word of God being our only guide, don't you? Then be sure to check this first square."

The central idea in all the teachings of Jesus is that every person should receive Him as his personal Saviour. John 8:24 and John 3:36 may be read at this point. Then comes the appeal. "How many want to tell Jesus that they take Him as their personal Saviour, will you lift your hand?" They are asked to check the second square. And so on with the third, fourth, and fifth steps. It is not necessary to call for a show of hands on these steps. But it is necessary to request that if they agree with Jesus on these items to check the respective squares.

Then the Sabbath of Christ is set forth as one of Christ's steps for us to follow. An appeal is made for all who are determined to follow the Sabbath of Christ to raise their hands. These are asked to check the sixth square.

Provision for Those Who Are Not Ready to Make a Decision

We state, "Some may be hearing about this for the first time. Others may not have heard the essential Biblical evidences concerning the Sabbath. If so, you need further information. So please check the square on number 6, where it says, 'I need further information.'"

The same procedure is followed on the steps dealing with tithing, conditional immortality, separation from the world, the ordinances, and baptism by immersion. The items of the nonuse of pork, tobacco, liquor, and ornaments are included under the step, "Separation From the World."

Then at the close of the study these score sheets are collected. A special prayer is offered for God to help everyone to walk in the steps of Jesus all the way to His

heavenly home, as the minister holds the score sheets before the Lord.

Shows How to Direct the Personal Work

The next morning the workers meet to consider the filled-in score sheets from the non-Adventists. The pertinent information is recorded on the file card under the respective names. Then the workers go out to contact these people in their homes.

If a person has checked every square, he is presumably ready for baptism. Then the worker checks with him on every item on the Guiding Principles card. He is asked to unite with the worker in a prayer of full surrender to the Lord. After the prayer he is asked to sign his name on the card, just as he wants it to appear on his baptismal certificate. Arrangements are made for the baptism.

If he checked for further information on various items this is supplied. Then these are baptized as fast as they harmonize with every essential.

The use of this score sheet enables us to know how to direct our personal work for securing results. We need waste no time in coming directly to the items where help is needed.

We cannot rightly direct our personal work with the interested person unless we know where he needs help. Unless we learn what is hindering him from being ready for baptism, we don't know how to focus our efforts for the desired results. One of the top secrets in soul winning, under the cooperation of the Holy Spirit, is in knowing how and when to appeal for decision. The minister who knows how and when to appeal in unfolding God's message may, in cooperation with the Holy Spirit, bring his hearers further into the acceptance of the essential truths in twelve meetings than could be accomplished by twenty meetings where the right emphasis is lacking.

Plan Requires No Special Equipment

The full-time conference evangelist generally has various visual aids for making the truth plain and interesting. These are helpful. But the rank and file of our pastors generally do not have such evangelistic equipment, nor do the young men who come from the Seminary. They may, because of this, hold back from conducting reaping campaigns. But this plan that we have outlined requires no equipment.

The Reaping Campaign Becomes Easier

It is much easier to present Bible studies with these lessons as their undergirding than to preach a series of evangelistic sermons. There is a strain in preaching for continual movement. But when Bible studies are presented on the lessons much of the material needed is on the lesson sheets. You have time to pause while the people find the references. It actually makes it easier to hold the reaping campaign. If the minister did no more than ask each question and direct the people to the answers in the Bible, it would be effective.

The full-time evangelist has developed a series of evangelistic sermons with which he is familiar. This is good. But many pastors do not have at their command such a series of evangelistic sermons. The same is true of the young men who come from the Seminary. Because of this many a pastor and the young minister hold back from undertaking a reaping campaign.

But this step-by-step plan with the sixteen lessons on the sheets gives them sixteen sermons ready for use in the reaping meeting. The entire plan is so easy to operate that any pastor or young man can do it. And the Word of God will bring results.

The Dialog Method May Be Used

As a variation in arousing interest, the pastor or the young minister may have an associate stand with him in the pulpit, and ask the respective questions. Then the one who is leading out takes over and directs the hearers where to turn for the answers, et cetera.

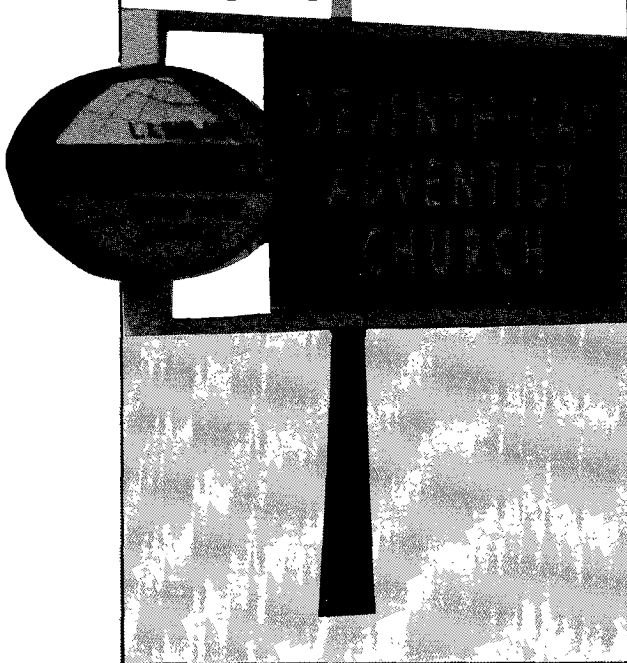
Our own church members may attend more regularly and take more interest if, instead of their own pastor, another pastor in the conference conducts the campaign. Thus pastors may exchange pulpits for this purpose.

For a Greater Evangelistic Thrust

If this plan for a reaping meeting is promoted, it will mean hundreds of reaping meetings in addition to those that are now being conducted. This will mean a greater evangelistic thrust in every conference with thousands of additional baptisms.

It certainly presents the possibility of hundreds of pastors and scores of young men direct from the Seminary using the gospel sickle for God.

The PUBLIC'S ATTITUDE Toward the



E. W. TARR

Secretary, Bureau of Public Relations, General Conference

THIS brief summary is prepared in response to the many requests for additional information about the recently completed study of the Adventist Church by the American Institute of Public Opinion (Gallup poll). This was a profile study to test U.S. public opinion regarding the church, the public's view of the church and attitudes toward its beliefs and activities.

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A total of 1,577 interviews were conducted across the nation March 13-15, 1970. The results are incorporated in a thirty-page report from Gallup International, giving the findings of the poll and a technical appendix describing the design of the sample and giving tables of recommended sampling tolerances to be borne in mind when reading the report.

It will not be possible within the compass of this summary to reproduce this technical material nor to discuss the arguments for and against the worth and value of studies of this kind. It may suffice to say that research of this type generally serves at least three functions: (1) It may confirm or deny assumptions about the state of public opinion; (2) it may clarify questions on which limited information is available or on which contradictory data are to be found; and, (3) it may reorient thinking and conceptualization on a public relations problem, which may help to bring about significant changes in the public posture of an organization.

It should also be understood that the findings arising from a study such as this tend to perish quickly. Thus they need to be evaluated at once and if thought advisable, translated into workable programs.

Here are the ten questions with a brief summary of the findings. Again, due to the limitations of space, it is not possible to present a complete evaluation and listing of recommendations.

① Have you ever heard or read about the Seventh-day Adventist Church?

Two out of three adults nationally (65 per cent) say they have heard or read about the Seventh-day Adventist Church.

The proportion differs according to the respondent's level of education, 79 per cent among persons with college training, 67 per cent for persons whose formal training did not go beyond high school, and 49 per cent in the case of persons with a grade school background.

The church is least known in the East (where 55 per cent said they have heard or read about it) and best known in the West (where the recognition score is 27 percentage points higher, or 82 per cent). The other regions are the South 63 per cent, and the Midwest 69 per cent.

Sharp differences emerge on the basis of religious affiliation, with just half of Ro-

man Catholics indicating awareness of the Seventh-day Adventist Church compared to 71 per cent of Protestants.

The need for increased efforts to become more generally known is indicated in this part of the report. The fact that more than one out of three people in the U.S. have never heard or read about Seventh-day Adventists should startle and challenge us to new activity in communicating the message of the church. This study also confirms that we must continue and, indeed, intensify our efforts to establish a separate and positive identity or image, and become known as a people with a message. All too frequently, as this report indicates, we are confused or identified with Latter Day Saints, Jehovah's Witnesses, and other religious groups.

NOTE: In the remaining questions generally only the 65 per cent of adults who say they have heard or read about the Seventh-day Adventist Church are included. Unless otherwise stated, all percentages will refer only to this two thirds or "aware" group of the population.

② How have you gotten MOST of your information about Seventh-day Adventists?

(The respondent is handed a card listing 12 alternatives: (a) relative, (b) friend, (c) radio, (d) television, (e) newspaper, (f) magazine, (g) literature through the mail, (h) literature handed out, (i) an institution such as a school or hospital, (j) annual solicitation for funds by the Seventh-day Adventist Church, (k) my church, (l) other. Respondent is asked to specify.)

Respondents indicated that information is received *mostly* from friends (41 per cent); literature handed out (17 per cent); newspaper (12 per cent); relatives (11 per cent); magazines (9 per cent); radio and television (8 per cent); an institution—hospital or school (6 per cent); annual solicitation (4 per cent); literature mailed out (4 per cent).

Perhaps the most important fact emerging from responses to this question is that nationally more than half the respondents (52 per cent) say they received most of their information about the church from friends and relatives. "Friends" in this context would include neighbors and acquaintances. This should point up the fact that personal and community-oriented activities of consecrated laymen and others are of paramount importance in getting information to the public.

The report also reveals a wide difference between the impact made by personal contact as compared with the impersonal, such as receiving literature through the mail. Where, for example, 17 per cent of the respondents say they received most of their information through literature *handed out*, only 4 per cent heard about the church through literature received through the mail.

③ What is the first thing that comes to mind when you hear the name "Seventh-day Adventist"?

The response given most frequently is: "They observe the Sabbath on Saturday" (38 per cent). Other responses frequently given are: "They are very strict in their religious teachings" (5 per cent), and "They try to convert many people to their faith" (4 per cent).

It may be well to note that about one person in six of the "aware" group was unable to answer this question. In terms of the total sample this would mean that nationally less than half of the population (46 per cent) are receiving clearcut and lasting impressions, favorable or unfavorable, about the church. It would seem that what might be helpful would be a slogan or catch phrase about some aspect or belief of the church that will stick in the mind and make the church stand out sharply.

④ Everybody has certain things he likes and certain things he dislikes about various churches. First of all, I'd like to ask you what you like BEST about the Seventh-day Adventist Church.

⑤ And what do you like LEAST about this church?

Among those with opinions, persons with *favorable* comments outweigh those with unfavorable by about the ratio of 3 to 2.

The favorable response most frequently given is that Seventh-day Adventists are *loyal to their church*. Other categories that rate high are the missionary activities of the church, hospitals and medical work, and strict morals.

Negative responses fall into these roughly equal categories: (1) Dislike methods or idea of converting members; (2) they are old-fashioned, narrow-minded; (3) working on Sunday and worshiping on

Saturday; (4) discrimination against other faiths; (5) dietary regulations.

Between one half and two thirds of respondents had no answer or opinion as to what they liked best or least about the church, indicating that there was no one thing standing out sharply in their minds. But it is important to note that disapproval or animosity is not centered in any one group within the population.

6 *If a friend of yours expressed an interest in joining a church, would you advise him AGAINST joining the Seventh-day Adventist Church or not?*

7 *Why do you feel this way?*

The large majority of persons among those who have heard or read about the church would not try to discourage a friend of theirs from joining this church. Key reasons are: The belief that the decision to join any church should be left to the individual (six in ten say this) and a reluctance to give advice about religion or churches in general. A small group (5 per cent) say they would not try to discourage someone from joining this church because it is a "good church."

Those who would try to discourage a friend from joining say first of all that they don't agree with the teachings of this church (45 per cent). The next largest (28 per cent) say they prefer the teachings of their own church, while another fairly large group (10 per cent) don't agree with certain specific beliefs, particularly with the observance of the Sabbath on Saturday (8 per cent).

It becomes apparent in reading verbatim quotes of respondents that many unfavorable attitudes stem from the belief that Seventh-day Adventists are narrow-minded and intolerant and too sure "that they are right about everything." The danger of a self-opinionated "know-it-all" attitude in contacts with non-Adventists, and the value of a humble "seeker-after-truth" approach should be distinctly borne in mind by Seventh-day Adventists.

8 *Here is a list of activities of the Seventh-day Adventist Church. With which, if any, of these activities are you acquainted?*

Respondent is handed a card listing the alternatives: (a) Voice of Prophecy radio broadcast, (b) Faith for Today television

broadcast, (c) It Is Written television broadcast, (d) Five-Day Plan to Stop Smoking, (e) health food products, (f) the practice of temperance (abstaining from alcohol, tobacco, et cetera), (g) Loma Linda Medical School, (h) welfare work, (i) world mission program.

Those who have heard or read about the Seventh-day Adventist Church tend to be most acquainted with the practice of temperance among its members (14 per cent of the aware group mention this). The Voice of Prophecy radio broadcast is next best known (mentioned by 12 per cent), followed by the Faith for Today television broadcast (11 per cent), the world mission program (10 per cent), and the Five-Day Plan to Stop Smoking (10 per cent).

Slightly less well-known than the other activities on the list are health food products (mentioned by 8 per cent), It Is Written television broadcast (5 per cent), the Loma Linda Medical School (5 per cent), and welfare work (5 per cent).

Fewer than half (45 per cent) of the aware group were able to make any of these observations. The other 55 per cent did not have the information to give any opinion.

In terms of the college-educated segment of the aware group, the practice of temperance among Seventh-day Adventists is cited most frequently from the list that includes nine activities of the church—27 per cent name this. Next most often mentioned by this group is the world mission program, by 20 per cent.

9 *Here is a list of Seventh-day Adventist magazines. With which, if any, of these magazines are you acquainted?*

Respondent is handed a card listing alternatives: (a) Life and Health, (b) Listen, (c) These Times, (d) Signs of the Times, (e) Message Magazine, (f) Liberty: A Magazine of Religious Freedom, (g) Other (please specify).

The Signs of the Times was cited by one in six (13 per cent) among persons who say they have heard or read about the church. Among the college-trained segment the percentage is higher (22 per cent). All other journals list lower percentages. These are: Life and Health (6 per cent), Listen (4 per cent) (nearly double for college-educated), These Times (3 per cent), Message Magazine (3 per cent), Liberty (4 per cent).

Nearly eight in ten (77 per cent) among the aware group say they are not acquainted with any of the six Seventh-day Adventist magazines included on the list handed to them. In terms of the total sample this would mean that only about one in seven people across the nation would recognize any of these magazines. It would appear that since they do not appear on the newsstands or in public bookshops, only a small part of the population is touched by these magazines.

10 *Just your impression—compared to people in other Protestant denominations, would you say that Seventh-day Adventists tend to be older, tend to be younger, or tend to be about the same age?*

Seventh-day Adventists are generally viewed as being of the same ages as persons in other Protestant denominations. About four in ten persons in the aware group (38 per cent) do not express an opinion when asked to classify members of this church in terms of age. Another 46 per cent say "about the same," while 9 per cent say "older" and 7 per cent say "younger." College-trained persons tend to regard members as "older" to a greater extent than do persons whose formal education does not go beyond high school.

Meaning in Terms of the Youth of the Church

There is meaning in these findings in terms of the needs of the youth of the church. Even a superficial examination of the subject of today's youth will show that the target group for organized religion during this new decade will most likely be young adults who in a real sense will determine whether or not organized religion will remain a vital force in our society.

Other surveys conducted by the American Institute of Public Opinion have proved what most people could easily have guessed, disenchantment with organized religion is centered today with college students and young adults. Typically, they return to the church when they settle down in communities and families, but these studies show that they are now doing so at a reduced rate.

In seeming contradiction these studies show that while students and young people appear to be turning away from organized

religion, they are still interested in the *mystical elements* of religion. As one article put it, "God is not dead on the campus. But the chapels are empty!" The possibilities inherent in this seeming phenomenon may be worthy of consideration. There may be elements in the Adventist Church which if properly emphasized might have a distinct appeal in the light of today's trends.

Still other surveys have shown that welfare work has an appeal to youth. These indicated that half of the nation's youth have done volunteer work among the poor and underprivileged. The indicators are that social work is becoming the "new religion" among youth.

All of this would suggest that an increase on the level of public awareness and the giving to the church of a modern updated look for young persons who are presently "turned off" by organized religion, would result from an increased emphasis and updating of the church's welfare program. But any consideration of this approach must be considered in the light of the supreme objective of God's great movement for these last days—evangelism or the communication of the gospel to a sin-sick world. Many churches today appear to be going along with the trend toward replacing personal and doctrinal religion with social-action projects. Recognizing this danger, the church, along with a stronger "peculiar" evangelism, might stress or continue to stress such activities as:

- a. A welfare program structured both to the personal involvement of members and youth of the church and the larger welfare needs of suffering humanity.
- b. The student missionary program.
- c. The Adventist Volunteer Service Corps.

Conclusion

It is possible this study will be upsetting to the cherished opinions of some, especially those who oppose change or who attach a degree of sanctity to timeworn and outmoded methods and techniques. But it is evident that these must be restudied and reshaped to meet today's needs. Among those requiring a new emphasis and a new look are methods of communicating with our publics and the world at large. These, including our public relations efforts, should be given high priority for continuing study by groups on the highest administrative and departmental levels.

Sanctuary Truth Is Key Adventist Doctrine

Part 2

L. E. FROOM

IV. Inspired Portrayal of Temple, Throne, Altar, Ark

1. TEMPLE POSITIONED IN HEAVEN.—Next, look closely at the apostle John's multiple description—in the Apocalypse—of the heavenly "temple," the "throne," and the "altar," as well as the "ark of His testament" (Rev. 11:19). This will enable us to get an over-all view of the particulars that impressed the inspired Seer. Likewise their inter-relationship, which the Apostle was directed to write out for our information and insight today. John is here our descriptive and interpretative guide, our "seeing eye" and "hearing ear," as it were (chap. 1:1).

First of all, the majestic "temple" (*naos*), seen again and again by John in holy vision, is referred to some fifteen times. It is not only called "the temple" (seven times), but the "temple of God" (chap. 11:1, 19), "the temple of my God" (chap. 3:12), and "his temple" (chaps. 7:15; 11:19). Its location is given, and expressly designated as the "temple which is in heaven" (14:17).

Even more explicitly it is defined as "the temple of the tabernacle of the testimony in heaven" (chap. 15:5)—with its simplified variant, the "temple of heaven" (chap. 16:17).

The "altar" is inseparably connected with it (chap. 11:1). And the seven-branched candlestick (chap. 1:12). There is no mistaking the intent of the apostle's descriptives, and the location. And the actuality—to him and for us—of the Heavenly Temple, or Tabernacle, with its sacred appurtenances shown him in vision.

2. GOD'S THRONE THE CENTER OF ALL.—

Then there is the "throne" to which John referred a total of 39 times.

It is, of course, the central, predominant feature of the Temple, and is constantly presented before

John throughout the entire series of his visions. It is not only "a throne" (chap. 4:2) and "the throne" (29 times), but is specifically the "throne of God" (three times—chaps. 7:15; 14:5; 22:1). And it is

both "his [the Father's] throne" (chaps. 3:21; 12:5), and also "my [Christ's] throne" conjointly (chaps. 3:21; 7:17). Moreover, John definitely declares that this throne is "in heaven" (chap. 4:2).

It is God who sits on this throne—so stated seven times (chaps. 4:2, 9; 5:7, 11; 6:16; 19:4; 21:5). This majestic throne is encircled by a glorious "rainbow" (chap. 4:3), and is surrounded by celestial assistants (chaps. 4:4, 6; 5:11)—including an innumerable company of angels. "Lamps of fire" burn before it (chap. 4:6), and a sea as of glass spreads out before it. It is the scene and source of momentous sovereign directives—as when John twice heard a commanding "voice" come from the throne (chap. 16:17; 19:5). Thus the *Temple* and the *throne* are inseparably associated (chap. 16:17)—and always in *heaven*. There is a distinct sense and declaration of reality on the part of John.

3. KEY PLACE OF THE "ALTAR."—As to the "altar," that was also to be specifically measured. It is mentioned eight times, and is twice called the "golden altar" (chaps. 8:3; 9:13). It is positioned "*before the throne*" (chap. 8:3), and "*before God*" (chap. 9:13). And it is to be noted that it is likewise in the *Temple* (chap. 11:1). And there was fire on the altar (chap. 8:5).

The angel giving the "go" signal to the Son of man—sitting on the great "white cloud," and portrayed as waiting to return to earth—*came from the altar* (chap. 14:8). And a voice of command rang out a second time *from the altar* concerning the gathering of the grapes of wrath for the winepress of God. So the altar and the throne are intimately associated.

Such are some of the inspired *minutiae* of the Temple—its throne and its altar and ark. And these are all located in the Temple in heaven. The "*Lamb*" is constantly mentioned in conjunction with the "throne," standing thereby or sitting. And there is continual worship and service of God "*in his temple*" (chap. 7:15).

Now turn to certain larger aspects—the great conspectus.

V. Hidden Secrets of the Ages Unveiled

1. REDEMPTIVE PANORAMA OF THE AGES.—Let us seek the setting of the redemptive aspect of the Apocalypse. The vast sweep of God's all-encompassing plan of redemption was caused to pass swiftly before the

Apostle John in inerrant vision—the inspired pageant of the ages. But it comprised vastly more than the affairs of earth and time and man. It embraced God and eternity and heaven—with its myriad legions of angels. In vision after vision the scenes of heaven's unceasing activities—designed to restore man and destroy sin—were disclosed through revelation to the consciousness of John.

A whole series of visions, reaching in scope from the eternity of the past on to the endless futurity of eternity to come, is involved—embracing this present crucial period for us called time. Carried beyond the constrictive scenes of earth John sees the ineffable activities of heaven, and the intimate behind-the-scenes activities of the Godhead for the complete recovery of man—he sees the divine forces of righteousness arrayed against the powers of evil in relentless conflict, and ultimate victory.

No previous prophet had ever been given such a comprehensive coverage—such heretofore secret information, known only to God. Now it was revealed for man. It focused particularly on the events of the Christian Era—to the end of time, the dawn of eternity. It constitutes the climax of divine revelation, closing the Sacred Cannon.

2. PULSATING CENTER OF VAST ENTERPRISE.—John was shown the inmost center, the pulsating heart of the vast enterprise—the very throne of God, in the inmost part of the Temple of Redemptive Activity, with its chosen appurtenances and its innumerable host of celestial attendants.

It was an awesome scene, for this is the strategic Command Center of the universe—brought into special operation in order to deal with the catastrophe of sin and rebellion that had injected itself into the universe, and then became localized on this planet with its human inhabitants. It is to continue its strategic operations until the sin problem is solved and sin's originators and perpetrators are disposed of forever—with a clean universe ensuing, and the redeemed of earth established on the prophesied New Earth forever.

2. COMMAND CENTER AND SUPERNAL THRONE.—The majestic movement and actuality of it all passed vividly before the astonished eyes of the apostle. He was taken from one scene to another—seeing first one aspect, and then another. John was then directed to record it all, that we too—especially today—might see through

his eyes, and be illumined and guided thereby. But it was the awesome *Command Center*, with its supernal throne in the very heart of the Temple of God in heaven, that most impressed John. He remarked concerning it again and again.

Nearly twoscore times in the twenty-two chapters he is constrained to mention and describe this momentous throne-center, and to remark concerning its power and characteristics and astonishing accomplishments. The issues of time and eternity all inhere in and emerge from that throne, as the place of decision and source of all action. And the One who created all things, and controls the universe, is the One seated thereon—He and the Lamb of God. All decisions are determined by Him, and executed through His directives. And that throne, John reiterates, is located in the inmost heart of the transcendent Temple in heaven. That repetitive emphasis, by the chosen apostle, is designed and significant.

Again and again John is constrained to comment on this *Temple of God*—its characteristics and appurtenances, and above all its transcendent activities. It fascinates him. The destiny of all men is wrapped up therein. Everything is determined from within its confines. It covers the vast sweep of the ages. It is the place of overwhelming power, justice, righteousness.

3. UNROLLING PANORAMA FOR OUR GUIDANCE.—With swift strides follow the high points of the unrolling panorama disclosed to John—and seek to see through his Spirit-touched eyes the secret things of God here disclosed for the guidance of His earthly followers, that we may sense the divine workings and overrulings in the infinite Plan of Redemption, now speeding toward its final scenes.

It is fundamental for us to understand the great outline presented in order to have certainty and conviction. Only in this way may we know just where we are in the divine plan and purpose of the ages, and their revealed progression and timing. And all this revolving around the sovereign decisions and directives that come from the throne room of God positioned in the Temple of God in heaven above—as disclosed to John. Note the majestic sweep of the revealed sequences.

VI. Temple Throne Room—Command Center of Universe

1. SOURCE OF ILLIMITABLE POWER.—So

the Temple throne room is the inmost sanctum of illimitable power and purpose, love and action. Every redemptive activity for man centers in and emanates from that ineffable throne—the Father's throne as well as Christ's, conjointly (chap. 3:21). Ponder it.

Looking through an "open door" (chap. 4:1, R.S.V.), the Apostle John in vision saw that this throne was "*set in heaven*." An enthralling rainbow encircled it. A vast sea as of glass surrounded it. Special assistants were seated near God—twenty-four of them (v. 5), with other deputies that were hard to describe (vs. 6-11). John saw tremendous activity and heard "voices." And paeans of praise for God's power and love. It baffled all human expression.

2. INNUMERABLE ASSISTANTS ACTIVELY AID.—John saw Jesus Christ, the "Lamb" of God, who had been slain (chap. 5:6), and noted the Lamb's special activity. The secrets of heaven were to be disclosed. But first he heard ascriptions of praise for the Lamb (vs. 8-14), and saw the operation of the manifold Spirit of God. Some of the redeemed were there. He saw a vast concourse of ministering angels—ten thousand times ten thousand, and "thousands of thousands" (v. 11)—in this mighty Temple. Its vastness was awesome. But there it was. (Cf. Dan. 7:10; Heb. 12:22.)

The ineffable throne the center of it all; the Lamb the central figure in all activities. John also saw an "altar" nearby (chap. 6:9), just as earlier he had seen the "seven golden candlesticks" (chap. 1:12), with the Son of man in special relationship to them (v. 13). And he heard words concerning retribution for the martyrs, as well as noting the fear of retribution by those who had slain them (vs. 16, 17).

3. THRONE AND TEMPLE BOTH LOCATED.—John was impressed by the innumerable "multitude" of the redeemed standing before the "throne" and the Lamb (chap. 7:9). And angels surrounding the throne (v. 11) serving God—be it particularly noted—"in his temple" (v. 15), as He sat on His throne with the Lamb in the midst of it all (v. 17). That incontrovertibly locates the throne as *in the Temple of God*.

From the temple "*in heaven*" (chap. 8:1), the prophet sees special operations issuing forth—a series of judgments to be visited on the earth. Again John sees that "altar" nearby (vs. 3, 5)—this time called

the "golden altar"—which is located "*before the throne*" (v. 3). Then he heard a "loud voice" issuing from the "golden altar which is *before God*" (chap. 9:13). Such are the general relationships and specific settings.

4. EARTHLY MOVEMENTS DIRECTED FROM HEAVEN.—Then John saw that the divine judgments to be visited upon earth were directed from the "golden altar which is before God" (vs. 13, 14). Commands were issued and power assigned (v. 5), as well as restrictions set. These are all part of developments on earth enjoined from Heaven.

There is "direct line" connection between heaven and earth—and angel emissaries (chap. 10:1) and authoritative voices (vs. 2, 4, 7). There is preparation for tremendous events on earth, decreed from the Temple in heaven. Time is running out (v. 6). Movements intensify and quicken on earth.

There is thus inseparable relation between the directives from the throne and the tremendous activities on earth. These developments accelerate as the end of the age approaches—specifically directed from the throne in the Temple.

5. ARK IN THE HEAVENLY TEMPLE.—John was then brought actively into the picture—commanded to "rise, and measure the temple of God, and the altar" (chap. 11:1). He was directed to grasp their significance. Distinction was made between the Heavenly Temple and the earthly court (v. 2). John was then carried along the stream of time to the latter days of earth, when the "nations" of earth are "angry," for the time of God's "wrath" had come (v. 18).

John was again directed to the opened "temple of God" which is "*in heaven*." There is no possible mistake as to its location. He then saw "*in his temple the ark of his testament*" (v. 19). Both setting and intent were very familiar to John, because of the earthly types so well known to all Jews, harking back to the Mosaic tabernacle of ancient times, foreshadowing and reflecting the great Heavenly Reality he now observed.

6. "WAR" AGAINST CHURCH ON EARTH.—Then, in further vision, the amazing historic controversy-war "*in heaven*," in the eternity of the past, was revealed—Satan's brazen revolt against Christ, and the defection of a "third" of the angels (chap. 12:4). Then the devil and his followers were overcome and expelled—"cast out into the

earth" (vs. 7-10)—as their rendezvous for mischief among mankind. Then the long and cruel war against the Christian Church, within the 1,260 year-days of the papal period (v. 6), was unrolled before John.

He is carried down to the "remnant" of time and its Remnant Church. He notes their dual characteristics, portrayed as keeping the "commandments of God" and having the "testimony of Jesus" (v. 17).

The conflicts of the centuries are again reviewed. The principal actors and factors cross the stage of action. Collusion between Church and State is involved (chap. 13). And victory for the Lamb and His followers (chap. 14:1-4), who are declared "without fault" before the "throne of God" (v. 5), because of the redemptive provisions of the Lamb.

7. THREEFOLD MESSAGE BEFORE SECOND ADVENT.—Then comes the last-day threefold message of God to earth (chap. 14)—the Judgment Hour, Babylon's fall, and Mark-of-the-Beast messages to mankind, beginning their delivery early in the nineteenth century. This results in that loyal remnant who "keep the commandments of God, and the faith of Jesus" (v. 12). Next comes the glorious Second Advent at the great "harvesttime" at the world's end.

With the Son of God on the great "white cloud" (v. 14) about to return, John heard the directive to go forth, given in a loud voice "*out of the temple*" in heaven (v. 15). Then followed a second "loud cry," issued from the same "altar" in the same Temple, directing that the "grapes" of wrath be gathered for the "winepress of God" (vs. 18, 19). These scenes mark the end of the age.

8. SEVEN LAST PLAGUES DIRECTED FROM TEMPLE.—John's eyes were again lifted. He once more saw—"in heaven"—that vast "sea of glass" before the throne (chap. 15:2). He saw the "judgments" of God about to be poured out (v. 4). Again in vision, John is directed to look. He saw that "*the temple of the tabernacle of the testimony in heaven was opened*" (v. 5). He beheld tremendous activities. Seven angels proceeded from the "temple" (thrice mentioned in vs. 6-8) to pour out upon the earth the seven vials of punishment, "full of the wrath of God" (v. 7).

John heard a further directive—in the form of "*a great voice out of the temple*" (chap. 16:1)—commanding them to pour out their vials of "judgment" in deadly se-

quence. The seven plagues, one after the other, fell upon men. A vindicating angel voice cried out *from the "altar" in the heavenly temple*, "True and righteous are thy judgments" (v. 7). These climax with the last great threefold confederacy, and the Armageddon-conflict on earth (vs. 13-16).

When the seventh angel had poured out his vial, John again heard "a great voice out of the temple of heaven, from the throne, saying, *It is done*" (v. 17). This likewise came from the Command Center of redemptive and judicial activity. It marked the climactic close of the final retribution. Redemptive activity was over forever.

9. FINAL POWER AND APPEAL FROM HEAVEN.—Going back for details, the depths of ecclesiastical apostasy, aided and abetted by the nations, was disclosed to John (chap. 17), that had brought on all this terror during the Christian Era. But God here takes an overruling hand and directs a dazzling angel to come down from the throne and the Temple in heaven, and lighten the earth with its glory (chap. 18:1).

Amid the announcement of the complete and final fall of Babylon, John heard something else—this time a tender "voice from heaven," bidding, "Come out of her, *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues" (v. 4). That indicates God's tender watch-care over His loyal followers scattered throughout organized apostasy. And they responded. That we are soon to witness.

Again John's eyes were lifted to the "throne." He hears the voice from the throne. He sees those great last scenes of retributive judgment as the Son of God rides forth from "heaven" (chap. 19:11), now to "smite the nations" given over to rebellion (v. 15). It is another portrayal of the Second Advent, given for cumulative emphasis, with the gathering of the saints and the precipitous cutting off of the wicked.

10. SATAN AND FOLLOWERS DESTROYED FOREVER.—Swiftly the culmination is presented. Another mighty angel comes "down from heaven" (chap. 20:1) and binds Satan—confining him to the desolation on earth for the allotted thousand-year period. At the same time in heaven the righteous judgment and justice of God are reviewed and vindicated before the universe—at tested by the resurrected and translated

saints. Thus the great panorama ends.

At the close of the thousand years, Satan and his evil cohorts and the vast host of resurrected wicked of earth make one last desperate but futile onslaught against the now descended City of God—the New Jerusalem. Then they are destroyed by devouring fire that "came down from God out of heaven" (vs. 7-9). This is the second and final death, forever, for all involved in the sin episode—Satan, fallen angels, evil men.

11. SEES NO TEMPLE IN HOLY CITY.—The scene suddenly changes. John sees the "new heaven and new earth" as they supplant the old, marred and scarred by sin. God Himself again dwells with men in Paradise restored (chap. 21:1-6). This earth—scene of a planet in willful rebellion—becomes the sinless home of the saints, saved by grace forevermore.

But there is this sequel amid the tremendous creative scenes: In the New Jerusalem capital of the new earth, that came down "from God out of heaven" (v. 2) John "saw no temple therein" (v. 22). "No need" any longer for the Command Center of redemptive action, mediation, and judgment. Sin is eradicated forever. Redemption is complete. Face-to-face communion is now restored forevermore.

12. NO LONGER NEED FOR TEMPLE OPERATIONS.—Mark it well: There is no longer need of an Intercessor in a Temple devoted to the redemption of man and dealing with all the involvements of the sin problem (vs. 22-24). But the abiding "throne of God and of the Lamb" are forever there. These are twice mentioned (chap. 22:1, 3). The redeemed now "see his face" (v. 4), in face-to-face communion.

The tragic experiment of sin—the brazen challenge, the warfare against God and His followers—is over. God is forever on His throne—but no longer with the appurtenances of the Temple, center of all redemptive activities throughout the time of the great rebellion.

So there is today a throne in heaven, situated in the Temple of God in heaven—with its appurtenances such as the golden altar and the ark—just as certainly as God is in His heaven. Our sole hope of redemption and triumph centers in that Temple. Nothing is more real and actual—save God Himself and the Lamb of God, who activate the plan of salvation.

(To be continued)

BY HIS SIDE



A Shepherdess Feature Conducted by Dollis M. Pierson

The Single Woman

M. CAROL HETZELL

Associate Secretary, GC Bureau of Public Relations

CONSIDER with me the single woman and her contribution to the cause of

God. I have often thought of Paul's words in 1 Corinthians 7:8: "I say therefore to the unmarried and widows, It is good for them if they abide even as I." As a bachelor whose every waking thought was dedicated

Two Finnish women, A. Lektoluoto and E. Luukkanen, engaging in public evangelism.

MISSION PICTURES



to telling the world about Jesus, Paul knew whereof he spoke. His singleness of interest made possible that dedication, which might otherwise have been divided by home matters, heartstrings that might have shortened his journeyings for Christ. He might never have walked the Appian Way.

There are women in the Advent cause today who are walking the Appian Way, service for Christ their one objective and concern. I have seen them—now and then—some of them missionaries working at lonely outposts or (equally lonely) working at mission stations where everyone else is married and wrapped in the interests of his own family. Let me name a few.

Petra Hovig, of Norway, worked alone at Liumba Hill Dispensary for years, caring for the sick without even the aid of a physician, venturing into uncivilized areas with only her national carriers. Her salary—well, the dispensary and its needs came first, and that was where her salary went. Few in America have heard of her, yet she is one of God's great women.

In Finland two single women have given their lives to God in public evangelism, holding public meetings, preaching, playing their guitars and singing, pointing the people to Jesus. I met them at a General Conference session, and saw Christ alive in their faces. Hundreds have come to know Him through these two women—A. Lektoluoto and E. Luukkanen.

Two sisters, in England now, brought home permanently because of that relentless crippler multiple sclerosis, helped establish a school of nursing in Africa. There was an urgency about them that brought their work into exceeding sharp focus for greater accomplishment in a shorter time. They knew that soon their work must cease, as it did. But behind them they left countless young people who achieved healing skills through the self-sacrifice of Beryl and Sylvia Turtill at the Ahoada County Hospital in East Nigeria.

The single women in nursing, who have given the Adventist medical work its enviable reputation—who can number them? I would hesitate to begin to name them—directors of nursing schools, teachers, leaders in the profession—the joys of family life set quietly aside in response to God's call for total commitment.

And speaking of teachers, around the world scores of women spend their lives in instilling in children of others the high

principles of Christian education—women who will never have their own children to teach because they walk the Appian Way to which God has called them.

I think of one, now unable to hear well enough for classroom action, who numbers her children in the hundreds. Still devoted to teaching, she spends her days at an office of the Home Study Institute. A bulletin board above her desk is covered with pictures of "her children" many of whom, now grown, still love her.

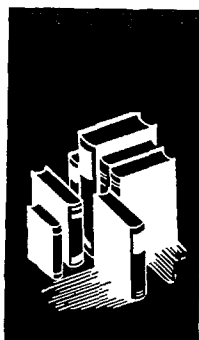
Who has not listened to the Voice of Prophecy program and savored of the rich alto voice of Del Delker, another single woman whose gift of song might have been captured within a home or a single community if she had married. But God saw fit to widen the influence of her talent.

Emblazoned on the heart of many a girl is the name of her college dean of women. Perhaps the most exacting work of any the church can offer a single woman, deaning is often a thankless task with impossible hours and occasionally impossible problems. Young girls can be cruel. But young girls need someone with a fantastic combination of love, firmness, wisdom, and infinite patience. Monuments to the dedication of just two of these women are Rees Hall at Union College (in memory of Pearl Rees) and Lamson Hall at Andrews University (named for Mary Lamson, whom some consider the dean of deans).

In an isolated corner of South India two women physicians spend their lives in service. Dr. Elizabeth J. Hiscox has been caring for Giffard Memorial Hospital patients for some thirty years. Adding up nearly twenty years of like service there is Dr. Genevieve McWilliams.

Less glamorous are the women who serve their Lord in offices. Again it would be impossible to name them, for they are legion. No home duties divide their attention. They do not count the hours. They are committed to a work, and though they may not now have the satisfaction of seeing the results of their labors in terms of people healed or helped or souls brought into the kingdom, nevertheless some starlight must accrue to their crowns laid up in store for them in heaven.

"Unclaimed blessings" some have termed these single women. Quite the contrary. God has claimed them, and they will be His throughout all eternity.



BOOKS

The Bible As Literature, T. R. Henn, Oxford University Press, 270 pages, \$7.00.

For several years I taught Bible literature on the college level. It was always a rewarding privilege, but I found it difficult to find a suitable text for basic study. I confess it gave me a bit of excitement, therefore, to find in *The Bible As Literature* a coverage of the subject such as I have found in no other treatise.

The first thing that struck me was its readability. The author, T. R. Henn, president of St. Catherine's College, Cambridge University, has made a sound use of his resources, which are varied and extensive. His employment of historical geography, social life in Old Testament times, and the nuances of ancient language idioms furnishes interest and illumination for the reader throughout.

Even our most knowledgeable expositors of the Bible will find this rhetorical, semantic, and literary study of the Scriptures provocative of deeper understanding of many areas that have lain in more or less obscurity.

The chapter titles are suggestive of the aspects of the literary qualities explored. "The Languages and Their Energies," "The Forge of Style," "Some Types of Persuasion," are three typical chapter themes, and there are fifteen of them.

The forms of literature as we classify them, such as epic, lyric, homily, allegory, dirge, nuptial song, panegyric, rhapsody, essay, narrative, and others all find their counterpart in the sixty-six books of Holy Writ.

One of the sanest chapters of this book is entitled "Towards the Values," an attempt to show the ethical, moral, and spiritual advantages of an aesthetic approach such as this, at the same time trying not to offend the literalist, the liberalist, the existentialist, et cetera. He judiciously attempts to stay in the middle of the road with what he calls "certain overriding aspects of belief," which he summarizes. With this kind of treatment, it is difficult to assess any other but a reverent and constructive purpose to this author's scholarly thesis.

I have no hesitancy in recommending it as a unique commentary on the Bible in an area too often overlooked.

H. M. TIPPETT

Evangelism Explosion, D. James Kennedy, Tyndale House Publishers, Wheaton, Illinois, 1970, 171 pages.

All of us have spent hours giving classes to laymen on "How to Give Bible Studies." When it is all said and done, very few actually go out and do it. They are still scared. But remember, *we* spent years in school and when the day came that we had to make our first visits, we also were scared. What helped us was to work with an experienced minister who showed on the job how to win souls. This is what Pastor Kennedy did with his laymen in Florida. As a result, his church (Presbyterian) grew from 18 to more than 2,000 members in just a few years.

R. K. TILSTRA

Preachers Present Arms, Ray H. Abrams, Ph.D., Herald Press, Scottsdale, Pa., 1969, 330 pages, including Notes and Index, \$5.95.

The first edition of *Preachers Present Arms* was published in 1933 and contained a well-documented exposition of the part American clergymen played in whipping up war hysteria before and during World War I. This revelation is shocking. It is hard to believe so many emissaries of Jesus could be caught up in the winds of propaganda to become so cruel, hateful, and so blind to the rights of others, and to reveal themselves so devoid of human kindness and love.

Especially distressing is the disclosure that Christian leaders can bring themselves to willfully and inhumanly trample on the consciences of others who sincerely disagree with them. How professed ministers of God can become so bloodthirsty as to disregard the teachings of their Master is incomprehensible.

The student of prophecy who believes there will be persecution of God's people in the last days is often told, "It can happen in this enlightened age." A reading of chapter 6 of this book: "The Churches Interpret the First Amendment" and chapter 10 "Groups of Irreconcilables" will convince the reader that it not only can happen here, it has already happened. Man's contempt of nonconformity, especially in times of national crisis, can be manifest in satanic fury even in this enlightened day. In a time of national crisis mass hysteria can turn a majority into a lynching mob against nonconformists.

A few quotations from Abrams' work will illustrate this:

"A great social upheaval like the World War simply reveals the power of fundamental biological and social forces ever at work in society but rarely demonstrated in their fullness during days of peace."—Page 243.

"All of these demonstrations against the minority groups and individuals who failed to conform was an attempt on the part of the majority to preserve its solidarity in time of crisis. Fear of the enemy without produced fear of undue variations from the norm within. Group friction and antagonism

which expressed itself in times of peace in verbal denunciation, in time of war, when the ordinary controls are relaxed, led to mob action."—Page 219.

"In time of hostilities a whole nation becomes a homicidal crowd. . . . Everett Dean Martin describes the crowd as a 'device for indulging ourselves in a kind of temporary insanity by all going crazy together.'"—Page 246.

M. E. LOEWEN



NEWS BRIEFS

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

Special Events Center Set at Oral Roberts University

Construction has begun on the \$5.5 million Special Events Center at Oral Roberts University in Tulsa, expected to be the largest facility of its kind in Tulsa. The elliptical structure is designed to accommodate both indoor sports and performing arts. Maximum seating capacity is 10,252 but acoustical dividers can transform the hall into six auditoriums seating from 1,700 to 10,252. A section of the arena can be made into a concert hall with a full stage and orchestra pit. Evangelist Oral Roberts, president and founder of the university, anticipates the center will be used at least 150 evenings a year for all types of events, serving up to 500,000 people annually. It is expected to be completed in 1972. Asked how the project would be funded, Mr. Roberts replied, "In the same way we have built the other ten major buildings at ORU, by faith." The evangelist noted that a total of \$30 million has been invested in the campus and its endowment fund.

Christianity and "Spiritualism" Incompatible, Says Greek Synod

Christianity and "spiritualism" are incompatible, according to a decision of the Holy Synod of the Orthodox Church in Greece. A resolution on the topic cited 1 Corinthians 10:21, "Ye cannot be partakers of the Lord's table, and of the table of

devils," and said the latter part of the verse can easily be read to say "spiritualists." The action, therefore, seemed directed against modern occult expressions. "Spiritualism" was a topic of study for some time by a Permanent Synodical Committee on the subjects of ethics, doctrines, and canon law order.

Archeologists Believe Fragment Can Be Traced to Emperor Titus (A.D. 70)

Israeli archeologists have uncovered a fragment of a stone pillar believed to have been erected by the Roman Emperor Titus to commemorate his capture of Jerusalem 1900 years ago. Israeli Radio said the five-foot long fragment, found at the foot of the temple mount in the Old City of Jerusalem, bore an inscription in Greek containing the name of the Roman Emperor Vespasian Augustus and the name of Titus. Before being proclaimed emperor, Vespasian commanded the war against Judea, which was completed by his son, Titus, in the year A.D. 70. Prof. Benjamin Mazar, of Hebrew University, Jerusalem, told newsmen he thought the stone fragment might be a part of a triumphal arch or column honoring the Roman victory over the Jews.

Safe Driving Both Moral and Profitable for Mormons

Mormon missionaries are taught to drive like good "neighbors and good citizens." The policy is also good business, because in 1969 the Church of Jesus Christ of Latter-day Saints received a cash refund of 45 per cent on its insurance payments. A massive insurance policy covers more than 5,000 missionary drivers who use 2,250 vehicles to drive 45 million miles a year. "Missionaries are not without accidents," a Church announcement said, "but our investigations have not shown a single case of 'moral hazard' such as alcohol, drugs, or similar problems, among missionary drivers." Missionaries are required to wear safety belts and do not drive after 10:30 P.M.

Bible Program for U.S. Catholics Disclosed in Rome, Seeks Approval

A proposed program to stimulate more widespread use of the Bible among American Roman Catholics will be put before the U.S. bishops for their approval, it was disclosed in Rome. The program would call for the setting up of a national Biblical Apostolate office in the U.S., and would be administered by the Division of Religious Education of the U.S. Catholic Conference (USCC). The suggestion for such a program was made by Msgr. Russell Neighbor, director of the Division of Religious Education, following consultations with officials of the International Catholic Federation for the Biblical Apostolate (ICFBA) in Rome. This federation was established in Rome in April, 1969, to carry out a major directive of Vatican II: "Easy access to Sacred Scripture should be provided for all

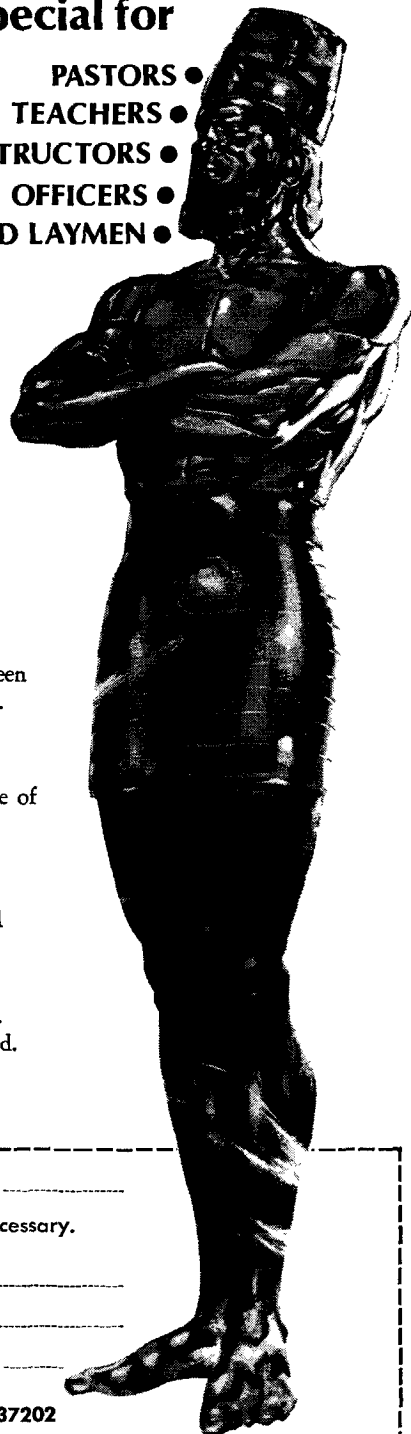
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the Christian faithful." Last March, in a letter to all Catholic bishops, Franz Cardinal Koenig of Vienna, first president of ICFBA, noted that the agency had a twofold purpose: "To promote and assist, whenever possible, in the widespread distribution of the Bible, and to create an awareness of the unique value of the Bible in influencing everyday lives of Christians in a world that is becoming more secularized each day."

Israelis Pray at Wailing Wall on the 1,900th Anniversary

Tens of thousands of Israeli Jews flocked to the Wailing Wall in the Old City of Jerusalem to mark the 1,900th anniversary of the destruction of the Temple, the most revered shrine of the Jewish people. The Western, or Wailing, Wall was the only part of the so-called Second Temple left standing after the structure was razed by the Roman general Titus in the course of crushing the Jewish revolt of A.D. 70. Annually, on the occasion of the anniversary, devout Jews throughout the world observe a day of mourning, by keeping a 24-hour fast and by reciting a chapter of Lamentations from the Old Testament. At the Wailing Wall, many of the people held copies of the book of Lamentations and, rocking incessantly from the waist, chanted the text; some in groups; some alone; some to themselves; some aloud. Most of the throng remained for hours at their reading and chanting. Some spent the entire night.

Evangelist Attributes Rise in Suicides to Witchcraft

A British evangelist has attributed his country's increasing suicide rate to witchcraft and other occult practices. Dr. Eric Hutchings, visiting here to speak at the Evangelical People's Church, said Britain has been invaded by demons. "Your craze here is drugs," said the preacher. "In Britain it's demons. How it has all happened or why, I don't know. Perhaps we turned God out of England. Only seven out of every 100 people still go to church."

R. N. S.

Roman Catholic Mass Said in England's Coventry Cathedral

For the first time since the Protestant Reformation, a Roman Catholic Mass was celebrated in Coventry Cathedral. The service, conducted by the Roman Catholic rural dean of Coventry, Canon Arthur P. Diamond, in the cathedral's Chapel of Unity, was attended by Anglican Bishop Cuthbert Bardsley of Coventry and several Anglican and Free

Church clergymen. The cathedral built after World War II, with its ecumenical themes of unity and reconciliation, has become a mecca for visitors from all over the world.

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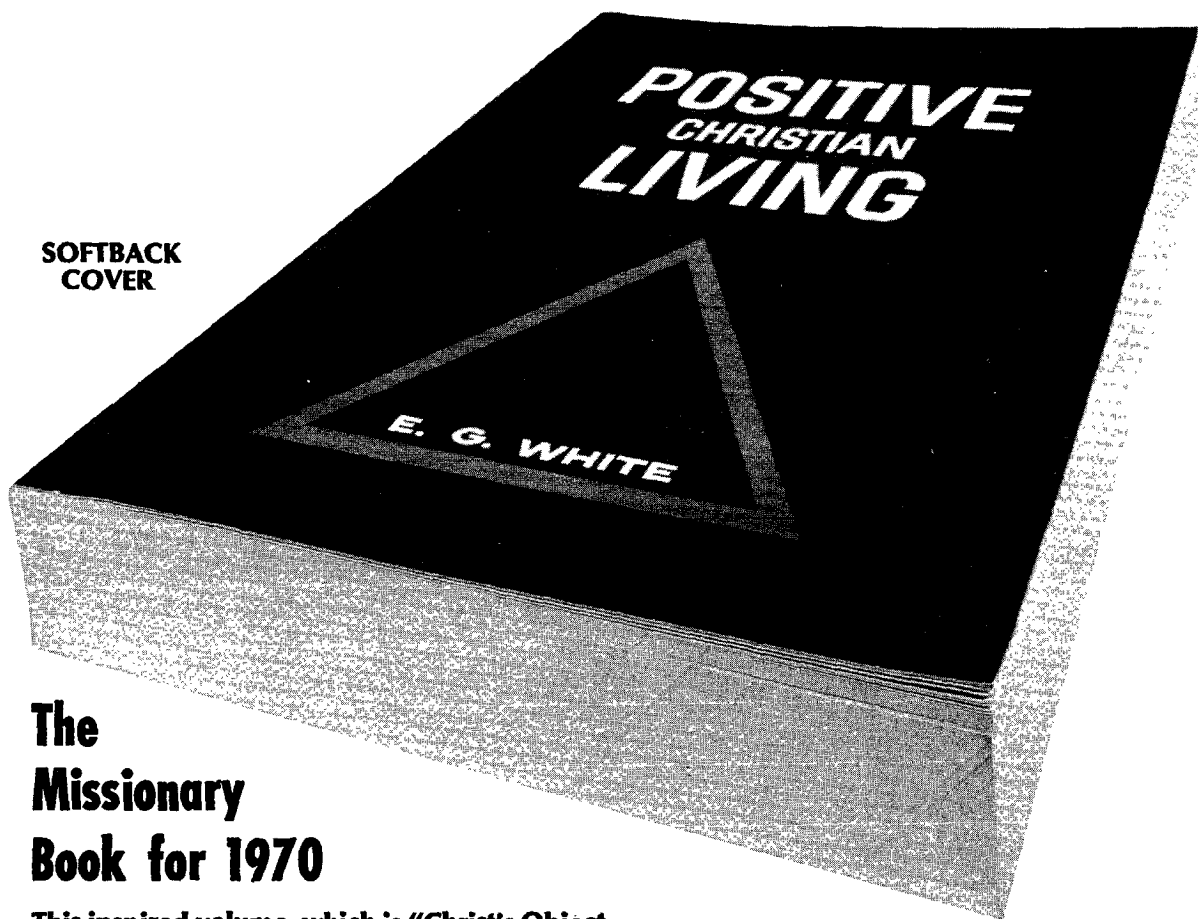
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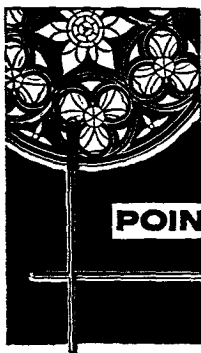
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BIBLE HOUSE**



POINTERS

LAZY BONES MEN who advance the cause of God recognize the necessity of hard work accompanying agonizing prayer in the achievement of one's objectives. The colporteurs have said it better than I in a poem:

Work and Pray

Said Colporteur Jones in a whining tone
To the good old Veteran Gray,
"I've worn my knees through at the bone,
But it ain't no use to pray.

"Your sales are twice as large as mine,
And have always seemed to be;
Though as a light I'd like to shine,
And tell salvation's free.

"I've prayed the Lord a thousand times
To make my report grow;
And why your sales beat mine, and climb,
I'd give a deal to know."

Said Veteran Gray to Colporteur Jones,
In his easy, quiet way;
"When prayers are mixed with lazy bones,
They don't make bookwork pay.

"Your *hours*, I note, are *short and few*,
And the harder place you shirk;
You'll pray for sales till the heavens fall,
If you don't get out and work.

"But while I pray and also work,
And do my level best
To plant the truth along the road,
The Lord, He does the rest.

"It's well to *pray* both *night and morn*,
To water the seed you've sown;
But the place to *pray* for *higher sales*
Is *right out in the homes*."

—Revised from "Neighbors"
Thanks, Newsletter Exchange

Under the terms of the gospel, works are discounted as a means of salvation. As a means of accomplishment, there is no substitute.

E. E. C.

The Third Dimension

"THERE are multitudes struggling with poverty, compelled to labor hard for small wages, and able to secure but the barest necessities of life. Toil and deprivation, with no hope of better things, make their burden very heavy. When pain and sickness are added, the burden is almost insupportable. Careworn and oppressed, they know not where to turn for relief. Sympathize with them in their trials, their heartaches, and disappointments. This will open the way for you to help them. Speak to them of God's promises, pray with and for them, inspire them with hope."—*The Ministry of Healing*, p. 158.

"Attention should be given to the establishment of various industries so that poor families can find employment. Carpenters, blacksmiths, and indeed everyone who understands some line of useful labor, should feel a responsibility to teach and help the ignorant and the unemployed. In ministry to the poor there is a wide field of service for women as well as for men. The efficient cook, the housekeeper, the seamstress, the nurse—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Let boys and girls be thoroughly taught some useful trade or occupation."—*Ibid.*, p. 194.

Conservative religious bodies have in the main shied away from all forms of social action. How often have you heard the phrase "The business of the church is to preach the gospel"? This, if interpreted in its narrowest sense, is only partial truth. In its broadest sense, preaching the gospel involves more than pulpitiing, and Christianity is more than a message; it is service to the poor and needy. Those who lead the church know that so few can never solve all the problems of the many, but we are equally convinced that as a church we cannot abdicate our responsibility to the third dimension of Christianity. Dimension one is spiritual man; dimension two, mental man; the third dimension, physical man. The harmonious development of the physical, spiritual, and mental powers and the salvation of all three is the end objective of the gospel.

E. E. C.