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# THE MINISTRY

the voice of the  
adventist ministry

# THE MINISTRY

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NOVEMBER 1970

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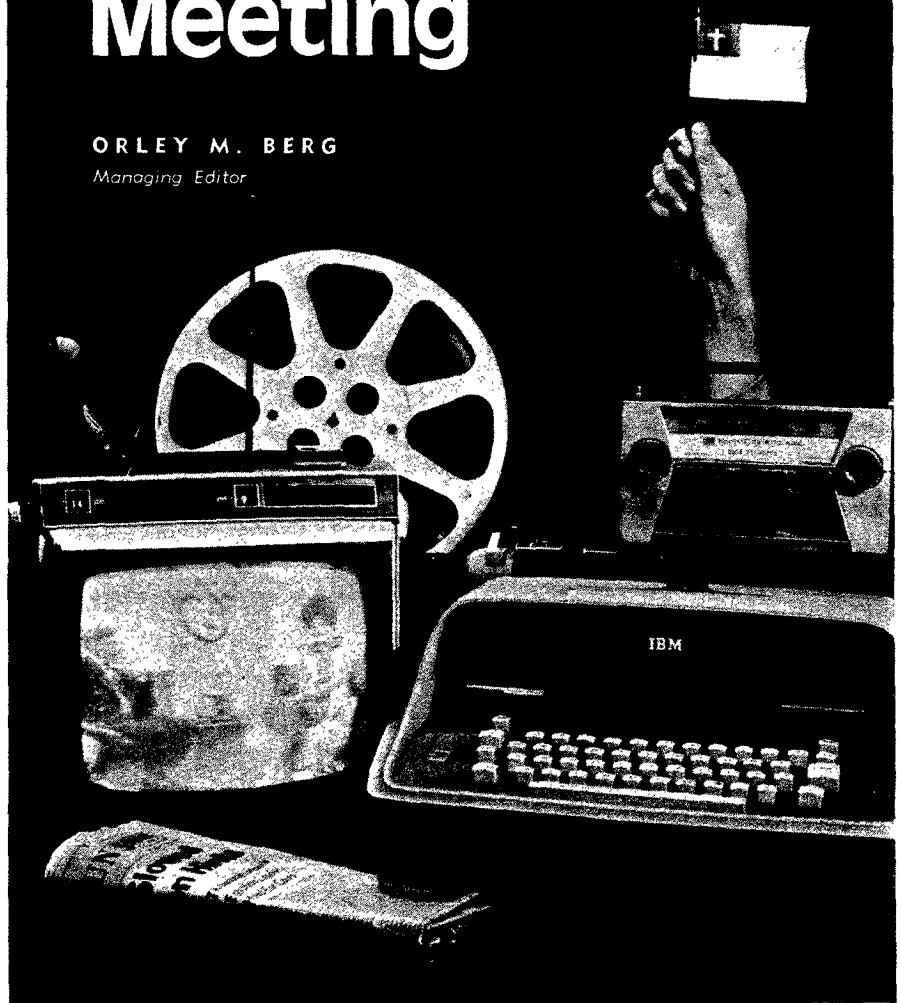
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# Reviving the Prayer Meeting

ORLEY M. BERG  
*Managing Editor*

Christian . . .  
Is Your Life  
Too Full?



J. BYRON LOGAN PHOTO

A blood transfusion is in order in all too many instances if attendance at the midweek prayer meeting is a true index of the spiritual condition of the church. That these meetings should form so unimportant

a part in the life of the church is most unfortunate for a number of reasons.

First, it may well indicate that the pastor himself is missing out on a grand opportunity to use this service as a means of exploring more deeply some of the great themes of the Bible, thus enriching his own experience and expanding his background of knowledge in the Scriptures.

The tendency is to feel that since so few come to prayer meeting, why devote a lot of time in preparation. The fact is, that should only a few attend, it can still offer to the pastor the greatest opportunity for his own enrichment, an opportunity not afforded by the Sabbath services alone. The very nature of the sermonic calendar, taking into account the various seasons of the year, special occasions, guest speakers, et cetera, limits the number of Sabbath sermons that can be devoted to any one theme. True, a series of two, three, or four sermons at the Sabbath hour will add interest and help to build attendance, but even this does not provide the opportunity presented at the midweek meeting for larger development of a subject.

The pastor must dig deeply into the mines of truth for his own good if for no

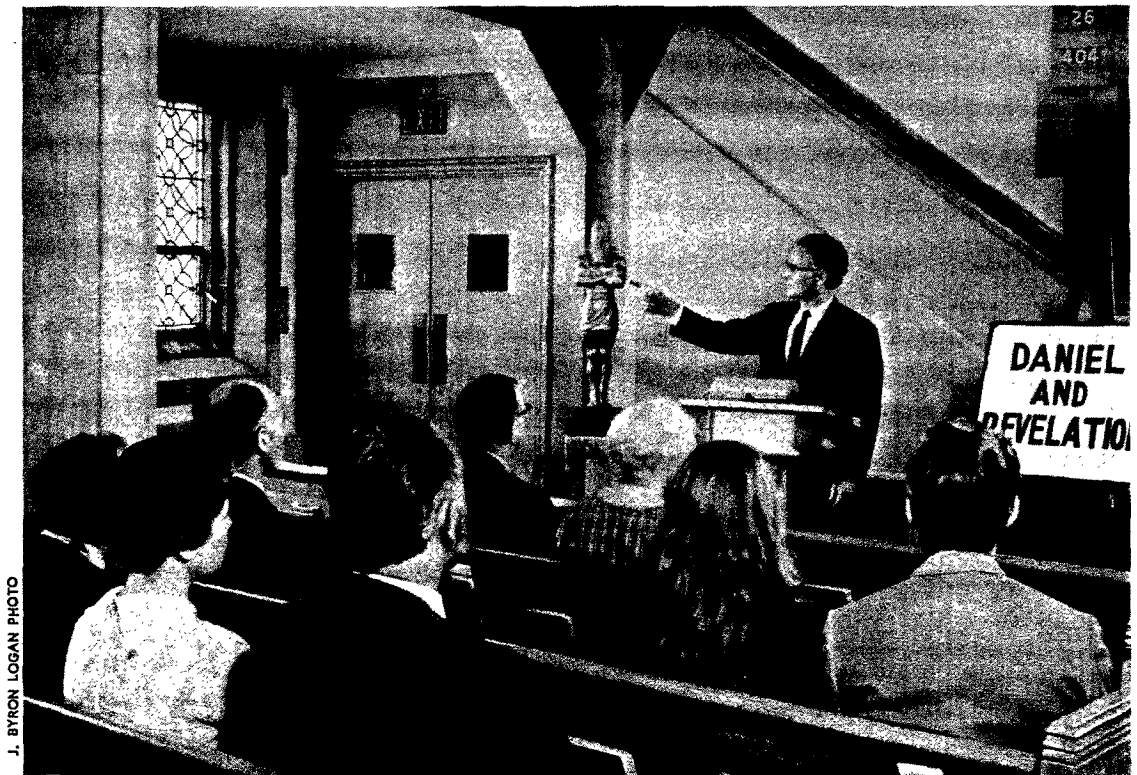
other reason. And once he has made a special study on some great theme, his ministry will be forever the richer. He must apply himself to learning in order to grow mentally, intellectually, and spiritually. The learning experience must be more than surface preparation consisting of a string of Bible texts or references from the Spirit of Prophecy that perhaps someone else has already brought together in a logical arrangement. It must be the result of his own prayerful study and effort.

Considering the multitude of demands upon his time, one of the most difficult tasks of the pastor is that of maintaining a consistent study program. When under pressure resulting from a lack of time, the study period is often the first to suffer. This is particularly so if there is not a definite study plan or objective. A series of studies presented at the midweek service can provide that extra incentive and discipline.

#### Members Eager for Knowledge

Beyond the benefits of this program to the pastor himself, it is very likely that the attendance at prayer meeting will show a remarkable increase. Our people are

*Studies on prophecy will attract many to the prayer meeting.*



hungry; they want to be fed, and will respond gratefully when the necessary food is provided.

The Testimony Countdown program may be cited as an example. Wherever the program has been presented, attendance has increased. This program indicates also that our laymen are interested in the Spirit of Prophecy—its background, its relevance, its teachings in regard to the big issues around which the closing controversy will center.

Another subject that our people appreciate and are eager to learn more about is the sanctuary. Of the importance of this subject we are told:

The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill.—*Christ in His Sanctuary*, p. 124.

We need to study the sanctuary of the Old Testament so that we might understand more clearly the wonderful plan of salvation.

We all need to keep the subject of the sanctuary in mind. God forbid that the clatter of words coming from human lips should lessen the belief of our people in the truth that there is a sanctuary in heaven, and that a pattern of this sanctuary was once built on this earth. God desires His people to become familiar with this pattern, keeping ever before their minds the heavenly sanctuary, where God is all and in all.—*Ibid.*, pp. 11, 12.

Recently, Dr. Gordon Hyde concluded a series on the sanctuary in the Takoma Park church. His material showed considerable preparation, and again it was demonstrated that our people will come out when they know something especially helpful is to be given. The recently published book, *Christ in His Sanctuary*, by Ellen G. White, can be an excellent help on this subject. Dr. Hyde assigned pages in this text to be read along with his series.

### Study Prophecy

The books of Daniel and Revelation demand increasing attention as the end draws near. Every Seventh-day Adventist minister should be a specialist in these prophetic Scriptures. There are many ways in which their great themes can be presented: it may be in a general survey of the great prophecies that sweep across the centuries, taking them up according to their logical divisions,

or a careful in-depth verse-by-verse study. The historical approach, using some of the excellent material in L. E. Froom's price-less *Prophetic Faith of Our Fathers* can be very helpful. The approach may center on last-day events and the preparation that is to be made for the second coming of Jesus.

The subject of last-day events and the final preparation is one to which our people will always respond. Pastor Gordon Collier of Jackson, Tennessee, is one of a number of our pastors whose ministry has been enriched through special attention to this important theme. You will appreciate his article appearing on page 7 of this issue of THE MINISTRY.

*The Great Controversy* can also serve as

### 32 TESTIMONIES TO INSTITUTIONS

The efforts of Christ's ambassadors will be successful only when sustained by an earnest, praying, working people. Prayer meetings are neglected, while concerts, singing schools, and various entertainments are faithfully patronized. "It's only a prayer meeting," is often repeated by church members; I can not call them Christians. Exciting popular lectures will interest the church members and call them out, when the prayer meeting has no attraction for them. This reveals the true spiritual condition of the church. God is not pleased with this state of things. Spiritual and eternal things are not appreciated, while temporal matters are exalted above things of eternal interest.

A prayer meeting will always tell the true interest of the church members in spiritual and eternal things. The prayer meeting is as the pulse to the body; it denotes the true spiritual condition of the church. A lifeless, backslidden church has no relish for the prayer meetings. Young men and women of no depth of religious experience, who are vain and proud and frivolous, can feel no satisfaction in engaging in religious exercises. They prefer to pass the time in flirtations or reading novels, or in other ways of pleasing and gratifying the feelings of the natural heart.

### All Should Be Workers

Not one of the workers in the office is excused from being a worker in the church of God.

the basis of special study. Pastors William Loveless, then of Sligo, and Glenn Sharman of Takoma Park teamed up to present a six-week series with special assigned reading from its pages. Overhead screen projection was used for increased effectiveness.

Other Ellen G. White books may also be used. Pastor Melvin Sickler of the Hyattsville, Maryland, church recently took his congregation through the book *Early Writings*.

### Use Variety of Subjects and Methods

Additional subjects might include the ministry of the Holy Spirit, the life and ministry of Christ, lessons from the Exodus movement, the ministry of angels, the journeys of Paul, and great revivals of the Bible, to name just a few. Each of these and many more are clamoring for attention and study. Then there are studies of a different nature. Bible survey studies giving the background and grand sweep of the books of the Bible are helpful and can lead into deeper and more intelligent personal study of the Bible. Individual books of the Bible can be made the basis of study series. Along with Daniel and Revelation, special consideration should be given to Hebrews. Joshua is a choice book of the Old Testament from which to draw lessons on victorious Christian living and the preparation necessary for the final crisis. Romans, Ephesians, John, and many others might well serve as the basis for inspiring studies.

Some have used the prayer meeting service to help prepare the members for personal witness. This, too, can be very helpful. Pastor Myron Voegelé of the San Antonio, Texas, church has developed a very effective Wednesday night program of this kind. The one-hour service includes a twenty-minute devotional message, a twenty-minute period of instruction and ten minutes for the sharing of experiences. It closes on a deeply spiritual note, often with prayer bands. He uses blacklight and other teaching aids to help keep the interest high among the youth as well as adults. The use of dialog in the prayer meeting can stimulate interest. (See "Rx for a Sick Prayer Meeting" by D. Hawley, *THE MINISTRY*, August, 1970, page 14.)

### Guidelines in Development of Program

These are but a few of many suggestions that might be offered. But if the prayer meeting series is to be of maximum bless-

ing there are other factors to be considered. Among them are the following:

1. Introduce the series with a sermon on Sabbath morning. Use this to lay the foundation for what is to be presented, and to create an appetite for the meetings to follow. This is very important.

2. Give special publicity to the series, starting weeks in advance. Place notices in the church newsletter and Sabbath bulletin. Refer to the coming series in the church service, at the meetings of the church council and in pastoral visitation. Give it the attention that would be given to a special evangelistic series, perhaps even preparing a special announcement to be used as a bulletin insert.

3. Add interest to the presentations by the use of charts, cutouts, blackboard, screen pictures, overhead projection, outlines, et cetera. There are many ways that almost any subject can be illustrated, even if it is no more than a few lines, dates, or names placed on the blackboard. Pastor Robert Correia of Fredericksburg, Virginia, uses plywood cutouts of the sanctuary furniture when speaking on this subject and also has a wardrobe consisting of the priestly garments. Pastor Gordon Collier has developed charts on last-day events that have proved very helpful.

4. Have variety; ordinarily a series should not run longer than ten or twelve studies. Six to eight is more ideal. Those requiring more time could be broken up into separate series covering various phases of the subject.

5. Allow time for testimony and prayer. The method should vary and will be determined somewhat by the number present. Large numbers can participate in a few minutes by breaking up into small units. In any event, the prayers should be short and to the point. Long, mechanical prayers that weary both man and the angels are out of place. Those offering them are "prayer meeting killers." (See *Testimonies*, vol. 4, pp. 70, 71; *ibid.*, vol. 2, pp. 577-579.)

The prayer meeting can, indeed, become a very important part of the church program. To make it so, the pastor must give it the attention and preparation necessary in order that it might be adequately promoted and presented.

**THE RESULT:** Enrichment of the pastor's own intellectual and spiritual experience and new life to the church.



T. K. MARTIN, ARTIST

# Preach on Last-Day Events

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**GORDON COLLIER**

*Pastor, Jackson, Tennessee*

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[A message given at a workshop on "Increasing Prayer Meeting Attendance," at the General Conference Ministerial Council, Atlantic City, New Jersey, June 10, 1970.—Editors.]

As Seventh-day Adventist ministers we believe that *this* generation is on a collision course with global catastrophe!

We believe that 3 billion people are face to face with millennial oblivion! We used to preach that these things would happen; today we preach Look, *they are happening!* Today we see the final phase of Revelation 13 being fulfilled before our eyes.

Since this is true, how important it is for us to lift up our voices like a trumpet to explain the times in which we are living

and to prepare a people for the crisis of the ages.

The most thrilling and rewarding experience of my entire ministry has come to me from preaching on the last-day events of earth's history. Again and again my heart has been rekindled as I have preached on the closing events and have witnessed the revivals that have followed. Our people everywhere are vitally interested in the last-day events and the preparation they must make for the impending crisis.

A study of the prophecies of Daniel and Revelation brought the Advent Movement into existence. The Seventh-day Adventist

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Church came into being in direct fulfillment of Bible prophecy. And the Lord has blessed as it has gone forth to preach these great prophecies to the world. The messenger of the Lord assures us that a restudy of these two books, Daniel and Revelation, will bring revival to the church.

Let us therefore study and preach as never before on these two great books of Bible prophecy that focus on the closing events of earth's history—the image to the beast, the national Sunday law, the shaking and the sifting, the fall of Babylon, the latter rain, the loud cry, the sealing of God's people, the defeat of Satan, the vindication of God, and the second coming of Christ!

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## Four Great Facts

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1. This glorious event—the second coming of Christ—is waiting for the defeat of Satan and the vindication of God.

2. The defeat of Satan and the vindication of God is dependent upon the revelation of the character of God in His people all over the world. (*Christ's Object Lessons*, p. 69.)

When the character of Christ shall be perfectly reproduced in His people, *then He will come* to claim them as His own.—*Ibid.*, p. 69.

The last message of mercy to be given to the world, is a revelation of His character of love.—*Ibid.*, p. 415.

[And the message of righteousness by faith] is the third angel's message in verity (*Evangelism*, p. 190). [This is the message that vindicates God, defeats Satan, and closes the work of the third angel.]

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

3. The revelation of the character of God in His people cannot take place until we have a revival and reformation of the church.

4. What will bring revival and reformation to the church is the preaching of the great prophecies of Daniel and Revelation concerning earth's closing events. The very heart and center of last-day events is the third angel's message, which is the message of Christ our righteousness in verity.

The honor of God, the honor of Christ, is involved in the perfection of the character of His people.—*The Desire of Ages*, p. 671.





### Preaching the Third Angel's Message

The preaching of the third angel's message, the very heart of which is righteousness by faith, is the only message in the world that will revive the church, perfect the saints, warn the world, defeat Satan, vindicate God, bring earth's history to a successful close, and usher in Christ's second coming.

How better can we do this than by preaching on the last-day events of earth's history and the necessary preparation for them? Thousands of letters from our people in many parts of the world testify to the fact that they are hungering and thirsting for this kind of preaching.

Pastor, if you want to revive your church, preach on the closing events. If you want to establish the faith of your people in the inspiration of the Spirit of Prophecy writings, preach on the closing events.

If you want to confirm your young people in the conviction that the Seventh-day Adventist Church is the remnant of Bible prophecy, and that it is soon to triumph gloriously, preach on the closing events.

We are a special people with a special message for a special time in earth's history. As F. D. Nichol declared, "We are a tailor-made people with a tailor-made message for a morally bankrupt world!"

If you want to fortify your people against stray movements, confirm them in the faith, and keep them loyal to the church—preach on the last-day events.

The reason offshoots gain a foothold in

the church from time to time is because of the vacuum of preaching on these great subjects. Self-made reformers have filled the vacuum with some wonderful truth and some serious error which tear down instead of build up.

If we pastors and evangelists would do more preaching on these great prophecies concerning earth's closing events, the false movements would fizzle out, our people would be nourished, revived, built up in the faith, and would remain loyal to the church.

### Increasing Prayer Meeting Attendance

Our people will attend prayer meeting to hear preaching on last-day events and preparation for the coming of Jesus. This has been forcibly impressed upon my mind many times through the years as I have witnessed it in my experience. An average preacher can draw as large a congregation by preaching on the closing events as the best preachers can by preaching on other subjects. This has been demonstrated again and again.

We ought to preach on the last-day events because they are upon us and our people are not prepared. Concerning God's people, God's messenger to the remnant laments:

Nearly all who profess to believe present truth . . . are *wholly* unfitted to receive the latter rain. —*Testimonies*, vol. 1, p. 466.

Brethren, this should really alarm us! Let there be a revival of preaching on last-day events!

## EDITORIAL

GUEST



[EDITORIAL NOTE: Due for release next month is the latest monumental work by L. E. Froom, *Movement of Destiny*. At our request R. Allan Anderson introduces to our many readers this noteworthy volume in this guest editorial.]

# The Inside Story of ADVENTISM

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R. ALLAN ANDERSON

*Emeritus Secretary, General Conference Ministerial Association*

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SOME books are luxuries, others are necessities. *Movement of Destiny* is an absolute necessity to anyone and everyone who would be informed on the high points of Adventist history. By his careful research, masterly presentation and kindly handling of delicate areas of denominational growth and development, Dr. L. E. Froom has once again put us all in his debt.

Having watched the growth of this book from the first refreshing manuscript pages to the latest vital format, I can say with confidence that we have in this presentation something that will affect the outlook of every minister and worker in the Advent cause. We have long needed such a clear, concise, and accurate portrayal. It sets the record straight in many ways, but more—it opens up new vistas enabling the reader

to comprehend the total sweep of the Advent Movement from its meager beginnings to its present global impact. Our friends and even those who misunderstand us will be enabled to comprehend the divine purpose in the calling out of this people.

This is not a book you will read and lay aside. Commenting on *Movement of Destiny*, Dr. H. M. S. Richards of the Voice of Prophecy says, "It will certainly be kept on the constant-use shelf in my study. It is a mine of information for use in the preparation of our radio messages." And again, "It is an indispensable tool for all workers." Dr. W. G. C. Murdoch, dean of the Seminary in Andrews University, says, "This is a book for all. The youth will delight in learning of the providential leadings of the church. Those who are older will relive those heartwarming

experiences of former years. The theologian and theological student will find in it a mine of information. The historian will discover many new historical facts. The preacher will be able to draw from its pages sermon material that will enrich his ministry."

Few men have had the wealth of experience in research that this author has had. Having been privileged to read carefully each page of the manuscript as it came from the author, I know the value of this timely book. As a close associate and friend for more than thirty years, I say without hesitation that this latest volume is his best. The information contained in these pages is vital to the whole movement. It is important that we understand the development of some of our vital doctrines. Such sections as the one on Arianism as it appeared in our early history, or the heavenly sanctuary as central to our message—these alone are worth the price of the book. "In this age of doubt and uncertainty," declares Kenneth H. Wood, editor of the *Review and Herald*, *Movement of Destiny* brings truth into sharp focus and leaves one with the clear conviction that the Advent Movement, raised up by God, will triumph and that right soon."

Complete research has been done on such great crises in our history as the 1888 Minneapolis Conference. And it is encouraging to note that when the author touches on the failure of some leader to grasp the great concepts of the message, he handles the question with deep love and tenderness. But the reader is left in no doubt as to the issues at stake. The vital place of the Spirit of Prophecy in the Advent Movement as set forth in these chapters, will thrill the reader, for certain aspects of denominational history are presented in an entirely new slant.

One of the most challenging questions that the Adventist worker faces today is, Why the long delay of the Saviour's return? Our very name is bound up with the blessed hope of the imminent appearing of our Lord—and yet the years come and go. The signs of the Second Advent thicken around us. Many decades ago we were told by the messenger of the Lord that had certain conditions been met, the Lord would have been here long ago. Have we been mistaken in assuring ourselves that the Lord's coming is near, even at the door? In chapter 37 the author sums up the

case for the delay and the consummation. Never in our history have we produced a book so frank and factual, yet so informative and inspirational as *Movement of Destiny*.

The Lord's ancient people were encouraged by the prophets to study their beginnings and especially His providential leadings in their past history. And it is imperative that we, today, do the same. Ellen G. White has well said, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." The One who led the exodus movement from slavery into the Promised Land in the days of ancient Israel is today through His Word, His providences, and the Spirit of Prophecy leading a worldwide movement. A movement which by God's grace will accomplish its destiny and prepare a people to stand unashamed when He appears in the clouds of heaven with power and greatest glory.

*Movement of Destiny* is not just for ministers. It will appeal equally to our laymen around the world. But as ministers and teachers, we need to be informed on the vital issues that shaped our denominational concepts and policies. We are fortunate that God in His providence has permitted LeRoy Edwin Froom to complete this book, for he is a living link with our later pioneer builders.

Having discussed with our leaders around the world many of the principles and history set forth in this volume, I have sometimes been amazed at the meager knowledge of even prominent leaders on these vital themes. Our workers are not to be blamed, because much of this material has never before been brought together. Now we have it and it is this writer's conviction that the future workers of the Advent cause will view the movement with new confidence and courage.

This will be a textbook in most of our colleges and seminaries the world around. It will form the basis of large and small discussion groups, and all will see that the guiding hand of God has been shaping our destiny and leading the movement to its radiant climax when the whole earth will be ablaze with the glory of God's last message. This book will not only increase our knowledge, it will enrich our Christian experience. We cannot afford to be without it.



**DANIEL A. MITCHELL, SR.**

*Layman, Loma Linda, California*

**T**HE call for revival is of God. The need is a revival of *true godliness*. This must have lived within the church, or there could be no revival. Is it not imperative then, before repentance can do its work, that we search for and find what hinders our experiencing the outpouring of the latter rain?

There can be and must be a withdrawal from *conformity to the world*, a shunning of all appearance of evil, so that no occasion shall be given for gainsayers. . . . When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth.—*Selected Messages*, book 1, p. 124. (Italics supplied.)

God expects us to prepare the way for the working of the Holy Spirit in our midst. Revival and reformation have never come to God's work in the past without repentance. But can a people repent if they

see no reason for doing so? We believe that our present dilemma is the direct result of failing to believe the instructions given us through the Spirit of Prophecy writings and our unwillingness to carry them out. There seem to be four areas of deliberate departure from these instructions as we shall point out in brief.

#### Dress Reform

First, *an actual rebellion against dress reform* (1880-1885). Because the third angel's message was so direct in character, the Lord knew that we needed to be bound in close unity of purpose.

To protect the people of God from the corrupting influence of the world, as well as to promote physical and moral health, the dress reform was introduced among us.—*Testimonies*, vol. 4, p. 634.

This was not only for the ladies, for the testimony continues:

God has been testing *His people*. He allowed the testimony concerning dress to become silent, that our sisters might follow their own inclination and thus develop the real pride existing in their hearts.—*Ibid.*, p. 639. (Italics supplied.)

Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God.—*Ibid.*, p. 647.

We need to restudy this whole story recorded in these pages, for the basic principle involved is the same as moved Israel to demand a king, "that we also may be like all the nations" (1 Sam. 8:20).

Can there be a revival so long as we are unwilling to conform to the purposes of the Lord? It is not only in dress that we demand to be like the world about us. We need to see that we have turned away from the plain paths where the Lord has directed us to walk. We must become willing to take up the cross of being different from the world if we are to meet with Heaven's approval. This is the test we face today.

#### Health Reform

Second, *near the turn of the century came a disregard of and indifference to health reform*. Many of our leaders refused to promote a God-sent plan to eliminate meat eating among the ministry. Says the servant of the Lord:

There has been a continual backsliding in health reform, and as a result God is dishonored by a great lack of spirituality. . . . When they [SDA people] break away from all health-destroying indulgences, they will have a clearer perception of what constitutes *true godliness*. A wonderful change will be seen in the religious experience.—*Counsels on Diet and Foods*, pp. 33, 34. (Italics supplied.)

The purpose of this reform was to free us from disease and to increase the capacity to understand the things of the kingdom. It encompassed more than just meat eating.

The Lord . . . designed to bring His people into a position where they would be separate from the world in spirit and practice. . . . All who are partakers of the divine nature will escape the corruption that is in the world through lust. It is impossible for those who indulge the appetite to attain to Christian perfection.—*Testimonies*, vol. 2, pp. 399, 400.

Would not the carrying out of such a program today help to hasten a revival among Seventh-day Adventists now, even as the Lord purposed that it should then?

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### Education

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Third, *between 1930 and 1940 we find the denomination in a titanic struggle over accreditation with the worldly schools*. Should we seek it or not, was the burning question in the minds of teachers, ministers, physicians, and laymen. This very same question had also plagued Israel under Solomon.

The discipline and training that God appointed for Israel would cause them, in all their ways of life, to *differ from the people of other nations*. This peculiarity, which should have been regarded as a special privilege and blessing, was to them unwelcome. The simplicity and self-restraint essential to the highest development they sought to exchange for the pomp and self-indulgence of heathen peoples. To be "like all the nations" was their ambition. God's plan of education was set aside, His authority disowned. . . . With us, as with Israel of old, success in education depends on fidelity in carrying out the Creator's plan.—*Education*, pp. 49, 50. (Italics supplied.)

Much more might be set forth on this matter, but surely anyone believing the messages of Ellen G. White to have been inspired of God, cannot relate them with much of what may be seen and heard in SDA schools today. May it not be possible that through neglecting to follow what has been written, we are actually influencing our youth to be like the world in seeking another door into the kingdom of heaven?

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### Medical Work

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Fourth, *the greatest evidence of our unbelief* is to be seen in the elimination of the sanitarium. We have even eliminated the name in many cases. In doing this we have lost the meaning of that work that must characterize much of the effort of those who receive the latter rain, namely medical missionary work. So much has been written of the sanitarium work and medical missionary work that it is impossible to select one or two references that would deal adequately with the matter. One cannot prayerfully study the counsel regarding this work without concluding that God designed them specifically for the completion of the proclamation of the third angel's message in power. We seem to have lost the comprehension of the apostolic truth of righteousness by faith. In fact this truth is the essence of God's last message of mercy to a dying world. Please read and study carefully these few quotations:

Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but He has commissioned us to carry forward the medical missionary work that He began.—*Testimonies*, vol. 9, p. 168.

Combined with the work of healing there must be an imparting of knowledge of how to resist temptations.—ELLEN G. WHITE, in *Review and Herald*, Dec. 5, 1907, p. 17.

Our sanitariums are to be schools in which instruction shall be given in medical missionary lines.—*Medical Ministry*, p. 325.

Before our first sanitarium was established, the Lord opened the plan before me. . . . The light given me was that a sanitarium should be established, and that in it drug medication should be discarded, and simple, rational methods of treatment employed for the healing of disease. In this institution people were to be taught how to dress, breathe, and eat properly—how to prevent sickness by proper habits of living. . . . The medical missionary work is to be the third angel's message as the right hand to the body. To be indifferent in regard to the medical missionary work is to dishonor God.—Letter 79, 1905.

Our success in any religious effort depends upon our simplicity in Christ Jesus.—Letter 56, 1894.

God designed that the institution [sanitarium] which He should establish should stand forth as a beacon of light, of warning and reproof. He would prove to the world that an institution conducted on religious principles, as an asylum for the sick, could be sustained without sacrificing its peculiar, holy character; that it could be kept free from the objectionable features found in other health institutions. It was to be an instrumentality for bringing

about great reforms.—*Testimonies*, vol. 6, p. 223.

This whole chapter in volume 6 should be studied carefully. These institutions were to have been established all over the world. No large sanitariums were intended (see *Testimonies*, vol. 8, p. 204).

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### Outmaneuvered by the Adversary

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To the careful student of Biblical history and of the course the Seventh-day Adventist movement has taken, it seems that the Lord has allowed us to have our own way that we might realize that man's ways are not best. Still it would seem that maybe the Lord has even prospered us as much as possible. That we have failed is a stark-naked fact. After some 126 years of effort there are more people in the world that have not heard the message of salvation than when we began to proclaim the third angel's message. We have about settled down to being just another denomination. In view of the fact that we have so sharply digressed from the simple instructions set before us to carry out, it seems to us that what we have thought to be a *future event* set forth in this prediction—"the very last deception of Satan will be to make of none effect the testimony of the Spirit of God" (*Selected Messages*, book 1, p. 48)—has already been accomplished in large part at least. We have been outmaneuvered by our wily adversary while thinking that we were carrying out the instructions of the Lord.

Some may think we are too critical, but God says that this whole people are critical, for as a church we are "neither cold nor hot." We are completely indifferent, and someone has said that "the most destructive criticism is indifference." Ancient Israel never strayed more willfully than have we, and we have had a great advantage over them. Now will we turn and seek the Lord for forgiveness, or press on in darkness? Do we really want a revival—a revival of true godliness—our greatest and most urgent need? It will come only in answer to prayer, but should we ask for repentance or revival?

God will give us repentance if we are willing to confess our waywardness. This has been the way revival has come about in the past, and it will come again when we prepare our hearts to receive it. But before we ask, would it not be wise to consider that *reformation must follow re-*

*vival*? They must blend together in doing what we need done for us.

God calls for a spiritual revival and a spiritual reformation. *Unless this takes place*, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.

A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend.—*Ibid.*, p. 128. (*Italics supplied.*)

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### Example of Ezra and Nehemiah

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When Israel was walking in darkness, Ezra and Nehemiah faithfully pointed out what was wrong. They joined with the people in confession and repentance and the Lord heard them. It took courage then, and it will take courage now. Since the corporate body has gone astray, will it not require a corporate movement of confession, reorganization, change of ideas and theories, habits and practices?

To our ministry is given the privilege of standing as watchmen on the walls of Zion proclaiming the coming of Jesus. To us as laymen is granted the opportunity of supporting and helping in this work. Today the world is embroiled in the greatest confusion ever known. Strong men quail at the prospects looming before them. Just at a time when freedom of conscience, the rule of law, equality of races, and the brotherhood of man are being emphasized as signs of man's emerging maturity, the ugly heads of lawlessness, intolerance, persecution, and despotism are eerily coming into focus. "We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise."—*Testimonies*, vol. 8, p. 28.

May we each realize—leaders and laymen alike—that where there is no realization of our need, there can be no repentance; no repentance, there can be no revival; no revival, there will be no reformation; no reformation, there will be no place among the redeemed for those who might have known the time of their visitation.

# Are You Really Ready When Sabbath Comes?

**RUTH HARMS**

Conference Treasurer's Wife  
Ohio Conference



## **EDITORIAL NOTE:**

The following article is the first of two messages given at the Ohio Shepherdess meetings. The theme of these meetings was "Upgrading the Sabbath." Mrs. Ruth Harms and Mrs. Dorothy Deming were the speakers and on request sent in the articles. The message given by Mrs. Deming will appear in the December issue of **THE MINISTRY**.

THE last soft rays of the sun are fading in the western sky. Another busy week has come to a close and God's holy day of rest has begun.

The baths have all been taken. The shoes are standing in a neat row just inside the closet door, polished and ready to wear. The clothes are pressed. The house is shining, and from the kitchen still comes the aroma of freshly baked apple pies and homemade bread. Everything says, "Welcome, Sabbath day!"

Father calls the family together for sundown worship and one by one they appear and take their places. Mother drops into the nearest chair, exhausted from her day of Sabbath preparation. On the sofa sit three impatient, wiggling children. Father, too, is weary from the tensions and pressures that have threatened all day to engulf him. He slumps in his easy chair as he reads a brief story from one of the children's books and the family kneels to pray. The Sabbath has been ushered in—not with singing and gladness, but with fatigued bodies and unprepared hearts.

Too often these circumstances are reflected in our homes and the day of rest reaches an anticlimax before it has scarcely begun. We forget that "we are robbing God when we unfit ourselves to worship Him upon His holy day."<sup>1</sup>

In the flurry of preparing our homes and our persons for the Sabbath day, we neglect the heart preparation necessary to make the Sabbath a delight. Week after week this program is repeated and the close of the Sabbath leaves us with feelings of guilt and regret, yet always with a determination that "next week will be different."

With the firm intention that "next week will be different," must come a renewing of our hearts for "in order to keep the Sabbath holy, men must themselves be holy."<sup>2</sup> The physical preparation alone is not enough; there must come also that preparation of the heart.

In order to bring our hearts in tune with the Sabbath, some personal sacrifices may be necessary. For example: A Friday shopping trip may have to be postponed, or we may have to forego the wearing of a new dress that we had hoped to have completed by the weekend. "All through the week we are to have the Sabbath in mind and be making preparation to keep it according to the commandment."<sup>3</sup>

With dedication comes planning. It is helpful to *set a time* for the completion of all the Friday preparation. *Plan* to be ready for the Sabbath not later than one hour before sunset. (Early afternoon is better and the results will be extremely rewarding.) A relaxed atmosphere one hour before the Sabbath begins provides time to "let go" of tensions and to set the thoughts in order.

The pressures of the Friday rush hour may also be eased by considering the following suggestions:

1. Do the heavy cleaning such as scrubbing, waxing, and general vacuuming on Thursday.

2. Try changing the beds on Wednesday, instead of Thursday or Friday.

3. Avoid washing and ironing on Friday, except in emergency. (Mothers of small children may find this impossible.)

4. Choose some day in the week other than Friday for the baking of bread and other time-consuming cooking. The home freezer is a convenience in Sabbath preparation.

5. If you have children old enough to help you, engage their help for an hour or two on Thursday and/or Friday.

6. Shop for groceries on Wednesday or Thursday. This will save precious time on Friday and also help you with your last-minute food preparation.

7. Reserve Friday for emergencies and finishing-up jobs. Telephone calls, unexpected visitors, baby's spilled milk on freshly waxed floors, plumbing difficulties, or a car that won't start, can make a wife into a spinning top if she has made no previous preparation for the Sabbath.

Preparing the heart to receive the blessings of the seventh day is a process of sanctification. "It takes moral courage, firmness, . . . and very much prayer" to keep the Sabbath day holy.<sup>4</sup> However, "great blessings are promised to those who place a high estimate upon the Sabbath and realize the obligations resting upon them in regard to its observance."<sup>5</sup>

Let us resolve to make the Sabbath a day of spiritual renewal and teach our children to love and honor the Lord's day.

#### REFERENCES

- <sup>1</sup> *Child Guidance*, p. 530.
- <sup>2</sup> *The Desire of Ages*, p. 283.
- <sup>3</sup> *Testimonies*, vol. 6, p. 353.
- <sup>4</sup> *Evangelism*, p. 240.
- <sup>5</sup> *Testimonies*, vol. 2, p. 702.



# Joshua's Long Day in the News

PART I



A. DEVANEY, INC.

*Goddard Space Center, Greenbelt, Maryland.*

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**ROBERT L. ODOM**

*Research Consultant*

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**F**OR some months several periodicals throughout the United States have published in varied forms a news report saying that astronauts and space scientists at Greenbelt, Maryland, near Washington, D.C., have discovered, by means of IBM computers, the length of the day when "the sun stood still" in the time of Joshua (Joshua 10:13, 14), and also that of the day

when the Lord "brought the shadow ten degrees backward" in the reign of King Ahaz (2 Kings 20:11).

One version of that news story says that "one of the most amazing things that God has for us today happened recently to our astronauts and space scientists at Greenbelt, Md. They were checking the position of the sun, moon, and planets out in space.

... They ran the computer measurement back and forth over the centuries and it came to a halt. The computer stopped and put up a red signal, which meant that there was something wrong either with the information fed into it or with the results as compared to the standards. They called in the service department to check it out, and they said, 'It's perfect.' The IBM head of operations said, 'What's wrong?' 'Well, we have found there is a day missing in space in elapsed time.' They scratched their heads and tore their hair. There was no answer."

The tale then goes on to say that a religious fellow on the computer team remembered that he had learned in Sunday school that the sun had stood still about a whole day in Joshua's time. "The space men said, 'There is the missing day!' Well, they checked the computers, going back into the time it was written and found it was close but not close enough! The elapsed time that was missing back in Joshua's day was 23 hours and 20 minutes—not a whole day. . . .

"Forty minutes had to be found." The religious fellow now recalled the story of the shadow going ten degrees backward in King Ahaz's time. "Ten degrees is exactly 40 minutes. Twenty-three hours and 20 minutes in Joshua plus 40 minutes in 2 Kings make the missing 24 hours the space travelers had to log in the log-book as being missing in the universe! Isn't that amazing?"

That sensational report attracted much attention. The alleged discovery has been hailed by some persons as a marvelous corroboration of Bible testimony, and a flood of letters have inquired about it.

### Misplaced Information

Most of the reports that this writer has seen, concerning that alleged discovery, have pointed to Harold E. Hill of Towson, a community near Baltimore, Maryland, as the primary source of the news story. In response to my request for further information, Mr. Hill, in a letter dated July 7, 1970, denies having written the news article, and assumes that "it was adapted from one of the many talks I have made on the subject of the complete harmony I find between science and the Bible. . . . Since this event came to my attention about two years ago, I have misplaced the source of information but will forward it to you when I locate it. In the meantime I can only say that had I not considered the source to be

completely reliable, I would not have used it in the first place."

In Mr. Hill's letter to me and in those to some other people, no mention is made of the astronauts and space scientists at Greenbelt, Maryland. However, a letter received at our world headquarters on May 27, 1970, from Edward Mason, chief of the Office of Public Affairs, Aeronautics and Space Administration, Goddard Space Center, at Greenbelt, Maryland, states: "We know nothing of Mr. Harold Hill and in no way can corroborate the 'lost day' reference in the article. . . . Although we make use of planetary positions as necessary in the determination of spacecraft orbits on our computers, I have not found that any 'astronauts and space scientists at Greenbelt' were involved in the 'lost day' story attributed to Mr. Hill."

Mr. Hill did say in his letter of July 7, 1970: "This incident has been documented in the writings of many civilizations over the centuries and appear[s] in the historical lore of the ancient Chinese, Aztecs, Peruvians, Babylonians, et cetera, with references to a 'long day,' 'extended day,' a day of twice natural length, et cetera. In addition, two eminent men of science, Professor C. A. Totten of Yale University and Sir Edwin Ball, British astronomer, discovered many years ago that a day had been lost out of solar time. Full details are given in a book titled *Joshua's Long Day* by Professor C. A. Totten, and available from Destiny Publishers at Merrimac, Massachusetts 01860."

### Sensation or Truth?

That information confirmed my suspicion that Totten's book could have had something to do with the sensational news story mentioned above. It is the book *Joshua's Long Day and the Dial of Ahaz*, written by "C. A. L. Totten, M.A." The author's name is given also as "Charles A. L. Totten, First Lieutenant Fourth Artillery, U.S.A.; Professor of Military Science and Tactics, S. S. S. of Yale University." That book was published by Our Race Publishing Company at New Haven, Connecticut, in 1890, and again (after a third revision) in 1891. It was reprinted by Destiny Publishers at Haverhill, Massachusetts, in 1941.

Mr. Totten has affirmed: "Joshua's 'long day' actually consisted of 23  $\frac{1}{3}$  hours added to the regular 24 hours which marked the

day of the 'winter solstice' of the year 2555 A.M., the autumnal-equinoctial beginning of which year was 3333 solar years ago, reckoning from Sunday, Sept. 22, 1889."—*Joshua's Long Day and the Dial of Ahaz*, Destiny Publishers' edition of 1941, pp. 17, 18.

Totten said further: "Upon June 21st, 1890, it was announced by the author that, as the final result of several years of close calculation, he had succeeded in identifying the conjunction of the sun and moon at which, 'as it is written' in the Sacred record, 'Joshua's Long Day' occurred,—and that his calculations completely vindicated the Biblical Chronology."—*Ibid.*, pp. 23, 24. He speaks of it as "my original announcement, made in the New Haven Register, of June 21st, 1890."—*Ibid.*, p. 55.

In his presentation of his calculations, Totten says: "In the foregoing equations, Y is the mean-solar-year-value, and cannot now be altered 1 second plus or minus from 365<sup>d</sup> 5<sup>h</sup> 48<sup>m</sup> 50<sup>s</sup> 53<sup>''</sup> and 60<sup>iv</sup>, while as to the number of years involved, the rigid work of the 'British Chronological Society' has demonstrated, by verification of all the eclipses and transits, both in and out of history, that the number of years spanned from the dawn of Genesis to our September 22d, 1889, is no more, and no less, than 5888 of mean astronomical duration."—*Ibid.*, pp. 60, 61.

Note that Totten cites as his authority the British Chronological Society, which a few years later called itself the British Chronological and Astronomical Association. In his presentation of his calculations, he refers his readers twice (on pages 39 and 58) to "Appendix C" of his book, where we find him saying:

"The interesting circumstances of the first eclipse of history (No. 1, Solar) of the regular team, have been calculated by the Premier Chronologist of the British Association (Mr. J. B. Dimbleby, The Shrubber, Chatham Place, South Hackney, Eng.)." And he climaxes the appendix by quoting a statement from the pen of "J. B. Dimbleby, Premier Chronologist, B.C.A."—*Ibid.*, pp. 98-100.

#### Totten's Indebtedness to Dimbleby

In fact, Totten cites J. B. Dimbleby, the British Chronological Society, and Dimbleby's book *All Past Time*, at least ten times as his chief authority in chronology and astronomy (*ibid.*, pp. 60, 74, 75, 78, 98-100,

109, 111, 142, and 153). The significance of this is well stated by Totten himself, as follows:

"The results at which we have been permitted to arrive were only rendered possible by the previous publications of the British Chronological Society, and by them in fact, was the original idea of attempting the problem begotten. We, therefore, wish to testify in behalf of their inestimable researches, and to urge upon all faithful Christians to possess themselves at once of whatever they can reach of their results. Not only, however, have we used these works very freely in our calculation, but we are particularly indebted to them for the basis of our chronological tables at the end of this volume.

"Most of the original data we have verified, and whatever we have added has but demonstrated the exactness of their system. We, therefore, endorse those publications with as little reserve as may be due to human labors for the truth, and we assert that no arguments based upon any former hazardous systems of chronology can be held to militate against our own discoveries, unless at the same time they overthrow the system to, and which has now for the past ten years, been fully set forth in their annual almanacs entitled 'All Past Time.'"—*Ibid.*, pp. 74, 75.

Thus Totten makes it unmistakably clear that his chronological calculations stand or fall with those of J. B. Dimbleby and his British Chronological Society, as set forth in Dimbleby's book *All Past Time*.

In his book which treats particularly of the chronology of the Flood of Noah's time in relation to world history, Totten repeatedly cites Dimbleby again as his principal authority on Biblical chronology (pages 26, 27, 51, 53, 54, 60, 68, 72, 183, 209, 290, 313, 314), and says: "It was in 1885 that a copy of one of the Annual Almanacs of this [British Chronological and Astronomical] Association fell into the writer's hands. . . .

"We shall quote at length the four Chronological Tables which constitute the basis of their system, and by means of which the whole scheme of Biblical Chronology unravels without hitch or halt."—*A Scientific Spike Through Noah's Ark*, pp. 53, 54 (published in 1892 by Our Race Publishing Co. at New Haven, Conn.).

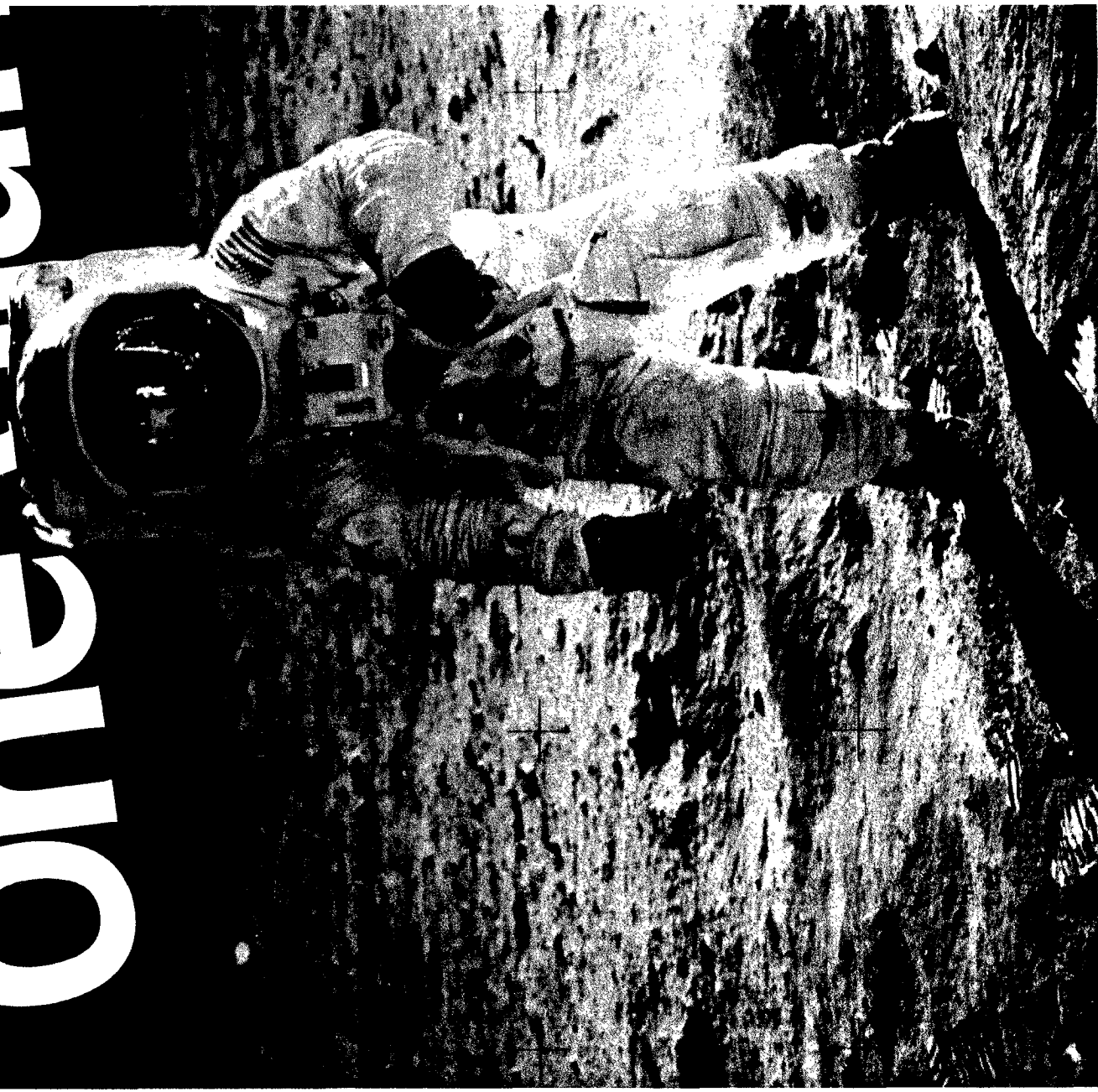
Next month we will examine carefully Dimbleby's book, *All Past Time*.



*Aldrin, Armstrong, Collins—  
Apollo 11 team.*

(Part I)

# "One Giant



# t Leap" for the church

JOHN T. BALDWIN

Pastor, Huntington, New York

**M**EN Walk on Moon"—world headlines, July 21, 1969.<sup>1</sup> Mankind's historic achievement superbly demonstrates ancient success principles described to the church. Herein lies a message for us who face the 1970's with an infinitely more important goal than a lunar walk.

## Countdown Begins and Ends

"No magic button was pressed or switch flipped. A master clock in the control room near the launching pad simply began ticking down from 93 hours, ticking toward the scheduled lift-off at 9:32 A.M."<sup>2</sup> For *Apollo 11* the time of the end had begun. Everyone believed it and acted accordingly. No noisy fanfare accompanied this momentous commitment, rather, a dedicated enthusiasm spurred rigorous final preparations. This beginning is reminiscent of a greater moment in history.

Countdown for God's church began in 1798 when the time of the end, appointed in Daniel 7, 11, 12 and Revelation 12 and 13, arrived on heaven's master prophetic clock. Unlike the moon mission's countdown, which terminated exactly according to schedule, divine countdown has entered its 172d year of ticking. Decades ago the church passed the original moment scheduled for departure. Ellen White explains why: "Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God . . . the work would have been completed, and Christ would have come ere this to receive His people to their reward."—*Evangelism*, p. 695.

How to fulfill these essential conditions is the burning question for the Christian. *Apollo 11* suggests that the first step should be a deep realization that one is actually living in countdown time.

## Enthusiastic Expectation

"The excitement doesn't have to be talked about—it's in the air."<sup>3</sup>

"The moon vehicle . . . was the center of attention for nearly a million people who were crowding the towns and beaches surrounding the space center."<sup>4</sup>

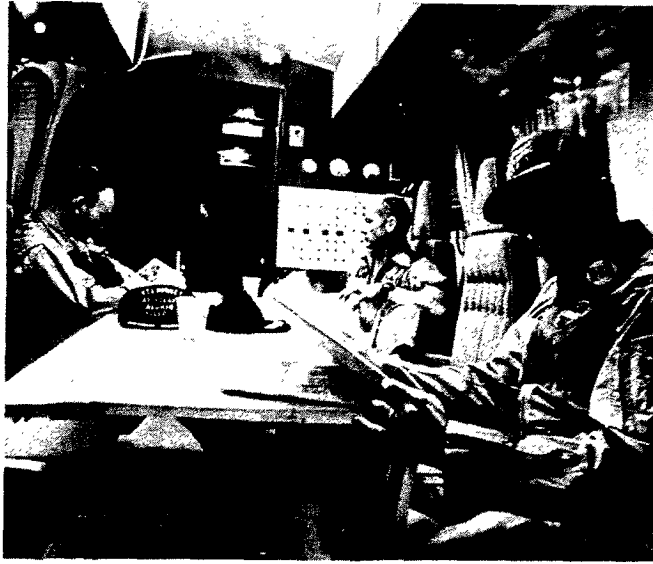
Such enthusiasm stemmed from a strong belief in the imminence of lift-off. Because countdown had begun, sightseers believed that blast-off was near.

This example of prelift-off expectation can stimulate us to re-examine the evidence for our faith in the soon return of Christ. We will then be "looking for that blessed hope," with an eagerness shown by the nearly one million people at Cape Kennedy.

## Rigorous Final Preparations

When countdown began, nothing was assumed to be in proper condition. All systems were subjected to the following scrutiny, "Controllers began . . . a series of computerized checkouts of the complex machinery."<sup>5</sup>

Dare the Christian dodge this mission success principle? His prayer should be, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me" (Ps. 139: 23, 24). Here, David pleaded for a divine omniscient checkout—amazing courage.



### Semiquarantine Living

"The three men are living in semi-quarantine at the crew quarters as a precaution against their catching colds or other illnesses that might delay the mission."<sup>8</sup>

This remarkable NASA precaution parallels similar Biblical instruction, "Pure religion . . . is . . . to keep himself unspotted from the world" (James 1:27). We who must evade the contagion of sin to avoid a mission delay, cannot expect immunity while adopting a standard short of that used by NASA. However, Jesus did not advise total withdrawal from the world; He taught against needless exposure, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

### Short Hold Period

"Although the countdown will run 93 hours, there are more than 40 hours when the clock will temporarily be stopped to give launching crews a chance to rest or to do catch-up work."<sup>9</sup>

The church has also been granted a hold period. The angels of Revelation 7 have mercifully stopped the clock seconds before lift-off to give us "catch-up" time. Hallelujah for this "hold"! However, no one knows how long the hands on the heavenly clock will remain motionless, because "He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth" (Rom. 9:28).

In view of this divinely ordained respite, it is vital that Christ's pledge recorded in John 9:4 inspire corresponding resolve in hearts now, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

### Thorough Knowledge of Flight Plan

Shortly before blast-off the astronauts were asked, "What do the three men who are about to go to the moon . . . do with a day off?"<sup>8</sup> Commander Neil A. Armstrong replied, "Well, I plan to . . . read the flight plan again."<sup>9</sup>

Amusing yet serious, this assertion shows that Armstrong was determined to avoid disaster due to a lack of knowledge. The prophet Hosea warns of this danger, "My people are destroyed for lack of knowledge" (Hosea 4:6)—the knowledge of God and of spiritual truth. Only close study of every detail of the eighty-eight-step<sup>10</sup> flight plan prepared Armstrong for the flight readiness exam and the taxing voyage itself.<sup>11</sup>

The possession of such knowledge by the commander reminds one of the children of Issachar who "had understanding of the times, to know what Israel ought to do" (1 Chron. 12:32). Like Armstrong and the Bereans, these persons, no doubt, read their "flight plan" daily, which enabled them to pass any "flight readiness exam." Peter urges each Christian to experience similar preparation, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

### Complete Trust and Willing Total Commitment

Prior to lift-off Armstrong said, "We're willing and ready to attempt to achieve our national goal."<sup>12</sup> This example of self-sacrificing total commitment, similar to Isaiah's "Here am I; send me" (Isa. 6:8), yields the principal spiritual contributions of the flight.

In full view of the high mortal risk involved, these intrepid men willingly left their most precious possessions, possibly never to see them again. Unlike Peter, they actually were prepared to die for their mission.

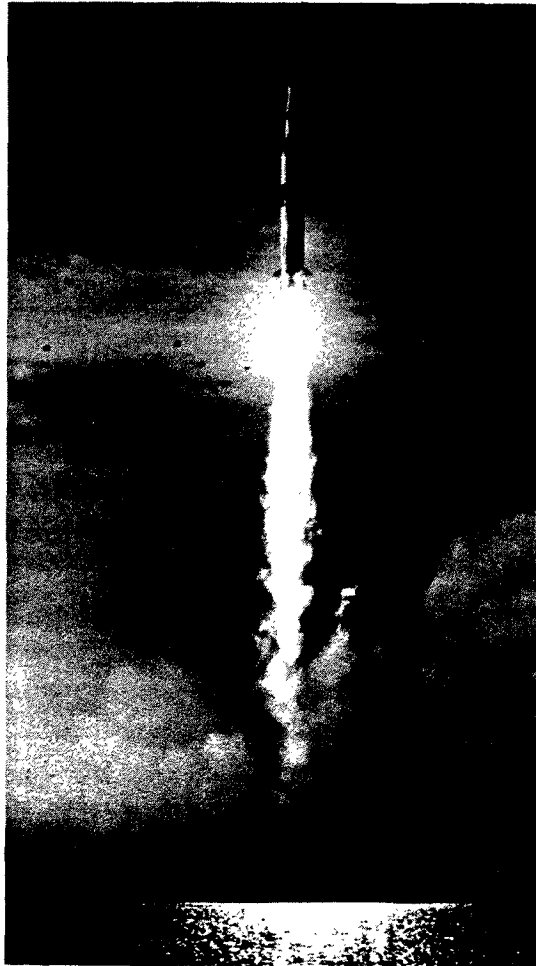
Behind this willing commitment lay complete confidence in NASA's men, aims, and hardware. Because of this trust the astronauts readily placed their lives in the care of Mission Control and the Saturn 5 rocket.

Jesus honored a similar kind of dedication with these words, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:29). It remains

for us, through God's energizing power, to willingly duplicate these attitudes and commitment toward God, His mission, men, and organization.

### Filled With Proper Fuel

"Technicians worked through the night pumping fuel into the Saturn 5 rocket."<sup>13</sup> What this fuel was to *Apollo 11*, the power of the Holy Spirit is to the Christian. The follower of Christ needs to be filled with precious living propellant. Paul so teaches in these texts: "And be not drunk with wine, . . . but be filled with the Spirit" (Eph. 5:18). "Be strengthened with might by his Spirit in the inner man" (Eph. 3:16). "Be filled with all the fullness of God" (verse 19). Picture a giant Saturn 5 rocket ship poised for lift-off, everything in readiness except for one major detail—empty fuel tanks. This hopeless situation illustrates the plight of the Christian void of the indwelling Spirit of God.



Jesus taught that such filling comes in response to our sincere, consistent request, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). Such a simple method of filling dissolves all excuses to remain empty.

### Distributed Power Lifts *Apollo 11*

The first stage of the moon rocket was powered by a propulsion system known as "cluster's last stand."<sup>14</sup> It is described as "the grouping of several smaller rockets in a cluster to provide as much thrust as would a single, far larger rocket engine. Saturn 5's first stage, for example, uses five F-1 engines, each generating 1,500,000 pounds of thrust."<sup>15</sup> Pound for pound, NASA obtained more work from a complex of five small engines than from one large engine of equal weight. This amazing principle of economical physical propulsion is analogous to a similar law of economical propulsion in the spiritual sphere.

God has consistently spoken through Ellen White of the advantage of many small working units in place of one large unit whatever the situation may be. Consequently, His counsel has been to strengthen the many rather than the one as the following representative quotation shows, "As a wise steward of means you should scatter your forces."—*Testimonies*, vol. 8, p. 146. It is of interest to note that where the greatest lifting power was needed in the flight, NASA scientists prescribed what might be called the distributed power principle rather than the massing power principle.

(To be continued)

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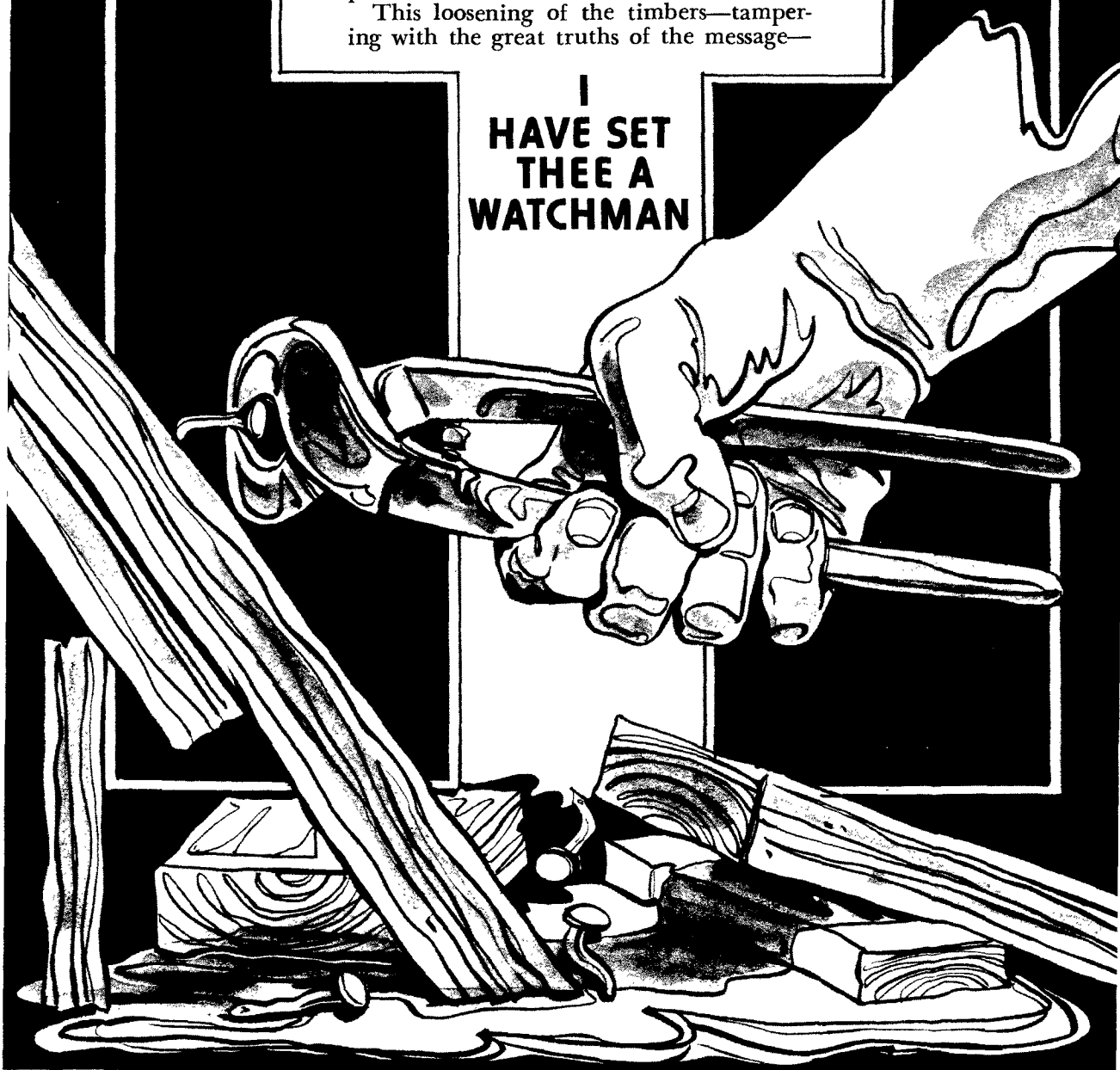
**ROBERT H.  
PIERSON**

*President  
General Conference*

**I** WAS shown a platform, braced by solid timbers—the truths of the Word of God,” the servant of the Lord once wrote. “Some one . . . was directing this man and that man to loosen the timbers supporting this platform.”<sup>1</sup>

This loosening of the timbers—tampering with the great truths of the message—

**I  
HAVE SET  
THEE A  
WATCHMAN**





*The Fascinating Story of*  
**Movement  
of  
Destiny**

**LEROY EDWIN FROOM**

REVIEW and HERALD PUBLISHING ASSOCIATION  
WASHINGTON, D.C. 20012



**The Fascinating Story of  
MOVEMENT OF DESTINY  
By LeRoy Edwin Froom**

**I. What This Moving Portrayal Is All About**

1. **FASCINATING STORY OF UNIQUE TRACEMENT.**—This is the story of the building of a book—the intimate tracement of an unprecedented Movement of Destiny. There is nothing like it in all our annals—or any other annals for that matter. It is the moving depiction of the birth of a church—*our own Church*. And not only its birth—its *moment* of destiny—but its amazing *growth*, from infancy to childhood, as it were, then to adolescent youth, and on to the vigor of adulthood. In other words, it is the progressive pageant of our intimate life story as a movement with a mandate from God.

It unveils the continuing manifestation of uniquely divine guidance, more astonishing than seen in any other period of the Christian church since apostolic times. Here for the first time are disclosed hitherto untold aspects of its remarkable emergence and development. Born precisely on time, it is destined to consummate its mission at the designated hour of God's appointment—the *climax* of destiny. And His all-wise and all-powerful determinings know no haste and no delay.

2. **REFRESHINGLY FRANK AND READABLE.**—The narrative is frankly and faithfully told, in a refreshingly realistic and readable fashion. Strong characters with deep convictions march resolutely across its pages. Crucial convocations, like that of Minneapolis in 1888, with far-reaching issues and aftermath, come alive through recovered data. There is no hiding of facts, no build-up of fanciful fictions—just the simple truth in its amazing majesty. It neither shields nor slants, but tells the facts as they are. It ever builds; it never undermines.

It is the reverent tale of the Hand of Love that intervenes and guides, despite the frailties and limitations of man. It is the impressive recital of a commissioned message to mankind, that is destined under God to swell from whisper to loud cry, heard and heeded by the responsive out to the ends of earth—and sooner than many think.

3. **CRISIS HOURS AND TURNING POINTS.**—It is the arresting account of crisis hours and turning points, of tragic failures and notable triumphs. And in and through it all runs the heart-warming message

of hope and assurance. It is based on divine certainties, and vastly more than human insights. The story is undergirded and buttressed by the multiple confirmations, revealings, and specifications of the Blueprint.

It bears an imperative message for all of us today. It is a call to press together in united advance—spiritually and in dedicated action. It deals with life-and-death issues and outcomes—and the certainty of triumph, just as verily as there is a God in heaven at the Command Center of the universe, with His eye on a people on earth who are the object of His “supreme regard.”

Here are some of the profound principles covered.

## II. Moving Epic of the Great Emergence

1. **THREE SEPARATE TRUTHS EMERGE.**—There is nothing in this old world more powerful than a prophetic truth whose time has come. Omnipotence is behind it. Destined for appearance and proclamation at the time appointed in the divine plan of the ages, nothing can stay or stop it. Neither the apathy nor hostility of man, nor the wrath nor stratagems of Satan can prevent its appearance or thwart its spread when its destined hour has come.

Starting obscurely without any fanfare, and growing quietly but surely it gathers momentum and identity until it fulfills the mission and expectation of God. This is conspicuously true of the rise and expansion of the Advent Movement. Beginning independently in three separate States in the eastern section of the United States—New York, Maine, and Massachusetts—126 years ago at this writing (1970), three modest springs, as it were, began to send forth the living waters of Present Truth.

These three fountainheads concerned the Sanctuary truth, the Spirit of Prophecy manifestation, and the Sabbath truth—in that order, *and each appearing separately within the designated year 1844*. There is nothing comparable to this amazing phenomenon in the entire history of the Christian church. It was unique, arresting, momentous—foreordained in the infinite purpose and plan of God. It appeared precisely on time—just as definitely as did the prophesied crucifixion of Christ in the spring of A.D. 31. (Dan. 9:24-27.)

2. **SPREAD TILL THEY MEET AND MERGE.**—The hand of God was inconcealably in and over it all. The destined hour had come. And with the coming of the hour, men and women of God's appointment appeared—each performing his respective part and playing his designated role. It was the spontaneous, voluntary response of man to the call of God.

These three special truths spread until they touched one another.

Then they merged and began to form a flowing streamlet. Gathering volume and momentum through a series of "Sabbath Conferences" in 1848, they thenceforth became a unified stream—supplemented first by this augmenting truth and then that, until a young movement with a message from God to man was definitely under way. It was something that nothing could stop.

3. Awaiting Discovery and Disclosure.—The tracing of this life stream forms a fascinating, human-interest story. At times it sounds almost stranger than fiction—only this is a true story. It is as intriguing as a historical novel—only this is living, moving, transforming truth. It concerns irrepressible truth that must be told to the world at the divinely designated time. Were men to remain silent the very stones, as it were, would cry out, proclaiming the commissioned message of God—as Jesus had declared of truth destined for His day, as stated in Luke 19:40. It appeared precisely on time.

This moving epic has not heretofore been presented in fullness for the simple reason that in the past parts of it were as yet undiscovered. They lay dormant, latent—waiting for search and discovery. Here the narration of the remarkable emergence of the Advent Movement is set forth. Because of the fuller data, well-known facts take on new dimensions, and familiar features larger meaning. Undercurrents of thought and action, sweeping beneath the surface, explain many otherwise baffling mysteries. The entire picture becomes luminous and harmonious because of these important discoveries and recoveries—fascinating to all lovers of truth.

*Movement of Destiny*, then, is the vivid portrayal of this larger picture, parts of which have been largely unknown because never searched out before. Now, new and old, known and unknown, are so brought together as to portray the genius—the animating soul, the inner heart—of the Advent Movement. As a result of its depiction, truth is honored afresh, the hand of God is bared in marvelous leadings, and the outreaches and the advances of a people of prophecy are portrayed. It is a moving and at times a dramatic—but faithfully factual—story.

4. Adds Significance to Advent Movement.—In the light of the providential origin and Spirit-led developments here disclosed, a new significance is uncovered in the Advent Movement that we love and honor. New proportions and stature loom before us. As we ponder it afresh, the conviction of divine destiny becomes inescapable. Faith is fortified. Immutable facts are more firmly established. Truth is buttressed and certified.

The great crisis hours in our history are seen in new perspective and significance—and in new relevance. Crucial turning points now

become more obvious, and indeed inescapable. The entire picture is sharpened and intensified. Divine leadership is seen overruling the frailties of man, with the Movement sweeping ever onward and upward—destined to close in certainty of triumph. That is the essence, the core, the message of *Movement of Destiny*. Observe it more closely.

### III. Authentic Discoveries Recapture Fascinating Past

1. **INSIDE STORY OF OUR RISE.**—Here in *Movement of Destiny* the inside story of hitherto unrecovered and untold aspects of the emergence and expansion of the Advent Movement is now set forth in fullness for the first time. Here are the disclosures of a thirty-five-year quest for the inner life story of the Movement, rewarded with success, and unveiling a succession of episodes previously hidden from view. Now that we have the picture all before us, it is seen more than ever to be a Movement of unmistakably divine origin and invincible destiny.

Here the narrative is forthrightly told—the missing links supplied, the lacking elements recorded and released. It provides the inner meaning behind the outward facts. And when this has been told, then the expedition into the past gives way to the arresting challenges of the present—and finally to the inescapable summonses of the future. Such is the sweeping coverage.

2. **RETRACING THE LIGHTED WAY.**—With this all before us, the Advent Movement is seen to have a grandeur that we had not realized. It is stronger than we had been aware. Its lofty bastions of truth are more imposing than we had sensed. The hand of God is seen to have been more unmistakably and constantly over the Church of His “supreme regard,” as is here revealed.

So in *Movement of Destiny* we retread the divinely lighted way—bringing into close-up view priceless unknowns, rounding out the partial, and above all recapturing the spirit, the inherent genius, the animating soul of the Movement. It is consequently a book for the time—definitely matched to the momentous hour into which we have entered.

It is history. But it is infinitely more than formal, routine history. It is history that has been recaptured in its original force and beauty, and has come alive. It is history with a message, a challenge, a summons. It is history that is illuminating, faith building, confidence inspiring, action impelling. It deals with certainties, not speculatives. It presents positive truth—not negative queries and quibbles. It grapples with great themes. It provides truth essential to our welfare, and guidance for our destined triumph.

3. DISCOVERIES REACH BACK TO HEADWATERS.—The persistent search was rewarded with intriguing results. It has had all the thrills of the beckoning unknown, all the exhilaration of frontier discovery. It was an expedition in quest of all the facts. It went back to the very headwaters of Advent Movement. The toil involved was compensated by new and wonderful vistas, opening up all along the way—scenes waiting to be sighted and identified, and fitted into the historical narrative. These are now shared with the reader.

*Movement of Destiny* also includes the candid portrayal of little known, but strong and very real, undercurrents not superficially apparent on the surface of the life stream of the Advent Movement. This little known but significant factor explains many a query that has puzzled through the years. These persisting undercurrents have swept many a craft toward dangerous unseen rocks hidden beneath the surface. They were very real.

They have developed, at times, into turbulent eddies and rapids on the margins of the main stream. These were fraught with peril for any caught in the undertow. And not a few have been shipwrecked along the way, as our history attests.

This explains otherwise mysterious aspects of the crisis of 1888, and various other vital episodes in our early annals—and periodically all along our course. These are here brought to light, along with the never-failing guidance of the Master Pilot, who knows the channel and has kept us on course and from disaster. Note certain fascinating details.

#### IV. Intimate Story of Thirty-Year Quest

1. RECAPTURING THE EMERGENCE OF A MOVEMENT.—Here are some of the intimate aspects: Thirty years of searching and tracing, and of finding and securing—discovering, obtaining, and holding in trust for their later use—marked the task. Meanwhile interviewing, recording, and accumulating the personal testimony of multiplied scores of those involved, in preparation for the commissioned book, went quietly on—securing high lights, side lights, insights, and dormant and almost forgotten data. Diaries, letters, and various records played their part. Observing the evidence unfold and round out, and the gaps fill in, was a fascinating, rewarding experience.

To watch the majestic outline take shape, was to realize afresh the supervening hand of God over the Church of His “supreme regard”—and to sense the greater strength, symmetry, and power of Present Truth. This was a privilege that few have ever had because of the long continuity necessary.

And along with all this there developed a sense of increasing re-

sponsibility and accountability to the Movement whose very life stream we had been tracing. The bounden obligation to report it to the Church, that all might share in its blessing, rejoice in its nobility, and draw inspiration in these troubled hours, has been my constant burden. This was the impelling concept and motive all through the years of preparation, with its difficulties. *It was for the Church.*

2. FASCINATING STORY NOW RELEASED.—Six years were next spent in organizing, analyzing, and writing and rewriting, then checking and perfecting the moving story of the Advent people since 1844. It is the portrayal of the providential emergence of an unparalleled religious phenomenon—the development into an entity of a system of truth whose time had unalterably come in the divine plan, for world-wide enunciation.

And along with it has been the answering response of a people to the call of God. And the building up and rounding out of a complete system of truth matched to these last days, geared to the time of the end, and announcing to mankind the awesome hour of its final accountability—the hour of God's judgment.

There is nothing comparable to this moving saga in all church history. And, of course, will never be again. It involves the recovery of all lost and trampled truth, and the perception and emphasis of those new aspects of final truth not due for emphasis in past centuries, but imperative today in preparation for the impending return of the King of kings and the windup of all human affairs.

3. CRYSTALLIZED INTO MOVING PORTRAYAL.—*Movement of Destiny* is the tangible result of it all. It is a required report—a bounden obligation—to the Church. It is a faithful, fuller history in its first half. Then follows an analysis and portrayal of its basic lessons and requirements essential for today. It concludes with a preview of the unprecedented challenge now confronting us. And for the author personally, it completes the commission laid upon him by A. G. Daniells in 1930. It ends the assignment with the product completed and placed with the Church.

To get it into the best possible form for publication, a wide reading committee of able experts in many areas was chosen by headquarters leaders—some sixty historians, theologians, editors, researchers, educators, linguists, physicians, veterans, specialists in the Spirit of Prophecy—those best-informed in the various special areas compassed in the volume.

Their expert counsel and valuable suggestions were next incorporated in a revised and materially strengthened manuscript. Then a guiding and authorizing committee of six leaders at our headquarters evaluated the final product in the light of reader reports, and gave



the "green light" to proceed with publication. Greater safeguards could scarcely have been devised and carried out. Now it goes forth to inform and enlighten, and to inspire and impel to action.

4. ORGANIZED FOR EFFECTIVE USE.—It is based on established historical fact and record, attested by the testimony of personal participants and witnesses. It is framed in a human-interest setting, and checked and buttressed by Spirit of Prophecy records and counsels, as the media of corroborative attestation.

It is organized not only chronologically in chapter sequence but with summarizing subdivisions and illuminating sideheads—as in this brochure—that discloses at a glance the gist of the content of the paragraphs compassed—condensed in terse, comprehensive epitome.

In this way an analytic summary of the whole volume can be followed through within the compass of a relatively short space, as appears in Part II, which follows for quick reference or close study. The whole scroll of *Movement of Destiny* thus swiftly unrolls at a glance—its scope, movement, progression, and component factors and features—on to the final climax. It is both for personal scanning and sequential study—serving equally these dual purposes. Here are revealing details.

## V. Prime Sources and Invaluable Counselors

1. UNIQUE RANGE OF SOURCE MATERIALS.—Priceless single documents have been retrieved, and entire early collections secured over the years—and these from a hundred sources. Not a few of the most priceless were obtained from direct descendants of early leaders and the major figures concerned—as from the granddaughters of Uriah Smith, the daughter of Dr. E. J. Waggoner, the widow of A. T. Jones, the sons of J. W. Westphal. Others came from elderly workers such as Ellis P. Howard, son-in-law of E. J. Waggoner, and the late L. A. Hansen. And confirmatory data from D. Gertrude Brown, of Britain, and early documents from C. Burton Clarke, collector of early Adventist literature. And, of course, the incomparable files and folders of the Ellen G. White Estate helpfully yielded their precious evidence, unobtainable elsewhere.

Along with these were invaluable oral statements, written affidavits, and collections from such personal participants at the 1888 Minneapolis Conference as Asa Oscar Tait, Bible teacher and editor of the *Signs of the Times*, and William W. Prescott, college president, vice-president of the General Conference, and later editor of the *Review*. These were of highest value and reliability—and indispensable.

Many profitable hours were spent with each, recapturing the unrecorded realities of the crucial Minneapolis meeting and its after-

math—features not committed to minutes or framed in written records.

2. AID FROM LEADING PARTICIPANTS.—Most notable and helpful of all sources were not only documents, books, and collections but uncounted consultations with A. G. Daniells, whose official tenure of twenty-one years as General Conference president ran from 1901 to 1922. His contribution to this project was without comparison.

Daniells had intimate acquaintance with all the leading personalities in the Church during those crucial years, and had a comprehensive knowledge of the facts and the forces, as well as the problems and the triumphs, not accessible to any other one person at the time. (Classified data and information, we would call it today.) These all contributed to the true, realistic picture obtained. The major facts were all made available to the writer, along with the Daniells' commission to him, given in 1930.

3. INSIGHTS FROM THE UNIQUELY INVOLVED.—And then there were enlightening consultations with Historian Arthur W. Spalding, whose personal acquaintance with the principal figures, from 1888 onward for many years, forms a priceless corroborative and illuminating link that no one else could supply. Such consultations formed an unprecedented personal and confidential tie-in. And close acquaintance with F. M. Wilcox, Oliver Montgomery, and M. E. Kern provided other insights for a later period that no others could provide because of their own personal involvement. These constituted prime witnesses.

Another valued consultant was the late A. V. Olson, whose independent researches into the recorded sources—particularly those in the White Estate vaults, especially covering the years 1888 to 1901—provided a safeguard, a stimulus, and an independent confirmation to the author's basic conclusions in delicate and critical areas. In this there was safety.

All past presidents of the General Conference from 1930 onward—the first four being C. H. Watson, J. L. McElhany, W. H. Branson, and R. R. Figuhr—were aware of this quiet but determined quest, and gave their approval and blessing. But under Robert H. Pierson's current presidency this long build-up has all been brought to fruition, and into final form.

4. COOPERATION OF SPIRIT OF PROPHECY SPECIALISTS.—Special mention is reserved for the cooperative assistance and counsel of Arthur L. White, since 1938 secretary of the Ellen G. White Publications, and custodian of the manuscript files and materials.

His personal help, especially in 1956-'57, in searching out the most relevant materials on Righteousness by Faith on record from the pen

of Ellen White—from manuscripts, personal testimonies, pertinent articles, and book sources—has given balance and trustworthiness to this presentation as relates to the Spirit of Prophecy. Extraordinary care has been taken to provide an accurate, faithful, and balanced presentation of the Gift in operative relation to the Movement.

Nor must Robert Leo Odom be omitted. Compiler of the three-volume *Index* of Ellen G. White printed writings, his knowledge of the printed materials is unmatched because of his grueling three-year analyzing and compiling task. His many personal compilations, files, and tabulations on various topics have been made available to the author, and proved invaluable.

5. **QUARTET OF CONSTANT CONSULTANTS.**—Four specialists—each an authority in a different field—Seminary theologian and dean, W. G. C. Murdoch; ministerial trainer and teacher, R. A. Anderson; radio evangelist and preacher to non-Adventists, H. M. S. Richards; and college educator and editor, T. S. Geraty—have been special counselors throughout the long writing and revision period. To check the developing chapters for clarity and coverage, avoidance of unhappy expressions or forms of expression, and of fact or emphasis that might or would be misunderstood, these comrades in ministerial lines have been consulted every week or so throughout production of the manuscript of *Movement of Destiny*.

More than any others, this foursome has watched not only for infelicities but for basic emphasis and fundamental soundness of the portrayal. To these special friends of the enterprise, the author shall always be indebted.

6. **CONSPICUOUS AID OF BOOK EDITOR.**—Grateful mention is here made of the Review and Herald Publishing Association's book editor Merwin R. Thurber's "second-mile" protective aid, through independently reading and checking my sources, seeing that they are used in context and accurately cited, and adding his expert touch to balance and organization of the chapters, and the soundness of conclusions drawn. He has been more than an editor—a participant and actual collaborator in this project, expertizing the entire manuscript in its final form.

7. **INDEBTEDNESS TO WILSON AND LOWE.**—The two men most completely acquainted with the development of the manuscript, from the outset of the writing phase, were vice-president of the General Conference for the North American Division Neal C. Wilson, chairman of the guiding and authorizing committee of six; and research secretary of the General Conference Harry W. Lowe, with whom the author was in consultation all through the period of writing and the subsequent series of revisions. Firm believers in this far-reaching

project, they are chiefly responsible for its final approval and appearance in printed form.

All the aforementioned men were valued mentors throughout the problems incident to such a vast undertaking. To each and all I owe a debt of gratitude and obligation. Without them this volume would never have seen the light of day—that is, of publication.

Most important of all, the author is humbly conscious of the Holy Spirit's distinct leadings in this major enterprise—first in guiding in the finding and securing of the fuller evidence, and then in framing it into narrative form. Reverent recognition and gratitude is here expressed to the illuminating Spirit for His guidance.

8. **TRIBUTE TO WHOM TRIBUTE IS DUE.**—These recognitions must not close without paying tribute to a professional layman who desires to remain anonymous. The lofty and moving Harry Anderson four-color frontispiece for *Movement of Destiny*—portraying the foundational Sanctuary truth of Adventism—was made possible (without adding to the cost of the book) by the beneficence of this Adventist physician who profoundly believes in this volume.

Furthermore, he arranged that the first 500 copies off the presses might be sent out simultaneously as desk copies to the 500 leading Bible teachers in our colleges and academies the world around—and especially in our mission land training schools. These are a forerunner of its worldwide use, wherever workers for the Advent Movement are trained and serve.

9. **ROYALTIES FOR MISSION SCHOOL EXTRAS.**—And joining in this enterprise, the author has dedicated the initial royalties to placing extra copies on the reserve shelves of the little libraries of these same mission land training schools for Bible and Adventist history class use, where the national students—and national teachers, as well—could not possibly afford them personally. It is hoped that laymen of generous hearts will in like manner help struggling theological students in our colleges the world around to acquire individual copies of this essential text for effective service.

Copies have likewise been allotted to our training schools in certain lands where conditions are restricted, but where placement is now possible. In other words, there is worldwide coverage in key places, so all Adventist centers of training and activity may have access to them.

## **VI. Undergirding Mandates of Spirit of Prophecy**

**MUST REVIEW LESSONS OF PAST.**—But there was far more than merely human authorization for the objectives covered in this volume. There are explicit Spirit of Prophecy mandates for reviewing the

ground here traversed. Added to the Daniells' human assignment—and really undergirding it—are the recurring calls of the Spirit of Prophecy for such a rehearsal. The underlying principle involved is phrased in these words:

*"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."* (LS 196; italics supplied.)

But we cannot "forget" something we never knew or never learned. We are consequently counseled to "recount the experiences of the past" (GW 103). Here are some of the explicit directives, with the key expressions *italicized* to bring out the essential thought:

1. REVIEW BEGINNINGS OF MOVEMENT.—*"The record of the experience through which the people of God passed in the early history of our work must be republished. . . . Take up the review of our experiences from the beginning of our work, when we separated from the churches, and went forward step by step in the light that God gave us."* (Letter 105, 1903; CW 145.)

2. REHEARSE AS WE ENTER CLOSING EPOCH.—*"The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established."* (Ms. 129, 1905; 2SM 390.)

3. POWER TO WITHSTAND DECEPTION.—*"The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan's deceptions."* (Letter 99, 1905; CW 26.)

4. SHINE WITH "HEAVENLY BRILLIANCY."—*"The precious gems of the righteousness of Christ, and truths of divine origin, are to be carefully searched out and placed in their proper setting, to shine with heavenly brilliancy amid the moral darkness of the world."* (R&H, Oct. 23, 1894.)

5. RESTORE THEIR "ORIGINAL SPLENDOR."—*"The Lord Jesus has moved upon human minds, that they may become his living agents to do a special work in recovering the old truths from their old forms, that they may rid them of the traditions and maxims of men, and give them to the world in their native purity, in their original splendor, freshness, and force. This is our work, brethren and sisters, in this waiting, watching time."* (G.C. Bulletin, 1896, p. 766.)

6. "RIGHTEOUSNESS" TRANSCENDENT AT CLIMAX.—*"The message of Christ's righteousness is to sound from one end of the earth to the other. . . . This is the glory of God, which closes the work of the third angel."* (6T 19.)

No apology, then, is made for gathering these "gems"—these

priceless, luminous historical facts—and rehearsing these truths in connected narrative form in *Movement of Destiny* as we stand on the verge of the great breakthrough.

## VII. Dependable Sources Ensure Reliability

REMARKABLE RECOVERIES PROVIDE KEY SOURCES.—To illustrate the scope and character of the priceless source materials that form the basis of the unique historical narratives of *Movement of Destiny*, here are a few examples of hundreds of items sought out and assembled since 1930. A few were cited in Volume IV of *The Prophetic Faith of Our Fathers* (1954) and in Volume II of *The Conditionalist Faith of Our Fathers* (1965). But the full assemblage, in coordinated use, was reserved for *Movement of Destiny*, where their determinative impact is felt. They form the solid basis of the historical chronicle there set forth.

1. Priceless original handwritten Hiram Edson account of the night of the disappointment of October 22, 1844, and the story of the subsequent group study and discovery of the Sanctuary truth. (From H. M. Kelley, in 1933.)

2. All available copies of *The Day-Dawn*. (From American Antiquarian Society, Worcester, Mass., in 1933.)

3. Files of *The Day-Star*. (Western Reserve Historical Society, Cleveland, Ohio, in 1933.)

4. Virtually all of our early papers, tracts, and books. (From many sources—individuals, libraries, organizations.)

5. 1872 tract on "Fundamental Principles," actually written by Uriah Smith. (Rescued from "old literature" about to be thrown out in one of our own institutions.)

6. All major J. M. Stevenson, Uriah Smith, J. H. Waggoner, C. W. Stone, and other books bearing on Arianism. (From many sources.)

7. Two lithographed portrayals of 1876—James White on "The Way of Life," and Ellen White in 1883 on "Christ, the Way of Life." (From White Publications.)

8. Complete correspondence between A. T. Jones and Uriah Smith concerning the Huns versus the Alamanni. (From Dorothy Swan White, granddaughter of Uriah Smith.)

9. All of three of the E. J. Waggoner books on Righteousness by Faith—*Christ and His Righteousness* (1890, 1892), *The Gospel in Creation* (1895), and *The Glad Tidings* (1900). These were the Minneapolis studies by Dr. Waggoner, taken down stenographically by Jessie F. Moser Waggoner, and published subsequently. (From Ellis P. Howard and C. Burton Clarke.)

10. Dr. Samuel T. Spear's tract on the Trinity (1892). (From L. A. Hansen.)

11. Dr. J. H. Kellogg's personal copy of *Living Temple*, with his handwritten revisions modifying his pantheistic position. (In Ellen G. White Publications.)

12. Handwritten and typed letters and affidavits from the 26 living participants at the 1888 Minneapolis Conference, affording priceless insights unobtainable from any other source. An unprecedented collection. These form two fascinating chapters in *Movement of Destiny*. (Solicited and secured in spring of 1930.)

These samplers illustrate the scope and nature of the source materials that form the basis of the hitherto undisclosed aspects of our early and subsequent development and history that are here placed on record. They authenticate our positions and fill in the gaps in our previous annals. They also bring to light heretofore unknown facts and factors that round out and confirm.

### VIII. Introductory Glimpse of Basic Emphasis

The introductory glimpse of the reader of *Movement of Destiny* into the progressive panorama unfolding throughout the volume appears in the *descriptive caption* on the reverse side of the four-color frontispiece. It is titled, "Adventism in Complete Conspectus." Its six paragraphs tell the condensed story of the continuing doctrinal and spiritual emphasis of *Movement of Destiny*, running all the way through its pages and reflecting the heart of our mission and Message to mankind.

### "ADVENTISM IN COMPLETE CONSPECTUS

"**MEDIATING BEFORE JUDGMENT BAR OF GOD.**—Of all the sublime themes portrayed by Adventist Artist Harry Anderson, none is more lofty and meaningful than the frontispiece appearing on the reverse side of this page. It depicts Christ—our ineffable Mediator-Priest—pleading our cases before the Judgment Seat of God. And this in the innermost sanctum of the sacred Command Center of all redemptive activity, positioned in the heavenly Sanctuary above.

"**APPLIES BENEFITS OF HIS ATONEMENT.**—The Atoning Act of the Cross having been completed on Calvary—where Christ offered Himself as the 'Lamb of God, which taketh away the sin of the world'—He now ministers the benefits of that unutterably sacred transaction. (Turn the page and ponder the moving scene portrayed; then turn back and read on.)

"**TIME AND CIRCUMSTANCE ESTABLISHED.**—Christ stands with nail-scarred hands before the Mercy Seat, overspreading the tran-

scendent law of God. Covering cherubim gaze with ceaseless wonder at the infinite love graven forever in those sin-wrought scars. Christ's very position and solemn activity identifies the time and circumstance—today, in God's great Judgment Hour.

“EMBRACES COMPLETE SYSTEM OF TRUTH.—But there is vastly more. That last judgment scene depicts the central, all-embracing truth of Adventism. Within it is compassed a complete system of truth—every phase of Present Truth. It forms the very foundation of our faith, the center and circumference of every saving principle and provision.

“**RIGHTEOUSNESS BY FAITH AT ITS HIGHEST.**—Here Righteousness by Faith centers in and emanates from Christ as ‘all the fulness of the godhead bodily.’ Here the outreach of believing faith, as a sweet-smelling savor, rises from earth below to the throne of God in heaven above. This represents the faith of those who trust in the full salvation provided by Jesus Christ—Saviour, Example, Teacher, Prophet, Sacrifice, Priest, Judge, and coming King. That is Righteousness by Faith at its highest, broadest, and holiest. That is the goal and substance of all faith.

“**EVERLASTING GOSPEL IN FINAL ACTION.**—That is the Everlasting Gospel in its final threefold-message setting and consummating action—in this awesome hour of God's Judgment, now in solemn, final session. That is Adventism in essence and total conspectus. That is the constraining theme of this volume.”

#### **IX. General Conference President and Vice-President Provide Foreword and Preface**

From their earliest contacts with the project, Robert H. Pierson, General Conference president, and Neal C. Wilson, vice-president for the North American Division, have shown a warm interest in *Movement and Destiny*. They join in introducing the book to the reading public through a foreword and preface, respectively.

### **FOREWORD**

The Lord's messenger emphasizes the need to refresh our minds on the early history of the Advent Movement, and its vital lessons for the Church today. “The past experiences of God's people are not to be counted as dead facts,” she writes. “The record is to be kept in mind; for history will repeat itself.”—Ellen G. White letter 238, 1903.

In the last days God's truth and God's Movement will be challenged. The faith of this people will be tried to the uttermost. We



must know well the certainties upon which this truth has been built. We do well to remind ourselves frequently of God's marvelous interpositions on behalf of His Remnant Church.

LeRoy E. Froom, scholar and long-time leader in the Seventh-day Adventist Church, is well qualified to refresh our minds on the history of this Church. For many years Dr. Froom has been close to the administrative heartbeat of the Church. He has lived and moved with many of those men of God who, under divine leadership, prayed and preached this movement from obscurity to a church of world-wide dimensions and destiny.

*Movement of Destiny* is a must for every worker, every theological student, and every church officer—in fact, for every church member who loves this message and longs to see it triumph in the near, very near, future.

ROBERT H. PIERSON, *President*  
*General Conference of Seventh-day Adventists*

## PREFACE

Most of us are far removed from the founding of the Advent Movement. We have few links with the pioneers. We are in danger of losing the spirit and drive of those who sacrificed all in order to start an obscure movement in response to the compelling work of the Holy Spirit and their unshakeable belief in the fulfillment of divine prophecy. So often through the passage of time the original goals and purposes for this Movement of Destiny become blurred and are nearly lost. Our vision becomes dim. We cannot look back, and we do not seem to be able to look ahead.

We are living in an age when people like to have the whole story. It should be as honest and as accurate as possible, and the facts should support our conclusions. Providentially, we believe God prepares certain individuals to answer specific needs. I am convinced that one of these unique persons of God's choosing is Dr. LeRoy E. Froom, the author of this book.

The preparation of this volume began about forty years ago, when the author was alerted by church leaders to prepare himself for this particular long-range assignment. At times the responsibility of this spiritual mission weighed heavily upon his soul. There seemed to be so many road blocks, and there were scores of times when it seemed likely that the value of this book might never be recognized. But now, in retrospect, we can see God's timetable and wisdom. He knew

exactly when the Remnant Church, and its leadership, would be under attack. He knew when this book would be needed most!

Accumulating these materials has taken years of work with relentless determination. At the most unexpected times God providentially saw to it that needed materials were sent to, or secured by, the author from the most unexpected sources.

It is reassuring to know that events in our world, and in the program of the Advent Message, have not been the result of chance. In crisis after crisis, when failure seemed imminent, there invariably appeared the guiding and overruling hand of a watchful Providence. Happily, we are not left to conjecture in our effort to understand the lessons of the past. Nor are we left to human foresight in order to read aright the signs of the triumph of Christ and His people in the great controversy.

As verily as God led the Exodus Movement in the days of ancient Israel, even so by His Word, by the Spirit of Prophecy, and by His providences He is leading a worldwide Advent Movement in these latter days. Again He is delivering a people from bondage—the bondage of sin. True to the sure word of prophecy uttered in the Bible long ages ago, the living God is leading the Advent Movement from whisper to loud cry! Without question this is a *Movement of Destiny*.

This is a story that can, I believe, be told with freshness and boldness, and that the Holy Spirit can use to weld God's people together. It will confirm our faith, it will rekindle the fires of dedication and commitment, and it will conclusively substantiate the fact that we have nothing to fear except as we forget how God has led His people.

NEAL C. WILSON, *Vice-President*  
*General Conference for the North American Division*  
*Chairman of Guiding Committee for Movement of Destiny*

## WHAT READERS SAY OF THE BOOK

“INSIDE STORY” OF ADVENTISM.—*Movement of Destiny* is a truly unusual book. It is unusual in that, unlike most volumes, it is not merely a restatement or review of familiar information. It takes the reader behind the scenes and introduces him to facts and incidents hitherto known by only a few. Thus it is destined to be a classic reference work for all who want the “inside story” of Adventism. Personally I have been impressed by the author's skill in giving just the right emphasis to both the supernatural and human aspects of the

Church. The reader will see church leaders from earliest times as real people with strong convictions and emotions, but will recognize that divine Providence used even the weaknesses and conflicts of men to build up the Great Second Advent Movement.

He will find his confidence in God and the Church greatly strengthened as he sees how the light of truth, beginning as merely a small ray in the past, has steadily increased in brilliance. He will be awed as he realizes anew that the Advent Movement is unique in having the divinely appointed task of holding up before the world in this climax hour of history the light of truth in all its brilliance. Every Seventh-day Adventist should read this book. In this age of doubt and uncertainty it brings truth into sharp focus and leads one to the clear conviction that the Advent Movement, raised up by God, will triumph, and that right soon.—KENNETH H. WOOD, *Editor, Review and Herald*.

PRESENTS SIGNIFICANT DESIGN OF GOD.—LeRoy Edwin Froom's new volume, *Movement of Destiny*, is a monumental and carefully prepared assessment of God's leading in the doctrinal development of the Seventh-day Adventist Church. Similar to the assembling of a magnificent mosaic, the past development of the church is presented as a grand and significant design of God, arousing confidence in the reader's mind as to the ultimate triumph of the gospel commission. This volume should grace each university, seminary, college, academy, and pastoral library here at home and in the overseas divisions.—THEODORE CARCICH, *Vice-President, General Conference; Chairman, Review and Herald Board*.

PERSPECTIVE ESSENTIAL TO A FINISHED TASK.—In his new book, *Movement of Destiny*, LeRoy E. Froom leads his readers along the path of doctrinal development and correction in the Seventh-day Adventist Church. From the freshness of the Advent Hope in the 1840's to the tumultuous demands of a still unfinished task in the 1970's God has been leading His people forward to ultimate victory. With candid loyalty Elder Froom examines the failures of the past, the reasons for delay in the fulfillment of God's purposes, and the promises of success conditioned upon our response to God's directives. The perspective that such a survey makes possible is essential to the completion of the task that still lies before the Church. I heartily recommend this volume to workers and laymen alike in every country of the world.—MERWIN R. THURBER, *Book Editor, Review and Herald Publishing Association and editor of Movement of Destiny*.

HERE IS A BOOK FOR ALL.—Dr. LeRoy E. Froom's most recent volume, *Movement of Destiny*, sets forth in careful detail the early beginnings of Adventism in the first half of the past century and traces

its phenomenal growth throughout the past one hundred and thirty years.

Most careful and complete research has been done on what actually took place in some of the great crises of the Church. It discusses frankly and fearlessly the facts in the great landmark developments of the Church, culminating in a final appeal when the whole world will be alight with the gospel. All through the portrayal the hand of God is seen guiding and leading the Adventist Church. A note of the certainty of the triumph of the message is seen throughout its pages.

*Movement of Destiny* not only recites the victories of the Church but presents objectively the facts as they are. When the author has to tell of the failure of some leader to grasp the great concepts of the message, he does so with love and tenderness, but always with an honest presentation of the truth.

This book will be enjoyed by all. The youth will delight in learning of the providential leadings of the Church. Those who are older will relive those heartwarming experiences of former years. The theologian and theological student will find in it a mine of information. The historian will discover many new historical facts. The preacher will be able to draw from its pages sermon material that will enrich his ministry. This is a book for all.—W. G. C. MURDOCH, *Dean, S.D. A. Theological Seminary, Andrews University.*

COMFORTING CONFIRMATION IN FAITH.—Throughout my careful reading of the manuscript of *Movement of Destiny*, and my collaboration with the author, I felt a great undergirding of faith in the Advent Message and in the special work of Ellen G. White. The coverage is extensive, and inevitably touches a number of areas where historical theological differences are never far beneath the surface. Some of these have plagued the Christian church since the days of our Lord. Yet this new volume cannot fail to leave the reader with the conviction that the guiding hand of God has been over the blessed Advent Message from the beginning and will lead it on to victory in a truly glorious climax at the coming of our Lord and Saviour Jesus Christ. I have been greatly enriched by this book.—HARRY W. LOWE, *Biblical Research Secretary, General Conference.*

UNFORGETTABLE EXPERIENCE FOR READER.—*Movement of Destiny* is a volume of living history written with a passionate concern for making plain the truth. It is marked by an honesty that is uncompromising and a reverence that is as readable as it is impressive. It has a rare quality of analysis, directed to the heart, as well as to the intellect. To read it is an experience that may never leave one the same again. Sabbath school leaders and teachers everywhere will welcome

this amazingly candid, amazingly spiritual volume.—LOUIS B. REYNOLDS, *General Conference Sabbath School Department*.

INSPIRES CONFIDENCE AND RENEWS CONVICTION.—Elder L. E. Froom's presentation of the account of God's providential leadings in *Movement of Destiny* will be read with deep interest. The portrayal of the vital place of the Spirit of Prophecy in the Movement can do no other than inspire confidence and renew the conviction that as God led in its inception He will also lead to its early and mighty triumph.—ARTHUR L. WHITE, *Secretary, Ellen G. White Publications*.

ON CONSTANT-USE SHELF IN RICHARDS' STUDY.—The many important books that L. E. Froom has written have been a great contribution to the worldwide spread of the Everlasting Gospel, as exemplified in the work of the Seventh-day Adventist Church of our day. But he has never produced a volume more needed and better supplied than *Movement of Destiny*! It will certainly be kept on the constant-use shelf in my study. It is a mine of information for use in the preparation of our radio messages. Every preacher—and every progressive layman—should be fully acquainted with its content. It is an indispensable tool for all workers. The analytic outline is excellent. It provides a priceless background for every broadcaster—to have the true spiritual setting of this wonderful Movement. The author deserves the thanks of all his fellow workers.—H. M. S. RICHARDS, *Speaker, Voice of Prophecy*.

ESSENTIAL FOR EVERY LAYMAN.—After studying Elder Froom's *Movement of Destiny* the reader will become deeply Church-and-Movement-conscious. The frankness and factual analysis is forceful, and gives depth and perspective to the Advent Movement. The positive outlook for the future is soul inspiring and assuring, and makes us more devoted to the cause of God. Without doubt this work will play an important role during the last great spiritual revival among God's remnant people. For these reasons *Movement of Destiny* should be in every Adventist home and be read by every layman. It is a *must* for every elder, missionary leader, and lay instructor in our churches. Local church libraries should have lending copies of this magnificent work to establish the youth and the new members in the real spirit of the Advent Movement.—V. W. SCHOEN, *General Conference Lay Activities Department*.

PRIME INTEREST TO PUBLISHING PERSONNEL.—A nation is strong only as it remembers and maintains the spirit of its pioneers. A church is strong only as it remembers and maintains the spirit of its founding fathers. *Movement of Destiny* not only presents a thoroughly documented history of the growth and development of our Church but portrays in a vivid, fascinating way the true spirit of Adventism. To

catch anew the spirit of the pioneers, and in order to be better informed on how the hand of God has led this people, every Adventist should read this book. *Movement of Destiny* is of prime interest to the publishing department personnel—those who publish and distribute our literature—because in a unique way it is the story of the vital literature of this Movement.—D. A. McADAMS, *Secretary, General Conference Publishing Department*.

STABILIZING CONCEPTS FOR PROBING YOUTH.—The minds of collegiate youth are searching and probing in greater depth than ever before to discover answers to theological and philosophical speculation. This book will provide stabilizing concepts concerning the destiny of all things earthly. I commend the use of *Movement of Destiny* by all teachers—especially of religion courses—in our colleges and academies throughout the world. The ring of certainty that characterizes this volume will provide the assurance and peace of mind the youth need today for a complete experience in Jesus Christ, our Saviour.—W. M. SCHNEIDER, *President, Southern Missionary College, Tennessee*.

CLARION CALL FOR SPIRITUAL PRIORITIES.—I have been very much impressed with the need of getting this material into the hands of all our workers. I do not recall ever seeing a book put out on the worker level that gives such a clear presentation of the challenge before us, and a clarion call to make this absolutely first in all that we do. It is essential for every worker. If our ministry—and particularly our youth leaders—could catch the vision so clearly presented in *Movement of Destiny*, I believe the over-all results would be a tremendous increase in baptisms.—LAWRENCE NELSON, *General Conference Missionary Volunteer Department*.

FOR IMPROVED TEACHING AND LEARNING.—As the barber hones his razor and the surgeon his scalpel for better results, so should each Bible teacher—and all teachers—in the Seventh-day Adventist school system around the world sharpen his insights and quicken his perceptions for improved teaching and learning. In its function of helping the reader to keep abreast of the tracements of Seventh-day Adventist history and theology, *Movement of Destiny* will assist both teacher and student in the vital facts of our history and in the principles of sound interpretation.—T. S. GERATY, *General Conference Department of Education*.

IMPERATIVE TOOL FOR BIBLE TEACHERS.—This volume will doubtless prove to be the most significant contribution prepared by Dr. Froom through the years. His dedication to the cause and his unique capacity to express truth in a clear, scholarly style have surely destined this new volume to be a most necessary tool for those of us

engaged in teaching the fundamental principles of Adventism to the youth of our Church. It is our purpose to use *Movement of Destiny* widely in our courses. The information contained is long overdue as a necessary possession for our people.—M. K. ECKENROTH, *Chairman, Department of Religion, Columbia Union College, Washington, D.C.*

A "MUST" FOR ALL BIBLE INSTRUCTORS.—Having thoroughly read the manuscript of *Movement of Destiny*, I am eager to express my personal appreciation for this most enlightening material. It is more than just another book. I have long waited for this completed material, groping about for some of the missing links in Adventist history. When the author produced such convincing evidence—with the Spirit of Prophecy, unbiased by human nature, guiding to truth still in the making—my faith in the Movement and the Gift (which I had never doubted) grew. I wish that in my earlier experience as a Bible instructor I might have had access to such complete sources years ago. Here, my sister Bible instructors throughout the world, is *your* opportunity with me to improve the present by bringing our knowledge up to date and inspiring our new believers with God's wonderful leadings. *Movement of Destiny* is a *must* book for every Bible instructor.—LOUISE C. KLEUSER, *Emeritus Secretary for Bible Instructors, General Conference Ministerial Association.*

MV LEADERS TO BENEFIT IMMENSELY.—This is the most complete, penetrating, and convincing treatment of the subject I have ever seen—a subject of extreme importance to us today. Those who have a vague, incomplete, or faulty knowledge of this vital background of the Advent faith will benefit immensely by devoting sufficient time to reading *Movement of Destiny* carefully. There are priceless research findings throughout. Any worker—or member—of the Church could thus have a faith-strengthening experience. This includes MV leaders and thoughtful youth.—THEODORE LUCAS, *Secretary, General Conference Missionary Volunteer Department.*

REFRESHING NEW LOOK AT ADVENTISM.—In a new and refreshing way *Movement of Destiny* puts the Advent Movement in its proper setting among all religious world-movements of today. I commend this book especially to all our broadcasters and telecasters throughout the world. Here is a new and fresh look at the movement raised up by God in His appointed time, to fulfill His special purpose of bringing the radiant climax of Christianity into full view before the entire world. This book will play its part in finishing the work that God has given us to do in this hour of destiny.—JAMES J. AITKEN, *Secretary, General Conference Radio-TV Department.*

TOTAL SWEEP OF ADVENT MOVEMENT.—Having read every

word of this manuscript while in its preparation, I know its value to our ministers. The author's delicate handling of areas of denominational history, little known and still less understood, together with his keen perception of the Word of God, has put us all in his debt.

This latest volume by Dr. LeRoy E. Froom reveals again his unusual gifts as a research historian and writer-editor. No Adventist minister or Bible teacher can afford to be without *Movement of Destiny*. This book not only sets the record straight in many ways but it also opens up new vistas enabling the reader to comprehend the total sweep of the Advent Movement from its meager beginnings to its present global impact. Our friends, and even our enemies, will be enabled to comprehend the divine purpose in the calling out of this people.

We have long needed such a clear, concise, and accurate presentation. Having discussed with our workers around the world some of the areas set forth in this treatise, I have been amazed at the meager knowledge of even prominent leaders on these things. Such sections as the one on Arianism as it appeared in our early history, or the heavenly sanctuary as central to our message, are alone worth the price of the book.

This is not something you will read and lay aside. On the contrary, it will prove an inspiring source of fact, doctrine, and prophetic interpretation. God's ancient people were encouraged by the prophets to study their beginnings and God's leading in their past history. Should we not do the same today? God's counsel through His "messenger to the remnant" is well known to us all:

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."

Having been a close associate and friend of the author for more than thirty years, I can say without hesitation that this latest book is his best. As a denomination we are fortunate that God in His providence has permitted the author to complete this book, for he is a living link with our later pioneer-builders. The information contained in these pages is vital to the whole movement, and especially to those whose work it is to set forth in pulpit and classroom the purpose, history, and destiny of the Advent Movement.

These chapters will be read with deep interest by octogenarian and intern alike. Paraphrasing the statement of the wise man, I would say to all our ministers and workers everywhere, "With all thy getting, get this book." You cannot afford to be without *Movement of Destiny*.—ROY ALLAN ANDERSON, *Emeritus Secretary of Ministerial Association; Professor at Loma Linda University.*



## **Complete Analytic Outline of MOVEMENT OF DESTINY**

If the reader wishes to get the total conspectus of *Movement of Destiny*, either for rapid scanning or for close study, he is urged to follow through this analytic outline. The whole story is epitomized here. It provides a complete synopsis obtainable in no other way.

### **Movement of Destiny**

#### **1. PUSHING BACK OUR HORIZONS**

- I. Hour to Advance Has Manifestly Come
- II. Envisioning the True Dimensions of Adventism
- III. A Balanced Conspectus of the Movement
- IV. "Eternal Verities" God's Wondrous Provision
- V. Reasons for Widespread Ostracism and Prejudice
- VI. Consummation of All Revivals and Reformations

#### **2. PROPHECY'S STRUCTURAL PLACE IN ADVENTISM**

- I. Prophecy Reveals Inner Meaning of History
- II. Ability to Foreknow and Foretell the Future
- III. Adventist "Doctrine" Fourfold in Scope
- IV. Basic Mandatory Doctrines for All Believers
- V. Special Truths for Earth's Last Hour
- VI. Prophetic Outlines Equate With Historical Fulfillment
- VII. "Seven Churches" Provide the Master Key
- VIII. Clear Frame of Reference Provided by Repetitions
- IX. Culminating Evidence Vividly Portrayed
- X. Prophetic Outline Projected 2,500 Years Ago

#### **3. NINETEENTH-CENTURY DEVELOPMENTS FOUNDATIONAL**

- I. Turning Points on Highway of Human History
- II. Historical Involvements of First, Second, and Third Messages
- III. Preparatory Forces and Factors Requisite for Advent Message
- IV. Early Church Evangelism Fades Out in Medieval Period
- V. Formation of World Mission Enterprise
- VI. Foreign-Mission Movement in North America
- VII. Inception of First American Foreign-Mission Organization
- VIII. Irresistible Power of a Truth Whose Time Had Come

#### **4. ADVANCES PROVIDE SPRINGBOARD FOR ADVENT MESSAGE**

- I. Multiple Bible Translations Mark Missionary Century
- II. Augmenting Sunday School Organizations
- III. Tract Societies and Home Missionary Auxiliaries
- IV. Related Nineteenth-Century Educational Reforms
- V. Health Reform Forms Part of Program
- VI. Related Temperance-Reform Movement
- VII. Such Was Setting of Early Millerite Preaching
- VIII. Revolution in Transportation and Communication Facilities
- IX. Crucial Developments Under First and Second Messages
- X. Protestant Reaction Against Developing Advent Movement

**5. QUARRYING THE FOUNDATION STONES OF SABBATARIAN ADVENTISM**

- I. Basic Adventist Truths First Discovered Separately
- II. Light on Heavenly Sanctuary the First Imperative
- III. Sabbath Truth the Second Restoration Feature
- IV. Spirit of Prophecy Appears in Maine
- V. Fundamental Purpose of 1848 "Sabbath Conferences"
- VI. Significant Omission in 1854 "Leading Doctrines"

**6. BIBLE SOLE RULE OF FAITH AND PRACTICE**

- I. Seventh-day Adventists Maintain Protestant Position
- II. Public "Statements" of Faith Unvaryingly Stress "Bible Only"
- III. Bible "Alone"—Foundation of Faith and Infallible Guide
- IV. Age-Old Emphasis on Bible as "Only" Rule of Faith
- V. To Maintain Positions From Scriptures Alone
- VI. Sixteenth-Century Protestant Position
- VII. Seventh-day Adventists Follow in Reformers' Footsteps
- VIII. Proper Place of Gift in Relation to Doctrine

**7. BIBLE-BASED AND SPIRIT-OF-PROPHECY-CONFIRMED—No. 1**

- I. Derived Directly From Scripture, Not Through "Visions"
- II. Introduction of Sanctuary, Sabbath, Conditional Immortality
- III. Perfected Interpretations of Revelation 13 to 18
- IV. Spirit of Prophecy Pre-eminent Exponent of Eternal Verities
- V. Early Optional Attitude Toward Eternal Verities

**8. BIBLE-BASED AND SPIRIT-OF-PROPHECY-CONFIRMED—No. 2**

- I. Origin of "Protestant America" Interpretation of Rev. 13:11-18
- II. Identification of "Third" Message Reserved for Founders
- III. "Mark of Beast" Seen as Subservience to Papal Mandates
- IV. Fifth "Vial" Tied to French Revolution—Pioneers Held as Future
- V. Position on Millennium Antedates "Vision" Confirmation

**9. DEVELOPMENTS MAKE CONFRONTATION INEVITABLE**

- I. Bounden Obligations of Historical Portrayal
- II. Significance of Centuries-Old Arianism Issue
- III. Stephenson Book Triggers Arian Contention
- IV. Stephenson Contends for "Created" Christ
- V. Henry Grew an Unsafe Guide for Stephenson
- VI. Uriah Smith—Editor, Bible Teacher, GC Secretary
- VII. Arian View Openly Published in 1867
- VIII. 1872 "Principles" Separates "Atonement" From Cross
- IX. Smith's Views Set Forth in "Sanctuary" Volume
- X. 1878 "Bible Institute" Impersonalizes Holy Spirit
- XI. Positions Unchanged in "Looking Unto Jesus" (1898)

**10. AMPLIFIED "ATONEMENT" VOLUME HASTENS CONFRONTATION**

- I. Joseph H. Waggoner's Part in Approaching Crisis
- II. Joseph H. Waggoner's Militant Positions Accelerate Crisis
- III. Joseph Waggoner's Constricted Christ and Restricted Atonement
- IV. Waggoner's Enlarged (1884) "Atonement" Accentuates Division
- V. Last Presentations of Waggoner and Smith

- VI. "Atonement" Embraces Both Death and Ministry
  - VII. James White—Exerted a Moderating Influence
  - VIII. Stone—Christ Came Into "Existence" From Nonexistence
  - IX. Early "Testing Truths" Not Centered in Christ
  - X. Conditions That Created Setting for 1888 Session
11. E. J. WAGGONER'S ACTUAL MESSAGE AT MINNEAPOLIS—No. 1
    - I. Scope and Significance of Waggoner 1888 Studies
    - II. Transcendent Christ Sole Source of Righteousness
  12. WAGGONER'S ACTUAL MESSAGE AT MINNEAPOLIS—No. 2
    - I. Vast Scope and Nature of Christ's Righteousness
    - II. The Glorious Results of Righteousness
    - III. Undeviating Emphasis in "Gospel in Creation" (1893)
    - IV. "Glad Tidings" (1900) Part of Minneapolis Presentation
  13. INSPIRED COUNSELS CONVEYED TO CONFERENCE PARTICIPANTS
    - I. Institute Talks Confined to Broad Guiding Principles
    - II. Solemn Warning and Appeal Conveyed to Conference
    - III. Imperative Attitude Toward Light Set Forth
    - IV. Penetrated to Heart of Conference Issues
    - V. Grapples With Basic Issues Before the Conference
    - VI. Outspoken Endorsement of Waggoner Messages
    - VII. Basic Issues Fully Before the Conference
  14. HIGH LIGHTS AND AFTERGLOW OF MINNEAPOLIS MESSAGE—No. 1
    - I. Our Indebtedness to Eye-Witness Narrators
    - II. Preliminary Developments Culminate at Minneapolis
    - III. Conflict Over Larger Involvements of Righteousness
    - IV. Confrontation During Subsequent Conference Session
    - V. Attempt to Stop Discussion Overruled by EGW Counsel
    - VI. Jones and Waggoner Reply Wholly With Scripture
    - VII. Criticism Reaches Peak at Lodging House
  15. HIGH LIGHTS AND AFTERGLOW OF MINNEAPOLIS MESSAGE—No. 2
    - I. Restrictive Teaching Resolution Voted Down
    - II. Minneapolis Conference Marks Turn in Tide
    - III. Light Blends With Closing Shadows of Conference
    - IV. Revivals Mark Decade Following 1888
  16. RETROSPECTIVE LOOK AT WAGGONER'S MINNEAPOLIS MESSAGE—No. 1
    - I. Succession of Important Preliminary Factors
    - II. Master Key That Unlocks Heart of Waggoner Message
    - III. Intent of "Godhead" in Waggoner's Usage
    - IV. Completely "Equal"—Possessing All "Attributes" and All "Fullness"
    - V. Determining Evidence of Waggoner's Term "Very Substance"
    - VI. Each Person of Godhead Plays Indispensable Part
    - VII. Breaking Away From Arianism

17. RETROSPECTIVE LOOK AT WAGGONER'S MINNEAPOLIS MESSAGE—No. 2

- I. Regrettable Venture Into Unsound Speculation
- II. Evidence From Early-Church and Protestant-Reformation Creeds
- III. Evangelical Protestant Creeds, Confessions, and Catechisms
- IV. Deductions From the Preceding Creedal Testimony
- V. Waggoner's Deviations Based on Misapplied Texts
- VI. Tremendous Affirmations of Spirit of Prophecy
- VII. Beware of Neutralizing Waggoner's Basic Message Today

18. "ONLY-BEGOTTEN SON"—NEITHER DERIVED NOR SUBORDINATE

- I. "In the Godhead" Connotes Closeness of Relationship
- II. "Only-begotten" Means Most Precious, Only One of a Kind
- III. Paul's Use of "Prōtotókos" ("First-born" or "First-begotten")
- IV. Distinctions Between "Only-begotten" and "First-born"
- V. Psalm 2:7 Has Fivefold New Testament Application
- VI. Significance of John's Use of "Only-begotten"
- VII. Relation of Risen Christ to Resurrected Mankind
- VIII. Christ—The First-born in the "Church of the First-born"
- IX. Arian Concept of Derivation Alien to Scripture

19. DECADE OF VARIED ADVANCES FOLLOWS 1888

- I. Why General Acceptance Was Retarded at Minneapolis
- II. Inseparable Complications That Hampered Acceptance
- III. Simultaneous Wider Awakening on Righteousness by Faith
- IV. Truth of Trinity Set Forth in 1892 Tract
- V. 1898—Last Major Book Advocating "Derived" Christ
- VI. Church—Object of God's Ardent Love to End

20. CONSTRICTED CONCEPT OF ATONEMENT BELATEDLY CORRECTED

- I. Twofold Understanding of Atonement Imperative
- II. 1844 Expectancy Lifted From Earth to Heaven
- III. Restricted Atonement Concept Projected in 1846
- IV. White's Purpose in Reprinting Crosier
- V. Crosier Article Part of Continuing Search for Truth
- VI. Contention Picked Up in 1872; Dropped in 1894
- VII. Representative Character of Battle Creek Church in 1894

21. RISING TIDE OF 1890's FOLLOWED BY TEMPORARY RECESSION

- I. The Nineties—Years of Revival and Reformation
- II. 1900-1910—Righteousness by Faith Wanes in Partial Eclipse
- III. Crisis Comes Over Pantheistic Involvements
- IV. Gravity of Pantheistic Teachings in *Living Temple*
- V. Crisis Precipitated by Publication of *Living Temple*
- VI. Leaders Meet Pantheism Issue Head-on

22. MINNEAPOLIS MESSAGE AND POST-1888 LEADERS

- I. Unjustifiable Charge of Leadership Unfaithfulness
- II. Olsen's Leadership Years Marked by Loyalty and Advance
- III. Seriousness of Charge of Malfeasance in Office
- IV. Butler Accepts Minneapolis Message as "Additional Light"
- V. Confessions of Opposers Radically Alter Proportions

- VI. 14-Point Summation—Verdict of Determining Evidence
- 23. RESURGENCE GAINS MOMENTUM BY 1920
  - I. "Righteousness" Again Brought to Forefront Around 1915
  - II. Prescott Stimulates Interest of Dick and Daniells
  - III. Complete System of Truth Enfolded in Christ
  - IV. "Doctrine of Christ" a Noteworthy Contribution
  - V. Eternal Verities of the Everlasting Gospel
  - VI. Relation of Law, Grace, and Gospel
  - VII. Sanctuary, Priesthood, and Mediatorial Service
  - VIII. Justification—Central Truth of the Reformation
- 24. DANIELLS' CONTRIBUTION TO THE RESURGENCE
  - I. Epochal Advances Mark Daniells' Presidency
  - II. Kindles Similar Flames in Other Lives
  - III. Transfer of Allegiance to Christ of Message
  - IV. Rescued Gems Greatly Move Daniells
  - V. "Christ Our Righteousness" the Great Pathfinder
  - VI. Mimeographed Bulletins Pave Way for "Ministry"
  - VII. 1935—Still Supreme Burden of His Heart
  - VIII. Daniells' Dying Charge to Adventist Ministry
  - IX. Intimate Story of Daniells' Personal "Revival and Reformation"
- 25. 1931 OPENS NEW EPOCH OF UNITY AND ADVANCE—No. 1
  - I. Agreement on Eternal Verities Achieved
  - II. Special Workmen Fitted for Special Tasks
  - III. 1931-1941 Constitutes Turning-Point Decade
  - IV. Committee Personnel and Framer of Statement
  - V. Revealing Disclosures of Retired President Watson
- 26. 1931 OPENS NEW EPOCH OF UNITY AND ADVANCE—No. 2
  - I. Uniform "Baptismal Certificate" Formulated
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- 29. TESTIMONY OF PEERLESS WITNESS—No. 2
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  - III. Walter Martin Affirms SDA's Are "Brethren" in Christ
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  - IV. Totally Untrue Charges Candidly Answered
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No. 1
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  - II. Amazing Presentation of Christ's Deity and Humanity
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No. 2
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  - III. Everything Converges in Pivotal Sanctuary Truth
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- I. Intimate Background of H. M. S. Richards' Emphasis
- II. How R. A. Anderson Became Preacher of Righteousness
- III. Rebok—Heart Awakening in China Results in Studies
- IV. Eckenroth—From Law-centered to Christ-centered Preaching
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- I. Summing Up the Case for Adventism
- II. Movement of Destiny With Identifying Earmarks
- III. Original Commission and Last-Day Renewal
- IV. Set Forth in Distinctly Eschatological Setting
- V. "Sanctuary Truth" Constitutes Vital Heart of Message
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- II. Laodicea's Stupefying Malady; Heaven's Complete Remedy
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- IV. Trenchant Truths Concerning Particular Points
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- IX. Christ's Righteousness Our Indispensable Passport
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- XI. Heralding Imminent Advent Our Supreme Obligation

42. HIS IS THE POWER, THE PROVISION, AND THE GLORY

- I. Inescapable Issues Now Confront
- II. The Past, the Present, and the Glorious Future
- III. The Shape and Emphasis of Things to Come
- IV. Crisis Conditions Confront Because of Delay
- V. Tangible Requirements Included in God's Call
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caused the Lord's messenger concern. She heard a voice saying, "Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action." "2

These words were written many years ago. The watchmen of those days were aroused and met the threat to the structure of God's truth. Those who were loosening supporting timbers were dealt with faithfully. The structure stood.

The Lord, through His Word and through His messenger, reminds us that before the Saviour's return Satan will flood the Christian world with a devious, subtle liberalism, a thinly guised paganism that will deceive many. Those who perpetrate such a diluted gospel are described as "having a form of godliness, but denying the power thereof."<sup>3</sup> That these prophecies are meeting their fulfillment in our day is all too evident in much of the Christian world. We were warned such times would come. They are here. We should not be surprised. As shepherds of the flock we should be prepared to meet the problems with which they confront us.

We need not hope that Satan will bypass God's remnant church with his appeal of humanism and secularism. No such happy prospect awaits us. What the evil one cannot gain by frontal attack he will seek to accomplish through subtle subversion. What he cannot force by persecution he will seek to gain by seduction. He will attempt to erode faith in God's Word, in God's last-day message; in God's special gift, the Spirit of Prophecy. "When the Son of man cometh, shall he find faith on the earth?"<sup>4</sup>

We have been forewarned. We need to be forearmed!

"There will be a removing of the landmarks," God's messenger warned, "and an attempt to tear down the pillars of our faith."<sup>5</sup> This loosening of the timbers, this removing of the landmarks, may not be done openly. It may well be accomplished through subtle questionings of well-established positions. Such meddling will be smoothly blended with sweet reason and apparently sound logic.

The apostle Paul warns of such subtle

subversion: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."<sup>6</sup> Dr. Phillips translates the apostle's admonition into these words: "Be careful that nobody spoils your faith through intellectualism or high-sounding nonsense. Such stuff is at best founded on men's ideas of the nature of the world, and disregards Christ!"<sup>7</sup>

Years ago the Lord warned of such deception ahead:

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.<sup>8</sup>

Almost indignantly the Lord's messenger asks, "Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?"<sup>9</sup>

As workers and leaders in God's church of the remnant we should ponder soberly and prayerfully these words. They may well have meaning for us in our day! We do well to look to our own relationship with God, with His Word, with His last-day message. We may with profit search the pages of denominational history as we contemplate possible problems ahead. The pen of inspiration leaves this graphic illustration to counsel leading brethren confronted with the type of apostasy mentioned in the first few paragraphs of this article:

Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the

foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath the sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, "Iceberg just ahead!" There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, "Meet it!" There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.

Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, "Meet it!" I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, "Meet it!"<sup>10</sup>

Then the Lord's messenger describes the kind of leaders God's cause will need to meet the subtle and the not-so-subtle attacks on the church before the end:

When a crisis comes, there is need of men of deep experience in the things of God, men who can carry the work forward with tact and forethought and skill. Those who allow themselves to be leavened by influences that endanger their spirituality are unfitting themselves to be used by God as men of opportunity. God calls for men who are prepared to meet emergencies, men who in a crisis will not be found standing on the wrong side, warring against God, full of wrath and bitterness. Great weakness is brought to His cause by men who, at the very time when they should be quick to discern the specious devising of Satan, are helping him to carry on his work by giving up to the power of his delusions, closing their eyes to light and truth.

We are not to conceal the truth for this time. It is to stand forth in its power and purity. The trumpet is to give a certain sound; for there are those who, though they have long known the truth, need to be awakened. They have closed their eyes to the result of walking contrary to the light that God has given.<sup>11</sup>

We are pressing on to the final conflict, and this is no time to compromise. It is no time to hide your colors. When the battle wages sore, let no one turn traitor. It is no time to lay down or conceal our weapons, and give Satan the advantage in the warfare.

But unless you watch, and keep your garments unsport from the world, you will not stand true to your Captain. It is no time for watchmen to

slumber on the walls of Zion. Let them be wide-awake. Call to your fellow watchmen, crying, "The morning cometh, and also the night." It is no time now to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. Every power is to be employed for God. You are to maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion the world can make. We cannot afford to compromise. There is a living issue before us, of vital importance to the remnant people of God, to the very close of this earth's history; for eternal interests are involved. On the very eve of the crisis, it is no time to be found with an evil heart of unbelief, departing from the living God.<sup>12</sup>

If and when the evil one comes with "philosophy and vain deceit, after the tradition of men, after the rudiments of the world,"<sup>13</sup> God's watchmen on the walls of Zion must not be taken unawares. Ours is a solemn responsibility.

"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."<sup>14</sup>

For such a time you and I as God's leaders need much wisdom from above to know light from darkness, truth from error, good from evil, right from wrong. We also need great understanding to know just how to meet situations in a manner that will not shake out the wheat along with the tares.

We will also need great courage—courage to stand for right though the heavens fall about us. Such courage will be ours only as we know well the message God has given His people for these last days—and as we know personally the Saviour who is the central theme of that message!

May the Lord give us as leaders both wisdom and courage!

#### REFERENCES

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- <sup>2</sup> *Ibid.*
- <sup>3</sup> 2 Tim. 3:5.
- <sup>4</sup> Luke 18:8.
- <sup>5</sup> ELLEN G. WHITE, in *Review and Herald*, Dec. 13, 1892.
- <sup>6</sup> Col. 2:8.
- <sup>7</sup> From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.
- <sup>8</sup> *Selected Messages*, book 1, pp. 204, 205.
- <sup>9</sup> *Ibid.*, p. 205.
- <sup>10</sup> *Ibid.*, pp. 205, 206.
- <sup>11</sup> ELLEN G. WHITE, in *Review and Herald*, Nov. 5, 1903.
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- <sup>13</sup> Col. 2:8.
- <sup>14</sup> Eze. 33:6, 7.

# THE NEW PRAISE SHEET TO USE WHILE SEEKING THE BAPTISM OF THE

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## Mystic Tongues Are Speaking

Part II

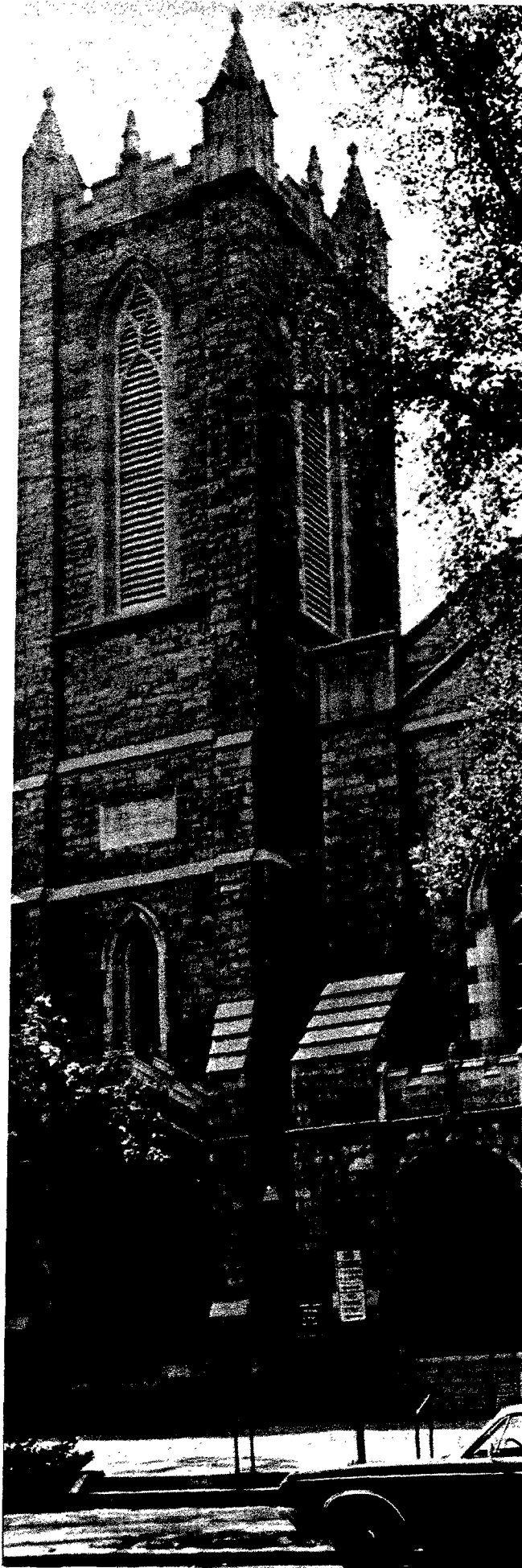
ROLAND R. HEGSTAD  
Editor, Liberty Magazine

7.  
PRAISE  
JESUS

LORD

TO JESUS

J. BYRON LOGAN PHOTO



Foundry Methodist Church, Washington, D.C.

Since 1967 the charismatic movement, with its speaking in tongues and ministry of miracles, has been penetrating Roman Catholicism. It is today crossing denominational and social barriers. Is this neo-Pentecostalism, which has sprung so quickly to prominence, the medium by which the Holy Spirit is preparing the world for Christ's return? Or could it be the false revival of signs and wonders that will precede Christ's coming? Whether the harbinger of the latter rain or the "strong delusion" sent to those who "received not the love of the truth," the movement poses serious questions for the Adventist ministry.

In Part I the author made the first of four observations concerning neo-Pentecostalism: The charismatic movement owes its growth to churches that have failed and are failing their people.

My second observation centers not in people but in a truth of Scripture:

*2. Miracles, healings, unknown tongues, psychic phenomena—these are no sure signs of God's working.*

John the revelator speaks of "sorceries" by which all nations shall be deceived. Paul declared that Antichrist would work in the last days with "all power and signs and lying wonders, and with all deceivableness of unrighteousness" (2 Thess. 2:9, 10). In preparation for Armageddon "spirits of devils, working miracles" will "go forth unto the kings of the earth and of the whole world" (Rev. 16:14). These spirits, significantly, play a decisive part in forwarding the prestige of that false ecumenical movement that has "one mind" and gives its "power and its strength" to the beast (Rev. 17).

Friends, if you are still preaching about the Fox sisters and the experiments of Dr. Rhine at Duke University, the world of spiritism has passed you by! Devils working miracles are speaking to Christendom today with new and compelling power. The most sophisticated, the most subtle, the most convincing witness for spiritism I have encountered, I heard preached from the pulpit of historic Foundry Methodist church in Washington, D.C., just a few months ago. It was presented by a minister—Arthur Ford, the spiritist who put Bishop Pike in touch with his dead son.

In general, sophisticated man does not believe in miracles. Physical science has no place in it for the supernatural. But miracles there are, and Satan can either counterfeit them or work them. The Bible reveals that when the time is right, he will employ his supernatural power in a special way to deceive. "No mere impostures are

here foretold.”<sup>9</sup> Men, unable to explain Satan’s miracles will attribute them to the power of God. And the whole world will be led captive.

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### Two Dangers to Deception

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Especially vulnerable to deception are two classes of Christians. First are those who no longer believe in evil angels and who therefore must attribute all supernatural happenings to God. Much of liberal Protestantism and Catholicism are in this category. Second are those who live for miracles, whose religion sees a miracle behind every bush, burning or not. This class is dependent upon feeling; they feel saved, they feel peace, they feel God’s hand on them.

The enthusiast who has experienced a profound emotional-spiritual experience finds it virtually impossible to doubt the truth of it. To question it seems blasphemous.

But mark this down in your hermeneutics: The New Testament correlates doctrine and experience, and the mainstream flow is ever from truth to experience, not from experience to truth. It is never truth for truth’s sake, nor experience for experience’s sake, but truth for experience’s sake. Theology is given for our experience. The great error of the enthusiast, the neo-Pentecost, is that he moves from experience to truth.

His argument, theologian Bernard Ramm has pointed out, is almost invariably the same: (1) I have had this tremendous experience; (2) I find experiences like this reported in the New Testament; therefore (3) My experience is true.

But the enthusiast errs at two points, Ramm continues.

First, he does not realize a major contradiction. If the process is from experience to truth, then I must accept as valid all experiences that people claim to have had. Yet these experiences are contradictory. I can’t experience all experiences. A Babel of experience exists; and if we move from experience to truth, we must go through the whole gamut. So the argument “from experience to truth” doesn’t free me but paralyzes me, for I don’t know whether to follow Mary Baker Eddy or Sister Macpherson.

Second, although emotional experiences are emotionally powerful and compelling, they are dangerously deceptive. There is no certainty of truth in the profundity of experience. Many people who have had a remarkable, profound experience have later found themselves terribly deceived.

As soon as the question of deception is raised, the argument from “experience to truth” collapses.

We are therefore forced to turn to the New Testament pattern: from truth to experience.<sup>10</sup>

Study it through and you will discern new depths of meaning in Christ’s “Ye shall know the truth, and the truth shall make you free” (John 8:32). And in Paul’s warning to the Thessalonians:

The Lawless Man is produced by the spirit of evil and armed with all the force, wonders and signs that falsehood can devise. To those involved in this dying world he [the lawless man] will come with evil’s undiluted power to deceive, for they have refused to love the truth which could have saved them. God sends upon them, therefore, the full force of evil’s delusion, so that they put their faith in an utter fraud and meet the inevitable judgment of all who have refused to believe the truth and who have made evil their play-fellow (2 Thess. 2:9-12, Phillips).\*

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### Not a Sure Sign

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Feelings, physical phenomena, charismatic manifestations—these are no sure sign of God’s working. To illustrate, note the similarity of the experience of Roger Alexander, the student from Michigan State who went to Notre Dame to participate in a charismatic session, and that which comes in spirit possession, as described in a spiritist textbook.

Roger Alexander—

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 electrical current or as though the inside of my body were shaking against my skin.

#### Genuine Mediumship

In entering the trance condition, your hands and body may twitch and jerk as if you were being subjected to a series of galvanic shocks. When the spirit-power comes, there is manifested a peculiar jerking, twitching or vibrating of the hands and arms, sometimes extending to the whole body. . . .

When the spirit enters, in the arms are felt peculiar tingling, prickling sensations like needles and pins, sometimes akin to a current of electricity passing through from head to foot.<sup>11</sup>

Here is the way a leading faith healer (Oral Roberts) describes his sensations:

I felt physical contact with God’s presence in my right hand. It was a tingling sensation like an electrical current. . . .<sup>12</sup> I felt a strange and glorious sensation like an electrical current flowing through my hand.<sup>13</sup> It seemed as if ten thousand volts of electricity surged through my body.<sup>14</sup>

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\* From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

Now recall these sobering words by Ellen G. White:

His [Satan's] agents still claim to cure disease. They attribute their power to electricity, magnetism, or the so-called "sympathetic remedies." In truth, they are but channels for Satan's electric currents. By this means he casts his spell over the bodies and souls of men.<sup>15</sup>

I emphasize again: miracles, physical phenomena, healings, tongues—these are no sure sign of Christ's working. They may be instead "evil's delusion," an "utter fraud." It is love of the truth that is our safety. The signs and wonders of the charismatic movement must be brought "to the law and to the testimony."

My third observation is:

3. *Speaking in tongues does not necessarily accompany baptism of the Holy Spirit, nor does its absence indicate that the believer is not possessed by the Holy Spirit.*

Scripture records only "three instances [out of 19] where baptism, the gift of the Holy Spirit, and the gift of speaking in foreign languages were manifested together."<sup>16</sup>

Briefly, what is speaking in tongues? It is the least of the gifts of God. At Pentecost it enabled the apostles to communicate in languages they had not learned to men of an undetermined number of nations. A manifestation in the Corinthian Church (1 Cor. 12-14) does not seem to have involved intelligible speech but rather a "language of ecstasy," as the New English Bible translates it. We might call it "utterances of sounds" as the result of intense emotional excitement. The gift of Pentecost required no translator; the apostles' language was understood without an intermediary. The Corinthians, to the contrary, required an interpreter, which was another, separate, spiritual gift. For these and other reasons, I consider the gift of tongues in 1 Corinthians to differ from that in Acts.

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### Tongues in Adventist History

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Another reason for my not seeking to confine it only to utterance of intelligible foreign languages is the several forms in which it has appeared in Adventist history.

One experience, better documented than some others, and certainly not paralleling that of Acts 2, occurred in 1849 in Centerport, New York. S. H. Rhodes, who had preached the Advent message prior to 1844, had become depressed and left human so-

ciety, living as a hermit for three years, 30 miles from any settlement. Some of his friends, including Hiram Edson and Richard Ralph felt a burden for him. Edson had started to visit Rhodes, traveled 14 miles, and under deep impression that his journey was premature, returned home.

Then, ten days later, Richard Ralph arrived in Centerport, where a weekend conference of Sabbathkeeping Adventists was to

### Validity of Faith Healing, "Tongues" Recognized in UPC Document

The validity of faith healing and speaking in tongues (glossolalia) is recognized, along with the reality of the devil in some form, in a study document received in Chicago by the General Assembly of the United Presbyterian Church.

The report, on which endorsement was not asked, was developed by a special committee on the work of the Holy Spirit.

Speaking in tongues was said to have a Biblical basis as a sign of persons having been "baptized by the Holy Spirit."

In recent years, glossolalia has caused a few controversies in the United Presbyterian Church. Pro and con attitudes have on a few controversies in the United Presbyterian in legal action.

The report said that despite attempts to "demythologize" Satan, Christians may not discount "the possibility that Jesus saw a dark reality which we often miss in our devotion to rationality, important as reason clearly is for any mature understanding of the Christian faith."

In reference to the healing acts of Jesus, the document continued: "Might it not be true that Jesus saw illness as clearly and accurately as we see it, both emotional and physical, but that He saw something else in some instances, a shadow behind the divisiveness, an adversary, an anti-Christ? . . ."

"No man who has looked long and hard at the intractable abysmal depth of human iniquity can deny that there is at least a shadow of an evil reality beyond human life."

But the report did not accept a dualism in which the power of evil is as strong as God's power. "It is never a question of dualistic division between the forces of darkness and the legions of light," the special committee said. "Jesus is the Lord and wherever He meets that which is contrary to His love and truth, He quietly overcomes it, as do His disciples . . ."

RELIGIOUS NEWS SERVICE

be held at the home of William Harris. He told Edson that he felt they must visit Rhodes. Should they go? Would God work through them to recover his soul and talents? At a Sunday night prayer session Ralph prayed that God would confirm their journey by pouring out His spirit on the meeting. As Edson was quietly asking God whether Brother Ralph had been sent "so far" (from Connecticut) to go with him to "hunt up Brother Rhodes," Ralph "broke out," says Edson, "in a new tongue, unknown to us all. Then came the interpretation—'Yes, to go with thee.'"<sup>17</sup>

Incidentally, Mrs. White, who was in Centerport, had been skeptical of the value of the mission to Rhodes, who had resisted previous visits. She had advised Ralph to be sure that the call was from the Lord before going on a mission she feared would be as fruitless as the former had been.

Ralph and Edson went and told Rhodes they had come in the name of the Lord to get him to return and go with his brethren to the kingdom. Again the spirit rested upon them. Wrote Edson:

"God displayed His convincing power, and Brother Ralph spoke in a new tongue, and gave the interpretation in power, and in the demonstration of the Holy Ghost."<sup>18</sup>

As a consequence, Rhodes reconsecrated himself to teaching the Sabbath truth and worked loyally, until his death in 1897.

Later manifestations in the Seventh-day Adventist Church involved Mrs. White, who preached in English but was heard by a German lady in her native language; one of our ministers who usually spoke Portuguese through a translator but was enabled to speak fluently, and an Italian Catholic who read *The Great Controversy* in English, though he did not know the language.<sup>19</sup>

### Warnings by Mrs. White

We have had also our spurious tongues. Fourteen years after the Centerport experience, a fanatical movement developed among Adventists in Portland, Maine.

Wrote Mrs. White:

Some of these persons have exercises which they call gifts and say that the Lord has placed them in the church. They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man but by the Lord and all heaven. Such gifts are manufactured by men and women, aided by the great deceiver.

She added:

A certain class seem to be charmed with these strange manifestations. . . . God's Spirit is not in the work and does not attend such workmen. They have another spirit. . . . God deliver His people from such gifts.

Yet she also wrote:

It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. . . . Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.<sup>21</sup>

She makes no such comment concerning the gift of 1 Corinthians 12-14, and one wonders whether the counterfeit of this gift has made reappearance of the genuine doubtful.

Whatever we see in the revival of glossolalia about the world, we would do well not to forget that for every gift of God there is a counterfeit; there are false prophecies, false wisdom, false healing. From my own study and observations, I believe that much of what passes for tongues can be explained either as self- or group-induced hypnosis.

Some of the means used to induce tongues can be described only in incredulous tones. I have a "Praise Sheet" sent me by a healing group. In each of sixteen squares are words—"Jesus," "Hallelujah," "Praise Jesus," et cetera. These, say the instructions, are to be repeated at three to four times normal speaking speed for two or three minutes at a time, or until the voice begins to slur, which, says the sheet, is an indication that the Spirit is coming.

Of this, I repeat, we can be sure: The gift of tongues does not necessarily accompany baptism of the Holy Spirit, nor does its absence indicate that the believer is not possessed by the Holy Spirit.

(To be continued)

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- <sup>11</sup> Vishita, Bhakta, Swami, *Genuine Mediumship*, Chas. T. Powner, Pub., Chicago, 1941, p. 37.
- <sup>12</sup> Oral Roberts, *Life Story*, Tulsa, Oklahoma, p. 110.
- <sup>13</sup> ———, *The Fourth Man*, Tulsa, Oklahoma, p. 113.
- <sup>14</sup> ———, *Life Story*, p. 90.
- <sup>15</sup> Ellen G. White, *Testimonies*, vol. 5, p. 193.
- <sup>16</sup> Carl G. Turland, "Speaking With Tongues" (unpublished manuscript, a philological and text-analytical study), Appendix B.
- <sup>17</sup> D. E. Robinson, "The Gift of Tongues in Early Advent History," Unpublished manuscript, Ellen G. White Estate, Washington, D.C., 1938, pp. 2-4.
- <sup>18</sup> ———, *ibid.*, p. 4.
- <sup>19</sup> W. E. Read, "The Gift of Tongues," *MINISTRY*, August, 1964, pp. 18-23.
- <sup>20</sup> *Testimonies*, vol. 1, pp. 412-419.
- <sup>21</sup> *The SDA Bible Commentary*, Ellen G. White Comments, on Acts 2:1-4, p. 1055.

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**W. G. C. MURDOCH**

*Dean, Theological Seminary, Andrews University*

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# THE SEMINARY ACCREDITATION

**T**HE postgraduate training for our ministers and Bible teachers in our denomination began in 1934 with what was called at that time The Advanced Bible School. The main objective of this school was set forth on page 5 of the first bulletin as follows:



*Full accreditation has been granted to the SDA Theological Seminary at Andrews University. Reading the letter from the American Association of Theological Schools are (from left to right), Joseph G. Smoot, vice-president for academic administration; Richard Hammill, AU president; and W. G. C. Murdoch, dean of the Seminary.*



"With a view to affording Bible teachers an opportunity for advanced Bible study and research, in order that they might be better qualified to carry on their work, the plan of the Advanced Bible School was voted by the Autumn Council of 1933."

The bulletin continues: "It is sincerely believed that this plan meets the approval of the Bible teachers and that it merits our wholehearted and loyal support." And further, on page 7: "that a matriculation and library fee of \$5.00 be charged each student. That the rate of tuition be \$3.00 for each semester hour of credit, and that tuition be free to those sent by organizations." Room rent per week was \$2.00, and the estimated board per week was \$4.50.

The first degree conferred was a Master of Arts in Religion in 1942 and the first Bachelor of Divinity in 1950. The school still continued to specialize in an academic research type of education rather than a professional training, which is evidenced by one graduate from the B.D. course in 1952, while in that same year nineteen obtained the M.A. degree.

In 1954 a major change was made in the curriculum. The following five departments of study were organized: Old Testament, New Testament, Systematic Theology and Christian Philosophy, Church History, and Practical Theology.

The 1956 Autumn Council stated that, "the educational requirement for entrance into the ministry in the North American Division of the Seventh-day Adventist Church . . . shall be the completion of the five-year Ministerial Training Course, four years of which shall be taken in a Seventh-day Adventist senior college and the fifth year in the Theological Seminary."

In 1964, the General Conference voted that the Bachelor of Divinity degree should become standard for the training of the Adventist ministry; it recognized that ministers who are to preach the gospel to all the world must indeed be prepared to speak to that world. The significance of the 1964 action is readily seen in the following comparative figures:

Year	Enrollments	Sponsorships	Students Taking B.D.
1962-63	146	72	44
1963-64	161	107	38
1964-65	190	119	37
1965-66	226	146	140

With the adaptation of the B.D. as the standard program for ministerial training, we entered into negotiations with the American Association of Theological Schools to receive full accreditation. This association makes it clear that they do not in any way interfere with a seminary's objectives or theological tenets. What they do is check to see if the seminary is meeting its own standards and objectives. It is always helpful for us to take an inventory of our accomplishments from time to time and also to have someone check them for us. One of the principles of academic freedom set forth by the association reads thus, "An institution which had a confessional or doctrinal standard may expect that its faculty subscribe to that standard, and the requirement for such subscription should be mutually understood at the time of their affiliation with the institution." And further, "So long as the teacher remains within the accepted constitutional and confessional basis of his school, he should be free to teach," et cetera.

After a preliminary inspection by the executive secretary of this association, approval was given in 1968 for the necessary schedules to be sent to us. These had to be completed by December of 1969. These schedules asked for detailed information concerning the objectives of the Seminary, the qualifications and publications of the faculty, the present work and past achievements of the alumni, the composition and profession of the members of the board of trustees, the competence of the registrar in keeping careful records, the adequacy of the theological library, the soundness of the financial policies of the school, the function of the various seminary committees and how they are chosen, et cetera.

The answers to these forty-nine schedules took 315 typewritten pages to complete. After the answers had been investigated and approved by the officers of the association, an inspection team was sent to examine the Seminary from March 8 to 10, 1970. The report of this visitation team was sent to us in April.

Some excerpts from this report might be of interest:

"Especially worthy of commendation is the stress on Biblical languages and field education."

"One has only to consult the list of courses required in church and ministry . . .

to have a good sense of the relation established in this school between field education and instruction."

"Only a few of the faculty do not hold doctorates, but their appointment is in keeping with the clear requirements of the school and the doctorates of the vast majority of the faculty are from impressive schools of the United States and Europe."

Commenting on the financial provision made by Andrews University for the teachers to do writing and research, the report continues, "All this has borne fruit in the faculty's impressive record of scholarly and popular publications."

Speaking on teacher salaries they state: "Faculty salaries for 1968-1969 are appreciably lower than the median salaries paid in A.A.T.S. associate member schools in 1967, but they correspond exactly to salaries paid to church workers of equivalent rank in the Seventh-day Adventist Church."

"The denomination, through its conferences, makes excellent provision for scholarship support."

"The international character of the community broadens the perspectives of all participants, even as it serves to counteract the limitations imposed by the denominational orientation of faculty and student body."

"Campus life appears to be characterized by cordiality and openness. The constructive elements of pietism, as nurtured by the sponsoring denomination, are recognizable in the life style of students and faculty. The homogeneity in no way appears to hinder a healthy interest in contemporary educational trends or in concern for present human needs."

"Both students and alumni speak with appreciation of the 'spiritual tone' expressed on campus."

The report of the team was presented to the Commission on Accreditation at the biennial meeting of the American Association of Theological Schools at Claremont, California, on June 16; and this commission recommended that our Seminary be granted full accreditation. The association in plenary session acted favorably on the report of the commission on June 17. The vote to give full accreditation was unanimous.

The only notation received was that faculty salaries were inadequate. We consider this a mark of distinction that our teachers are willing and happy to give their talents in unstinted service to help train young

men for the ministry. Ellen White's statement is in point here: "If your highest motive is to labor for wages, you will never, in any position, be qualified to carry high responsibilities, never be fit to teach."—*The SDA Bible Commentary*, Ellen G. White Comments, on Prov. 22:29, p. 1162.

We feel sure our ministers and laity will rejoice with us on this achievement. This accreditation has been accomplished without our compromising in any way the distinctive doctrines of our faith or without lessening our zeal for the truth we hold so dear. We believe that more important than meeting any educational standard, however laudable this may be, is the meeting of God's standard of spiritual development in Christ. We are happy to know that these two standards are not mutually exclusive, that they need not be contradictory, but rather they can complement each other as they did in the lives of Moses, Daniel, and Paul. Because of this recognition, we hope to extend our influence and deepen our commitment. Our Seminary in the seventies is dedicated to greater service to our church. We accept our motto with renewed emphasis, "From all the world to all the world." The mission of the church is to all the world. Our vision must be worldwide.

Our aim is to help young men to catch this vision and accept the call to service in every land. Our school song echoes our motto, "For service grand in every land." In our overseas Extension Schools, thousands of our national ministers have been inspired by our Seminary instructors.

Since we started our Summer Field Schools of Evangelism, just ten years ago, 725 of our students have participated in seventy-eight major evangelistic campaigns. Under the blessing of God these efforts have resulted in almost 4,500 persons being baptized into the church.

Each summer the Seminary conducts from ten to twelve Field Schools of Evangelism. Every student is expected to take part in at least one of these schools during his Seminary training. One of the high lights of the school year is the meeting when the young men bring to us, direct from the field, the thrilling reports of soul winning.

The students and teachers of the Theological Seminary at Andrews University join with the ministry and the laity in dedicating their lives to the speedy finishing of the task committed to this church.

# For New Members!



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Administrators, pastors, and evangelists acclaim this publication an outstanding aid in integrating new members into the church family.

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# SANCTUARY TRUTH PART 3 Is Key ADVENTIST DOCTRINE

L. E. FROM

## VII. Hebrews—Priestly Provision in Plan of Redemption

1. INSPIRED UNITY OF APOCALYPSE AND HEBREWS.—While in its Sanctuary aspect the Apocalypse is primarily the book of the throne room of the heavenly Temple, with its *all-sufficient Sacrifice of the "Lamb of God,"* the book of Hebrews is primarily the

book of the same heavenly Tabernacle, but with emphasis on Jesus Christ as our *all-efficient* "Great High Priest," now ministering therein.

And uniquely, in the great heavenly reality the Sacrifice and the Priest are one and the same—Christ Jesus, both Offering and Priest. There is consequently complete harmony and unity, converging in Christ.

So it is the very same Temple and the same redemptive provisions, bringing the two indispensables together, with John's inspired presentation complemented by Paul's Spirit-indicted letter to the Hebrews. In this, Paul sets forth the profound heavenly meaning of the Mosaic earthly Tabernacle—with its services and appurtenances *presented in the light of the heavenly reality*. And this was an objective actuality, not merely an abstraction in the mind of God. And Christ is the activating heart of it all in both books.

2. BECAME MAN IN ORDER TO DIE.—Follow Paul's terse outline in swift strides. Hebrews is the book of God's Eternal Son becoming man through the Incarnation, in order that He might first live triumphantly on earth, then die vicariously for us (Heb. 2:9)—made possible through receiving a human body "prepared" of God for His earthly sojourn (10:5). Only thus could He carry out the first great objective of the Atonement—providing a vicarious, propitiatory sacrifice.

But Atonement involves both Sacrifice and Priest. And the Son—maker and upholder of all things (Heb. 1:2, 3)—was "begotten" into human form and nature through the Incarnation (vs. 5, 6; 5:5), for the accomplishment of this tremendous redemptive and restorative goal.

Thrice called "God," and "Lord" (Heb. 1:8-10), He became one with His human "brethren" on earth (Heb. 2:11-17). Dying in behalf of "every man" (v. 9), His death included an even broader objective—that of destroying the devil himself (v. 14), malign originator of sin and cause of catastrophe and death to man. Christ thus came to eliminate both the cause and effect of the sin virus.

3. BECAME MAN IN ORDER TO BE PRIEST.—But Christ passed through death that He might not only become our vicarious atoning Sacrifice, but likewise be our "faithful high priest," thus to make effective "reconciliation" for our "sins" (v. 17).

Paul presents Jesus not only as our ap-

pointed "High Priest" (3:1), who was "faithful to His appointment (vs. 1, 2), but as our incomparably "great high priest" (4:14), "touched" with the "feeling of our infirmities," because "tempted" and triumphantly overcoming during His incarnate life on earth (v. 15). The plan and provision is complete.

4. BOTH "LAMB" AND "PRIEST" FOREVER.—And now He is "priest forever" (5:6; 6:20; 7:21), just as He is "Lamb of God" forever. Once having assumed them, He never withdraws from either relationship. They were taken on "forever." So this dual relationship is not something that He later casts off, for His is not only the "power of an endless life" (7:16) but of an endless love. He had been made perfect through earthly suffering (5:8, 9). He never changes. He is our eternal surety.

Jesus, with His "unchangeable priesthood" (v. 24)—"holy, harmless, undefiled," and "separate from sinners"—and in offering up "sacrifice," as stated, "offered up *himself*" (v. 27). Only He could do this. Only His life could suffice. In this great transaction He was—mark it again—*both* Offering and Offerer, Sacrifice and Priest. Everything focuses in Him in this complete dual relationship. He is the great, all-encompassing, living Reality of Redemption in its every phase. For this cause He is "consecrated for evermore" (v. 28).

## VIII. "Priesthood"—Primary Contribution of "Hebrews" Epistle

1. PRIESTHOOD POSITIONED IN HEAVENLY SANCTUARY.—This brings us to the heart of Paul's presentation, set forth in chapters 8 and 9. Jesus, as "such an high priest," is seated on the "*right hand*" of the "throne of the Majesty in the heavens" (8:1). There He is "minister of the *sanctuary*," the "*true tabernacle, which the Lord pitched*, and not man" (v. 2)—this one pitched in heaven. And if Christ is real, the Heavenly Sanctuary is real where He ministers.

[Stephen had seen Christ *standing* at the right hand of God (Acts 7:55, 56). And Paul in Colossians 3:1 and Romans 8:34 declares Jesus was *seated* at the right hand (Col. 3:1; Rom. 8:34). And thrice in Hebrews Paul positions Him there (1:3; 10:12; 12:2).]

2. EARTHLY SHADOW OF HEAVENLY REALITY.—The earthly, Mosaic, typical tabernacle was an earthly passing "shadow" of the abiding "heavenly" reality (Heb. 8:5),

which remains in active operation as long as the sin problem continues. This earthly symbol was fashioned by Moses "according to the pattern" ["design," Basic Eng.] shown him "in the mount" (v. 5).

The original concept of the structure did not have its origin on earth. It was of heavenly inception. That of Moses was but a crude replica—an earthly copy, an adapted facsimile, an accommodated counterpart, a modified reproduction, a representation produced by and for man.

Christ's ministry in heaven above is consequently a "more excellent ministry," for it was based on a "better covenant," established on "better promises" (v. 6). There is no comparison. It is infinitely better. It is perfect, heavenly—a glorious reality.

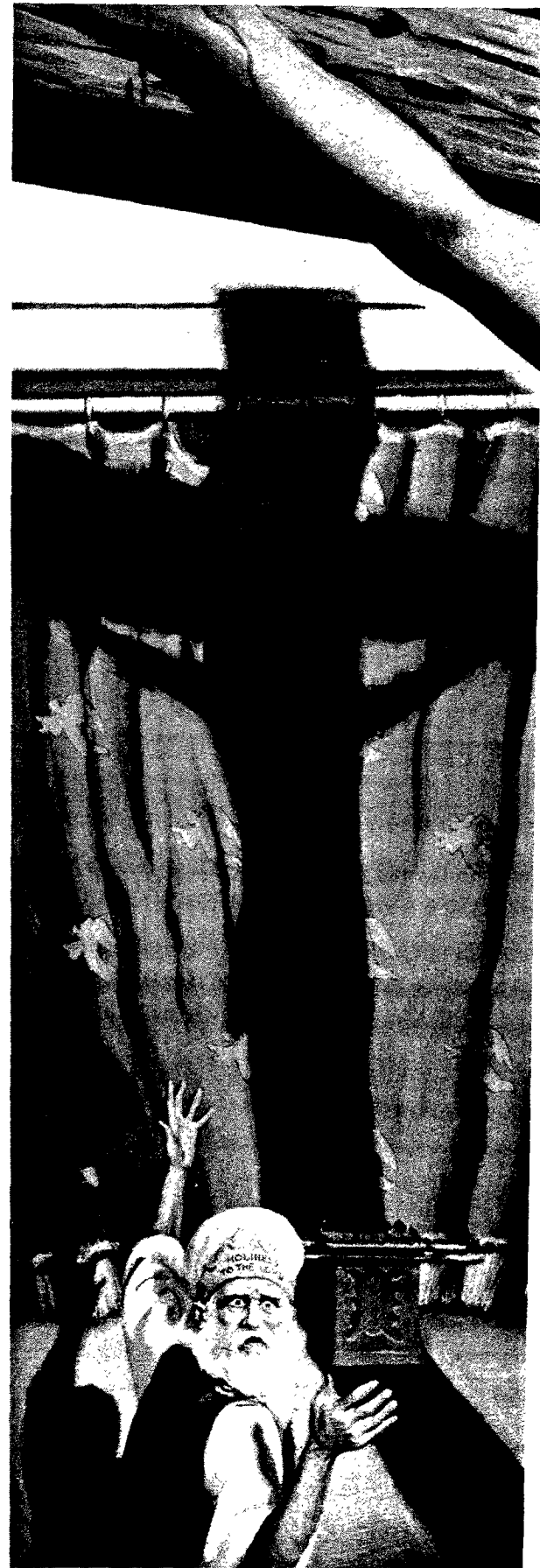
3. EARTHLY HAD TWO SANCTUARY SECTIONS.—So there was a "worldly sanctuary"—and a type of the heavenly—with "ordinances of divine service" (9:1). And the type had *two divisions or sections* of the "tabernacle" as a whole. The first was the "holy place"—with its candlestick, table, and "shewbread"—called the "sanctuary," or "holy" (v. 2, marg.).

Then beyond, was the tabernacle called the "Holiest of all" (v. 3). This was the place of the manifested presence of God. This inviolable section contained the "ark of the covenant" with the majestic Law of God—the "tables of the covenant" (v. 4).

Also the "golden censer, the pot of manna, and "Aarons's rod" (v. 4). And especially the mercy seat covering the ark (v. 5), blending justice and mercy, law and grace. The provisions were complete.

4. ENTERED SANCTUARY MINISTRY UPON ASCENSION.—As to the priestly service, the earthly priests ministered daily in the "first tabernacle," or holy place (v. 6), performing their appointed services. But only once a year did the earthly high priest enter the "second," or "holiest of all" (9:7, 8), on the "day of atonement."

A preliminary phase of the priestly service of the Great Reality was already in operation at the time of Christ's death and resurrection on earth—when He "offered Himself" on the Cross. But it was upon His resurrection and ascension that He entered upon His heavenly priesthood-ministry, applying the benefits of the atoning Act of the Cross. The earthly was simply a "figure for the time then present" (v. 9). It served its stated but limited purpose.



RUSSELL HARLAN, ARTIST



5. TRUE SANCTUARY POSITIONED IN HEAVEN.—Christ, our “High Priest,” now ministers in that “*greater and more perfect tabernacle, not made with [human] hands*” (v. 11)—expressly positioned in heaven. Having been slain for our redemption, Christ enters the heavenly holy place, “*having obtained eternal redemption for us*” (v. 12).

And as the earthly “patterns” (“copies,” A.S.V.; “reproductions,” Phillips) of “things in the heavens” (v. 23) could only be purified by “blood,” so the “heavenly things” themselves could be purified only by the infinite sacrifice of the “blood of Christ” Himself.

6. AFTER MEDIATION, JUDGMENT AND ADVENT.—Speaking with explicitness, Paul states that Christ entered not into an earthly replica but into “*heaven itself, now to appear in the presence of God for us*” (v. 24). Christ had, on Calvary, “once” for all “put away sin by the sacrifice of himself” (v. 26).

But Paul affirms that, after the death of Christ and His stipulated Mediation that followed in heaven, would come “the judgment” (v. 27). And after the Judgment will come Christ’s cataclysmic Second Advent, as He appears “the second time without sin unto salvation” (v. 28). That is the sequence. What a tremendous, impelling picture! What an imposing, all-encompassing, consummating sweep! It embraces the whole of redemptive activity provided in and through Christ.

7. EARTHLY SHADOW NOT EXACT “IMAGE.”—Noting again that the earthly “shadow” was not the exact “image”—or representation—of the heavenly reality (10:1), the typical earthly animal sacrifices obviously could not actually “take away sins” (v. 4). But Christ’s perfect, all-sufficient sacrifice of Himself—accomplished in the “body” prepared for Him (v. 5)—does take away sin. It sanctifies “once for all” (v. 10). That is the great goal.

After the “one sacrifice,” Christ took His place at the “right hand of God,” His “one offering” perfect, and perfecting forever (vs. 12, 14). Thus it is that Christ is “high priest over the house of God” (v. 21). So it was that Christ, “author and finisher of our faith” in all aspects took His destined place at the “right hand of the throne of God” (12:2)—*in the Sanctuary in heaven.*



## IX. Tremendous Portrayal of Heavenly Sanctuary Realities

1. NOTHING MORE REAL IN UNIVERSE.—Paul and John thus speak the same language. They talk of the same things, stressing the one and only plan of redemption, executed from the one Command Center in the Sanctuary in heaven. And pre-eminently in it all, and in every phase of it, is “Jesus Christ the same yesterday, and to day, and for ever” (13:8)—our great High Priest—having effected our salvation “through the blood [shed and applied] of the everlasting covenant” (v. 20).

The conclusion is inescapable: Truly we have a *real* Christ, who made a *real* sacrifice, through a *real* death. And after a *real* resurrection and ascension He became our *real* High Priest, ministering in a *real* Sanctuary (tabernacle, or temple) in a *real* heaven, effectuating a *real* redemption. And He is coming to gather us unto Himself in a *real* Second Advent. *There is nothing more real in the universe than this inexorable sequence—every phase of it, including the Sanctuary.*

2. ENTIRE RANGE OF REDEMPTION ENFOLDED.—Summarizing Paul’s message: The entire range of redemption is enfolded. The eternal Deity of Christ, as the Second Person of the Triune Godhead—“all the fulness of the Godhead.” His vicarious death on the Cross as Lamb of God, when Christ as Priest offered Himself on Calvary. Then truly rose and ascended, and now ministers as Priest, and applies the unspeakable benefits of the atoning Acts of Golgotha.

At last He enters upon His climactic responsibility as Judge in the great “hour of God’s judgment,” now in solemn session. At its close He will come again as King of kings to gather the trophies of His complete redemption. Such is the mighty portrayal presented by the apostle Paul. And all this tremendous redemptive activity, in sequence in heaven above, centers in and radiates from the heavenly Sanctuary—focal point and origin of every redemptive procedure.

Only God could devise such a wondrous plan. Only Christ could effectuate it. Only Inspiration could reveal it. And this was done succinctly and completely through the two most conspicuous New Testament apostle-prophets—John the revelator and Paul the theologian.

72 NOVEMBER, 1970

## X. Spirit of Prophecy Attestations on “Sanctuary Truth”

1. LUMINOUS SPIRIT OF PROPHECY AFFIRMATIONS.—We close with declaration of the Spirit of Prophecy concerning the Sanctuary truth. They are impressive and amazingly comprehensive. They may well be our guide as we contemplate the ground covered in our survey. Note the expressions emphasized in italics—such as “foundation of our faith,” “complete system of truth,” “great substance,” “central truth,” “Spirit approved.”

The subject of the sanctuary was the key that unlocked the mystery of the disappointment of 1844. It opened to view a *complete system of truth, connected and harmonious.*

“The sanctuary in Heaven is the *very center of Christ’s work in behalf of men.*” (GC 488, 1888 ed.)

“The ministration [of Christ our Mediator] in the *heavenly sanctuary* is the *foundation of our faith.*” (Letter 208, 1906; Ev 221.)

“The atonement of Christ should be the *great substance, the central truth.*” (Ms. 156, 1898; Ev 223.)

“These *pillars of truth* stand firm as the eternal hills, *unmoved by all the efforts of men combined with those of Satan and his host.*” (R & H, Nov. 27, 1883; Ev 223.)

“The *intercession of Christ in man’s behalf in the sanctuary above* is as *essential to the plan of salvation as was His death upon the cross.* By His death He *began that work which after His resurrection He ascended to complete in heaven.*” (GC 489, 1888 ed.)

“As the *great pillars of our faith* have been presented, the Holy Spirit has borne witness to them, and *especially is this so regarding the truths of the sanctuary question.* Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine. But today, as in the past, some will be led to *form new theories and to deny the truths upon which the Spirit of God has placed His approval.*” (Ms. 125, 1907; Ev 224.)

2. DENIAL OF ACTUAL SANCTUARY.—Specific denials and specious theories, we are told, will appear:

“The enemy will bring in *false theories*, such as *the doctrine that there is no sanctuary.* This is *one of the points on which there will be a departing from the faith.*” (R & H, May 25, 1905; Ev 224.)

“Even some of those who in times past, the Lord has honored, will depart so far from the truth as to advocate *misleading theories* regarding many phases of truth, *including the sanctuary question.*” (Ms. 11, 1906; Ev 360.)





## SHOP TALK

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

## STUDIES ON THE SANCTUARY

Studies on the sanctuary are also received by our people with great appreciation and personal benefit. Pastor Robert Correia suggested this at the Ministerial Council as a means of increasing prayer meeting attendance. He has prepared a series of studies on the sanctuary which are available at cost in mimeograph form. The lessons, involving extensive research, include an orientation to the subject from the Spirit of Prophecy and 100 test sheets with questions relating to the physical description of the sanctuary, the services of the sanctuary, and the ministry of Christ in the heavenly sanctuary, together with numerous charts (some quite lengthy and exhaustive), illustrations, and quotations. The entire set may be had for \$5.00. Write directly to Pastor Robert F. Correia, 327 Hanson Avenue, Fredericksburg, Virginia 22401.

## INCREASING PRAYER MEETING ATTENDANCE

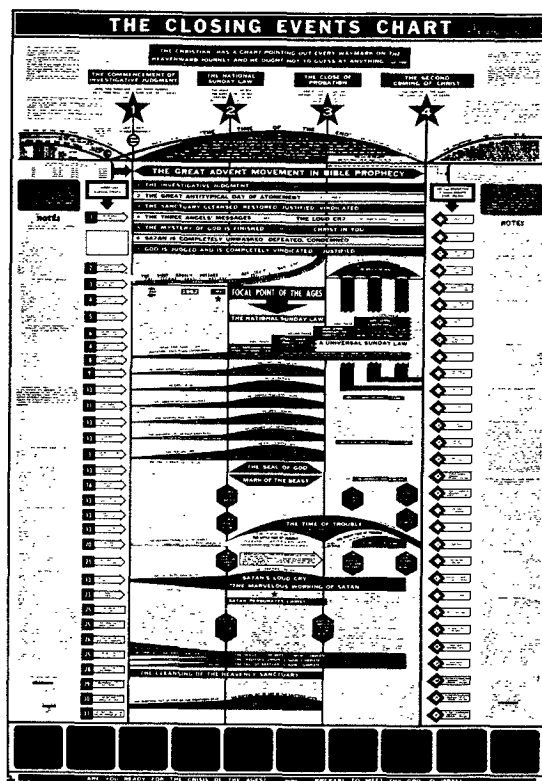
Among the successful methods for increasing prayer meeting attendance discussed at one of the workshops of the Ministerial Council at Atlantic City was the use of a series of studies on last-day events. Pastor Gordon Collier, who presented the subject, has specialized in this field for many years. Many pastors will be interested in the large Closing Events Chart that he has prepared, and will find it useful in their prayer meeting studies. Schools will also find it helpful.

Along with this, the book *The Early and Latter Rain of the Holy Spirit* by Pastor Collier will prove a great blessing. It outlines the crisis events ahead and discusses the preparation to be made. The book is \$2.00 (ten for \$10.00) and the chart is available as follows:

- |                              |        |
|------------------------------|--------|
| 1. 30" x 40"—black and white | \$3.00 |
| 5 to one address             | 2.50   |

- |                              |        |
|------------------------------|--------|
| 10 to one address            | \$2.00 |
| 20 to one address            | 1.50   |
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| 5 to one address             | 4.50   |
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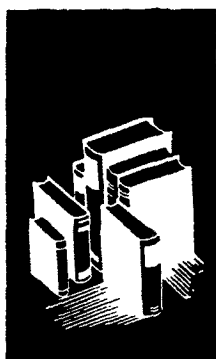
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## BOOKS

***Food for Everyone*, Jacob R. Mittleider and Andrew N. Nelson, College Press, P.O. Box 578, College Place, Washington 99324, 1970, 608 pages, \$15.95 plus 75c shipping charge to any place in the world.**

Seventh-day Adventists who yearn to leave congested and polluted city areas for the open spaces and wholesome surroundings of rural areas will welcome this new book, *Food for Everyone*, in which the authors set forth scientific but simple gardening techniques that should help many people make the change.

Authors Jacob R. Mittleider and Andrew N. Nelson, both aware of other counsels against premature flight from city to farm life, add their warning that careful preparation for either garden or farm operations is essential. But the book, in which the "Mittleider Method" of scientific food production is detailed in easy-to-follow language and illustrations, is designed in part to help people who desire "to step into the fascinating world of plants."

The book is addressed to the world's 3.5 billion people, two thirds of whom are undernourished and one half of whom go to bed hungry every night. In place of the threat of world famine, which other experts have forecast for the 1970's, Mittleider and Nelson offer the hope of an abundance of food.

Supported by successful demonstrations of the Mittleider Method in locales ranging from America to the Far East, they contend that the earth's tillable soil can produce sufficient food for nine times the present population.

Formerly a wholesale nursery operator and now an international agricultural consultant, Mittleider is known as "the magician with the soil." No magic is involved as far as he's concerned. In his view anyone who rightly applies the scientific methods outlined in the book can produce food abundantly in virtually any soil, climate, elevation, or season.

Mittleider demonstrations and institutes have been held in many places from New Guinea to Fiji and Okinawa, as well as in other Pacific areas to which students of the new methods of farming have returned after studying with him. Lives of many people have been transformed by hope. There have been conversions, and the outlook of many others has been modified toward Christianity.

Mittleider is now completing a nine-month institute on the island of Okinawa, where agriculture is something of a lost art. Soil is so unproductive that he is using a mixture of ocean sand and Philippine mahogany sawdust to demonstrate that Okinawans can produce their own food.

The Okinawa demonstrations, being carried out in two places, are part of another international agricultural institute in which young men from the Far East and the Southwest Pacific are learning the new methods to carry back to their own lands. Hundreds of wooden frames resembling oversize hothouse flats are laid out on the ground to hold the sand and sawdust mixture. One acre with eighty or more of the flats lies in full view of patients and visitors next to the Seventh-day Adventist hospital in Naha. Nearly 800 other frames are neatly arrayed on a sloping mountainside that was especially bulldozed for the Mittleider institute at the new Adventist academy forty miles from Naha.

Short-term results have been spectacular and the long-range promise is excellent, according to Mittleider and Nelson. Tentative plans are being made for a seven-month institute to be conducted under the auspices of Extension at Loma Linda University starting next February.

Both Mittleider, the retired florist, and Dr. Nelson, the long-time missionary and college administrator, carry a heavy burden: the wish to inspire others, particularly the young, to take up the call of the agricultural ministry, and for Adventist educators to strengthen and revive "the A, B, and C of the education given in our schools."—*Testimonies*, vol. 6, p. 179.

They recognize that most Adventists who read their book of hope will find in it help to get out of the cities and to move into the quieter rural countryside where there is room for gardens and where people can get away from much of the riots, the violence, and the immorality that characterizes these large centers of population. That is as it should be and in accordance with counsel. Also, they hope to reach the minds and hearts of others who possess an equal burden for carrying the gospel to the world by means of successful methods of food production.

The 608 pages, 7 by 10, of *Food for Everyone* include 1,000 drawings and photographs, 200 of them in color. The foreword is by Willis J. Hackett, vice-president of the General Conference of Seventh-day Adventists.

ORLEY M. BERG

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***The Nature and Destiny of Man*, J. R. Zurcher, New York: Philosophical Library, 1969, XX + 186 pages, price \$6.00.**

No man progresses far in his understanding of God until he comes to terms with the meaning of man. What is man? Is he body, soul, spirit, or flesh, or any two—if not all four—of them? What is his nature? What about his destiny? Is his body

earthly and perishable, and his soul heavenly and immortal?

These are questions man has raised since he began to ask himself questions about himself. His reflections have generally crystallized around the problem of the union of soul and body. This problem is assuredly one of those with which Christian thinkers have been concerned for the longest time, and also one that has entangled philosophy in the greatest difficulties.

It is to Dr. Zurcher's merit to have intelligently and readably dealt with the historical development, in the Western world, of anthropological theory. The origins and postulates of the problem of the union of soul and body in ancient and modern philosophies, occupy the first part of the volume. They provide direction and substance for a judicious attempt to solve the problems that the dualistic view of man have bequeathed to most of its spokesmen. The author, who until recently was president of our French Seminary in Southern Europe, holds that the immortality-of-the-soul concept, as well as the dualistic view of man that derives from it, is one of the greatest misunderstandings of Christianity.

I have found his last chapter, devoted to the Christian view of man, to be a most helpful one. Here the Biblical view is emphasized as entirely different from the views traditionally accepted in Christian circles.

Dr. Zurcher sees no necessity to apologize for mingling a theological point of view with philosophical considerations. He feels that in its purest and most simple form, the Biblical idea of man can only be conceived as the image of God, a being with perfect unity. Biblical anthropology is monistic. It presents man as an entity, a perfect and indissoluble unity. The two constitutive elements of this being—the dust of the earth, or the body, and the breath of life, or spirit—have sense only as functions of the totality of this being, presented as a perfect unity: a living soul.

This volume provides a very good general coverage of the historical development of anthropological theory, although the account is sometimes too sketchy and disjointed. This is particularly the case for the Biblical view on which the book ends. MINISTRY readers may, at times, resent the philosophical overtones of the whole essay, but the thoroughness with which its author succeeds in combining sound learning with persuasive and readable analysis largely makes up for such inconvenience. Here is a writer thoroughly acquainted with both philosophical and Biblical ways of thinking.

I welcome this English translation, by Dr. Mabel R. Bartlett, of a volume that, in its original French edition, appeared in a theological series alongside such authorities as K. Barth, O. Cullmann, F. J. Leenhardt, and R. Mehl. As the only concise summary on the subject written from a Seventh-day Adventist viewpoint, *The Nature and Destiny of Man* is an excellent text which helps man to understand himself.

Note: Order your copy from Mr. John Abot, Pacific Press Publishing Association, 1350 Villa Street, Mountain View, California 94040.

RAOUL DEDEREN

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*The Peter Principle*, Laurence J. Peter and Raymond Hull, Bantam Books, 1970, 169 pages, \$1.25.

This amusing paperback that has been on the best-seller list for more than a year is both stimulating and thought provoking. It frankly discusses the problem of occupational incompetence. The author states that work is accomplished by those employees who have not yet reached their level of incompetence. How one can slip over into such a state is the message of this fascinating and inexpensive book.

C. M. MELLOR



## NEWS BRIEFS

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

### Years of Faithfulness to Tenets Bearing Fruit, Witnesses Told

Jehovah's Witnesses of Canada, at their annual convention in Toronto, Canada, were told that their years of faithfulness to the laws of Jehovah were now beginning to bear fruit. Glen How, general counsel for the Witnesses in Canada, charged that the clergy and laity of the "false religions" are abandoning religion—but "Jehovah is blessing His people with spiritual prosperity and providing a huge increase in ministers." Jehovah's Witnesses believe they adhere to the oldest religion on earth, the worship of Almighty God revealed in the Bible as Jehovah. All members are considered to be ministers of the gospel. Mr. How told the assembly of 31,000 that they are "the happiest society of people in today's world of hatred, suspicion, distrust, loneliness, pollution, overpopulation, and fear. There is a spiritual famine in the world today," he declared, "and false religion is in agony and crumbling." Kenneth Little, director of the Canadian Branch of the Watchtower Bible and Tract Society, Inc., re-

ported that 1,453,942 ministers were working in house-to-house ministries in 202 countries—an increase of 117,000 in one year.

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#### **Archeologist Unearths Sarepta, Iron Age City**

A noted University of Pennsylvania archeologist has discovered an Iron Age city, which may be a "missing link" in the history of the ancient Phoenician civilization. The buried remains of Sarepta, a Phoenician city well known in Biblical times, was uncovered in an open field overlooking the Mediterranean by a team of archeologists led by Dr. James Bennett Pritchard. Sarepta had originally stood between Tyre and Sidon on the coast of Lebanon—the homeland of the Phoenicians who were first colonizers of the Mediterranean and the transmitters of our alphabet. Sarepta will give archeologists the first large body of evidence needed to piece together the origins of Phoenician culture. Mentioned in the Old Testament Book of Kings, Sarepta was the city where Elijah was sent to stay with a poor widow during a famine. The mound holding ancient Sarepta eventually revealed twenty-four floors and occupation levels built up over one thousand two hundred years. The excavation revealed household wares and clay ovens, implying that bread played an important part in the diet of Phoenicians. Animal and human figurines and three painted clay masks of the human face offer clues to the religious practices of the Phoenicians, Dr. Pritchard said.

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#### **India Supreme Court Rulings Back Church Education Rights**

Several provisions of a Kerala state law, enabling the take-over of Christian and other private colleges by a government-appointed panel, were struck down by the Indian Supreme Court in New Delhi. The Supreme Court held that any take-over without provision of payment of compensation is "inconsistent" with the Indian Constitution, which guarantees the right "to acquire, hold, and dispose of property." The recent Supreme Court judgment was the third in a series of decisions defending the educational rights of the churches in India.

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#### **Cross Ordered Removed From a City Park**

Once again the 51-foot concrete cross on Skinner Butte overlooking the university city of Eugene, Oregon, is involved in court action. The Lane County Circuit Court has ordered the builder of the monument, the Eugene Sand and Gravel Company, Inc., to remove the cross within ten days. The order also provides that if the cross has not been removed by the company, the city of Eugene will then be given another ten days to take it down. If that fails, the sheriff must take down the cross. The county court's action was taken despite a recent vote

approving the cross as a veterans' memorial. The citizens, by a vote of 16,680 to 5,871, approved a city charter amendment that placed the cross under the shelter of a State law authorizing such memorials in city parks. Court action against the cross was initiated in May, 1965, when ten residents filed suit seeking removal of the monument on the grounds that it violated the church-state separation principle of the First Amendment. The five-year-old litigation has reached the State supreme court twice. On the second time around the ten plaintiffs were upheld, with the U. S. Supreme Court later affirming the State court.

—E. E. C.

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#### **Old Testament "Broad Wall" Found**

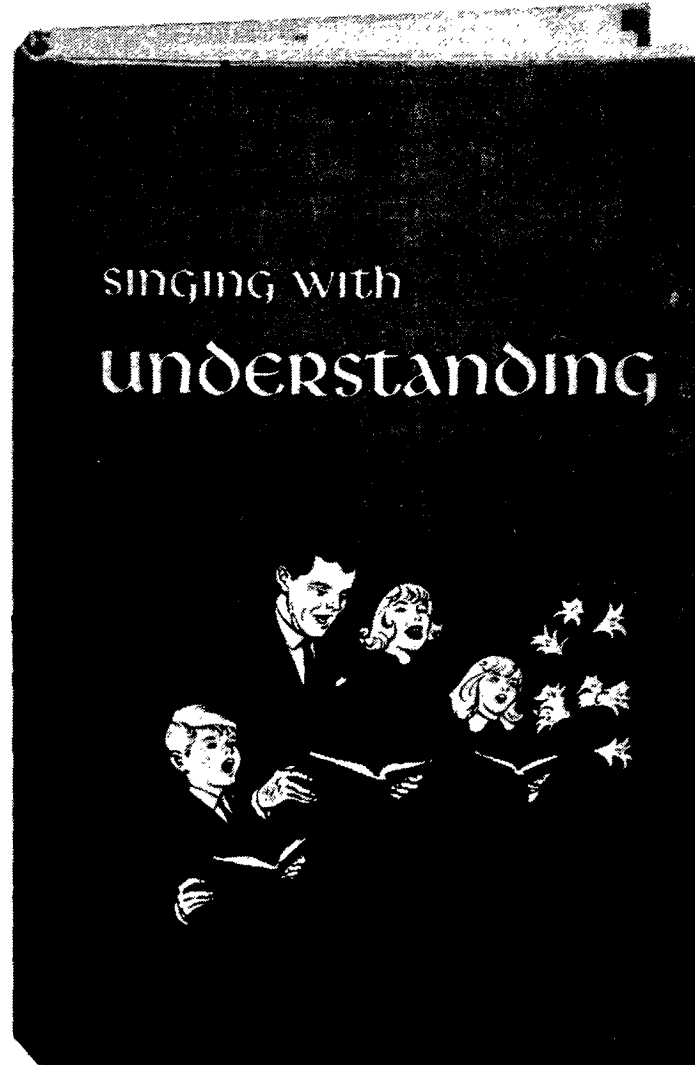
Israeli archeologists have uncovered remains of the "broad wall" mentioned in the Old Testament Book of Nehemiah (3:8 and 12:38). The Biblical reference occurs in connection with a description of the restoration of Jerusalem fortifications after the return of the Jews from Babylonian exile. Prof. Nahman Avigad, of the Hebrew University, said that an 80-foot stretch of wall approximately 23 feet thick had been found on bedrock 300 yards west of the Temple Mount. He said the new find establishes that the area was part of the fortified city in the period of the first Temple.

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#### **Catholic Economist Foresees "Crises, Despair," in 70's**

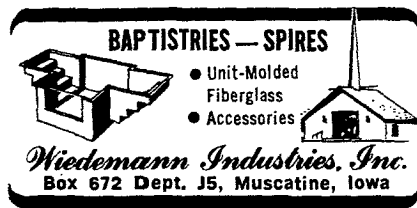
The famed Catholic economist, Barbara Ward, forecasts a world of crises in the next decade, a world of despair and a seedbed of revolt and outrage and civil wars. Miss Ward's gloomy predictions are spelled out in a book written for the Pontifical Commission on Justice and Peace, of which she is a member. Entitled *The Angry Seventies*, the book grapples with the problems of development in the next ten years, and the contribution the Catholic Church is called on to give to their solution. Miss Ward, also known as Lady Jackson, says that between 1960 and 1980 developing nations will have added to the world's population "more than the total urban population of the developed world today." Linking the population growth to the lack of sufficient food production in Asia, Africa, and Latin America, Miss Ward foresees "landless men on the fringes of villages, and jobless men on the fringes of cities, being driven to despair." The gap between a hopeful life and poverty, she says, will continue to grow, and "so will the fight for survival." Her view encompasses the whole world: "A world of misery spreading from Chicago ghettos to the slums of Calcutta," while, at the same time, there will be "the rich and comfortable, the bourgeoisie and the Pharisees." Miss Ward's book is the first of a series which the Pontifical Commission intends to publish on the great social problems of the day, especially as they show up in third world countries.

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#### Aggressive Evangelism Seen as Key to Growth of Fundamental Churches

Aggressive evangelism through crusades and personal calls was described as a major factor in the growth of "fundamental type" churches—at a time when religion in America is showing an over-all decline. The upward trend for fundamental churches is also related to "the growth and influence of liberalism in the denominations," according to the Reverend Glen A. Lehman. He explained that the increasing liberalism "has resulted in the withdrawal of many churches and individual members in large numbers who have found a ready-made fellowship in the groups of fundamental churches."

#### Dr. Henry Charges Evangelicals Preach Too Often for Those Already Converted

Preaching to the already converted is one of the major weaknesses of evangelical Christianity, Dr. Carl F. H. Henry, editor-at-large of *Christianity Today* magazine, told the final session of the first Canadian Congress on Evangelism in Ottawa. He criticized evangelicals for their inability to reach those not committed to evangelism through effective use of the mass media and charged that they confined their work largely to those already converted.

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#### Mini-Skirted Visitor Barred by Vatican

A West German woman, wearing a mini-skirt and see-through blouse was detained, along with her husband, at the Vatican police station and may face court action for "indecent exposure." The tourist couple was held following a scuffle with Vatican police outside the doors of St. Peter's Basilica. A policeman told the woman her attire violated the Vatican rules on decency of dress and therefore she could not enter the basilica. Her husband intervened and a shoving match with the policeman ensued. Other police arrived to overpower the husband, and the couple was taken to Vatican police headquarters. An Italian radio broadcast stated later that during the summer months such incidents occur occasionally, but that the Vatican has no intention of relaxing its rules on dress for St. Peter's or any other Vatican State areas.

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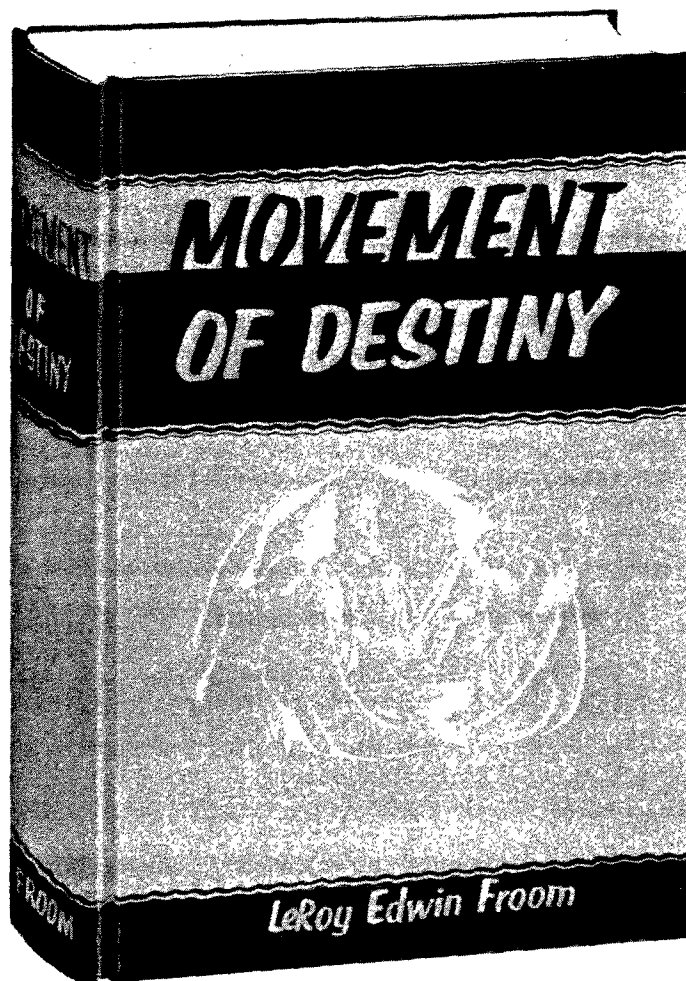
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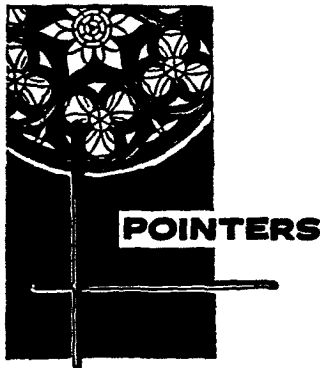
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# MOVEMENT OF DESTINY



**PRANKISH PULPITEERS** THE time was just a few minutes before 11:00 A.M. Sabbath morning. The place was the pastor's study. The event was the usual organizational meeting prior to entering the sanctuary for Sabbath morning worship, and the ministers and elders were preparing for prayer. The speaker for the hour was one of our church officials. Then it happened. Out from his coat pocket he pulled a small trick and with skilled manipulations achieved his goal of convulsing the group with laughter. After the childish toy was put away an awkward attempt was made to get the dove of the Spirit back in the room again, however, fervent prayer seemed a bit out of place at that moment. But who wants to preach without the presence of the Holy Spirit? After a few minutes the men mounted the pulpit with or without the Spirit.

Perhaps feelings of security and acceptance are felt by those who attract attention to themselves in the above described manner. No doubt there are some members who admire prankish pulpiteers, but the more discerning members are offended.

In the past, similar situations have been painful not only to the one who related this incident to me, but to all the more spiritually-minded individuals who sense the solemnity of a preaching service and realize that this man stands as God's representative before a needy congregation. There is a time and place to laugh, to cry, and to do everything else that is right and lawful. But the place for tricks and jokes—if there is a place for them—is not in God's sanctuary; and the time for pranks—if there is a time convenient for them—is certainly not prior to prayer and ascension to the pulpit.

These comments are not meant to be a bid for preachers to wear funeral masks. The most joyful and pleasant citizen on earth should be the Christian minister, but he should be the most mature person, as well. A mark of maturity is that when boys become men they put away childish things. At least that is what one mature preacher suggested.

J. R. S.

**WHERE ARE THE STARS?** WHEN Mundehoi, former witch doctor of Borneo and lay delegate to the General Conference session in Atlantic City, was touring America, visit-

ing for the most part the large cities, she was heard to remark, "One thing I notice here in America that is so different from my country—you don't have as many stars."

How different to her was the sky above the sprawling brilliantly illuminated, air-polluted metropolis than the dome of blue with its sparkling stars that glittered above her native village.

Is it possible that we have permitted our complicated, bizarre, mechanized, materialized, computerized, terrorized, glitterized, ghettoized, and urbanized society to blot out our stars? Have we lost the thrill of the mysterious, majestic beyond—the witness of those sparkling diamonds in the sky to the goodness and greatness of God?

Though to the milling, crowding throngs, vying for space and position, the stars may be dim, let us make sure that ecological pollutions have not infected our hearts or dimmed our spiritual vision. Let us not become so laden with the pressures and problems of these "end" times that we no longer see the blue. Let us not permit the poisons and pollutions of a morally decadent society to blot the stars from our lives.

Thank God, it needn't be that way. The same God who pointed Abraham to the heavens and the numberless stars as the basis for the covenant of promise still lives. The stars are still there. The promise still holds. The God of Abraham, Isaac, and Jacob is the same yesterday, today, and forever, and with the patriarchs of old we recognize that we are but strangers and pilgrims here looking forward to a heavenly city, pure and undefiled, whose builder and maker is God. It is so. The stars of the heavens so declare.

O. M. B.

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