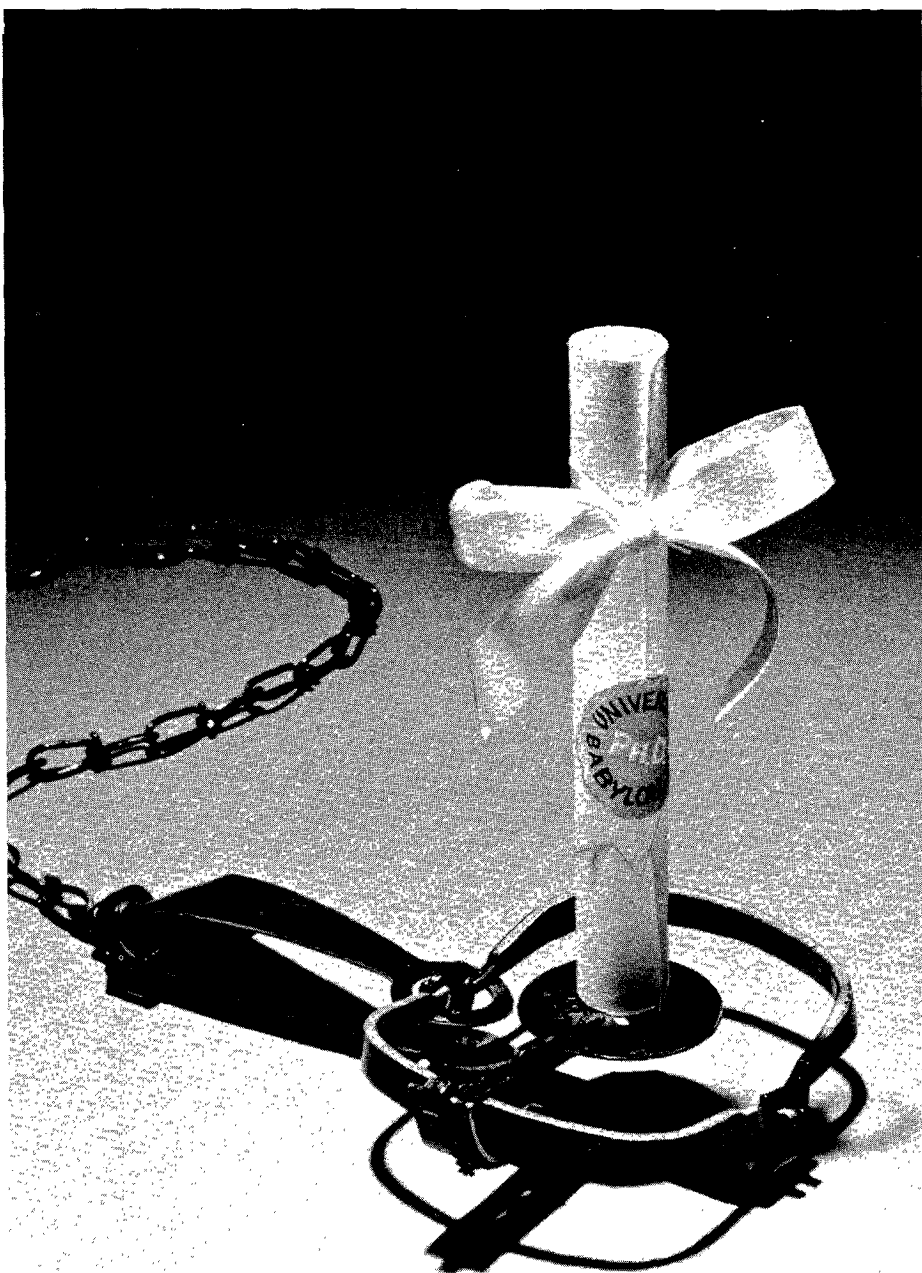


MAY '71



See page 17

# THE MINISTRY

the voice of the  
seventh-day adventist  
ministry

# THE MINISTRY

Volume XLIV No. 5

THE VOICE OF THE ADVENTIST MINISTRY

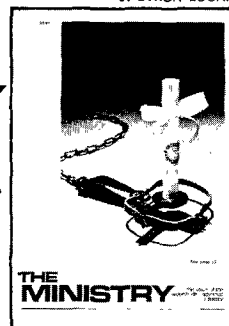
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MAY, 1971

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2 APRIL, 1971

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# Responsible Leadership

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**ELDON CARMAN**

*Orthodontist, Marietta, Georgia*

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## EDITOR'S NOTE:

This message was delivered as a devotional at a meeting of the Georgia-Cumberland Conference committee. Dr. Eldon Carman is an orthodontist with a practice in Marietta, Georgia. In addition to being a member of the conference committee, he serves as dental secretary for the Southern Union.

**S**IMPLY and plainly defined, a leader is a man who has followers. A true leader deserves to have followers. He has earned recognition. Authority alone is no longer enough to command respect.

The leader is a great servant. The Master of men expressed the idea of leadership in a democracy when He said: "And whosoever will be chief among you, let him be your servant" (Matt. 20:27). In Mark 9:35 Jesus tells His disciples that the greatest will be he who serves others unselfishly. Apparently, the approval of Jesus rests upon the desire to be great in terms of serving instead of dominating.

The leader sees things through the eyes of his followers. He puts himself in their shoes and helps them make their dreams come true.

The leader assumes that his followers are working with him, not for him. He considers them partners in the work and sees to it that they share in the rewards.

These are various definitions of leaders and leadership. In a conference we have the executive officers to whom we all look for inspiration, encouragement, and direction. These in turn, look to the union officers. We also have the department leaders who disseminate to the pastors their suggestions and plans for advancing God's work. The district pastors probably have a greater responsibility than all, for in their

hands lie the leadership responsibilities of each layman in the church and district. We laymen meeting with you pray daily that our lives may be used by God to support and uphold you in these leadership responsibilities.

These leadership positions all carry awesome responsibilities, for herein lies the success or failure to carry out the great challenge of sending the message of God to those living in the field where we are laboring. This requires a dedication and a personal consecration that will allow God to lead directly in the decisions that are made for the advancement of His work.

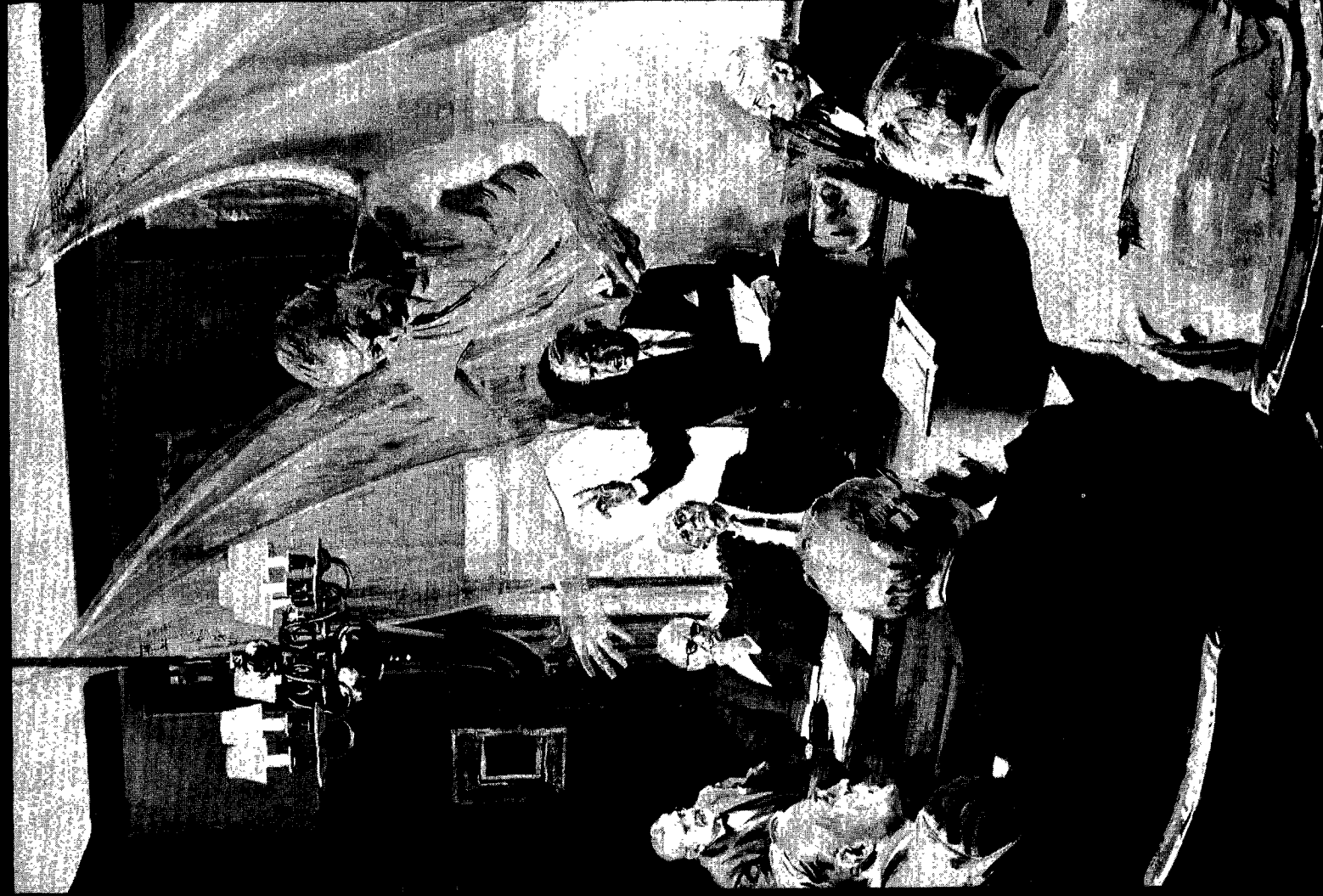
A sad thing about human nature is that a man may guide others in the path of life without walking in it himself. This is a situation we have all seen, yet it is a condition we must avoid at all cost, for not only will our influence as leaders be lost, our very lives and the heaven for which we strive may be denied us.

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## Bearing Criticism

The responsibility of leadership carries with it the opportunity of criticism. No man that does anything will please everyone, and the amount of leadership responsibilities you carry may in direct proportion determine the amount of criticism you will receive. Satan knows that nothing is more discouraging to a man than criticism at a time when he is sincerely trying to do his best.

To bear criticism without retaliation one must truly be a man of God because it is so contrary to human nature. How Satan tempts the leaders to behave like the un-



4 [196] MAY, 1971

HARRY ANDERSON, ARTIST

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## *Satan often tempts the leaders to behave like the unconverted.*

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converted! He will be successful if the leader fails to maintain his hold on the Saviour and keep open the lines of communication between them.

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### **Seeds of Discontent**

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There has never been a time when the adversary has tried so hard to plant seeds of doubt and discontent. One man will spread a false report and immediately a hundred men report it as true. If Satan can cause feelings of doubt and distrust among the laymen toward our leaders, the efficiency of their program will soon be at a minimum, and once this attitude has developed, regardless of its truth or falsehood, the effective leadership has been lost. For this reason it behooves each of us to constantly guard our words so that we will not plant thoughts that could be misconstrued or start little avenues of doubt. Of course, none of us would deliberately make careless statements. But being human, we are led at times to open our hearts and discuss problems one with another.

Situations develop that cause great concern and the load becomes too heavy to bear alone. That is why, sometimes, unpleasant things need to be discussed in groups such as ours, but here it becomes very important that these problems go no farther than here with us. It seems that Satan is anxiously awaiting the opportunity to take some statement we may make and by having it repeated out of context or even with a different vocal inflection change the entire meaning or interpretation of what we were trying to convey. This gives opportunity for much unwarranted criticism and often leads to harm and distrust.

I will always remember a statement my dad made to me one day when I was really telling him what I thought about the actions of a fellow minister, and I was sure that terrible mistakes had been made. "Son," he said, "never criticize or condemn a person until you know the whole problem, and then be very careful because you don't know what you might have done if you had been in the same set of circumstances."

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### **Careless Words at Home**

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Our conversation at home should be equally guarded when our children are around. They comprehend our feelings through our remarks to a much greater degree than we imagine and their attitude toward our leaders and the confidence in our organization can be severely undermined. There have been times, even in the homes of ministers, where problems with the church, concerning personnel and standards, have been too openly discussed in front of the children and young people. This is often done with no thought of malice, nor of undermining confidence in denominational leadership. However, these seeds of criticism have ways of implanting themselves deeply in the minds of young people, and can in time completely shake the faith and trust of a child in the ministry. Having grown up as a minister's son, a large share of my friends were also children of families working for the denomination and I know from personal experience that this can be a major factor in molding the attitude of the children of ministers.

We need an attitude of positive confidence in upholding our leaders in their position of responsibility. We must remember that these men are all human and have the same temptations as other men; however, because of their position, Satan works harder to cause them to fall. How well he knows the tremendous amount of damage that can be caused by a misstep. This should lead us to continually support one another in our prayers and in our associations. Let us be loyal to our leaders. There will be differences in opinion but this is no cause for disloyalty or unwillingness to pull together to achieve our one aim—that of spreading the message so that our Saviour may return to take us all to our promised home. Let us remember—a leader has faith in people and these people must have faith and confidence in him.

As leaders we must keep our eyes on high goals and strive to make the efforts of those who follow successful in the enrichment of their personality and the fulfillment of the aims of the great commission.

# Special Announcement!

## HELP FOR THE LOCAL CHURCH ELDER

Frequently requests come to us from conference presidents and pastors, as well as church elders, for helpful material for the local church elder, particularly the large number of them who often have sole responsibility for the services of the church in the absence of the district pastor.

This need was considered at the meeting of the Ministerial Association Advisory Committee held in January and it was voted that a special section of THE MINISTRY be devoted to their need, beginning as soon as practical, and that the local elders be informed of this service.

We are pleased to announce that commencing with the July issue this special feature will begin. Since only a few of these church leaders now receive THE MINISTRY, we would encourage administrators and pastors to pass on to them this good news so that they might get on the mailing list. Subscriptions must be turned in at once if they are to begin in July.

Conference committees may wish to give study to ways by which, in cooperation with the local churches, this journal may be provided. The rate will be the same as for ministers—\$5.00 per year—when ordered through the conference to be included with the ministers' orders. Otherwise the regular subscription rate of \$6.00, effective July 1, will be charged and the order placed through the local Book and Bible House.



WAYNE A. MARTIN PHOTO

*Two unit directors picking up interest names from intermail tray.*

# "Contact" Evangelism

GLENN S. SHARMAN AND J. S. DAMAZO

*Pastors, Takoma Park Church, Maryland*

**I**S LAYMEN'S YEAR 1971 just another promotional contrivance? Here in the Takoma Park church we don't think so. With almost 1,300 members to care for, the pastoral staff manages to find plenty to do without attempting to develop a more complex machine. A favorite text of ours is "For our rejoicing is . . . in simplicity" (2 Cor. 1:12).

We are not interested in hullabaloo. We are utterly opposed to anything that resembles "checklist religion." We are not "record" conscious. But we have an overwhelming sense of an unfinished task. We ought to be in heaven, and are not. We are deeply in earnest about letting Jesus use us so that the job will be done and He can come.

During the closing months of 1970 our staff gave prayerful study to developing an enlistment program and follow-up organization for lay contact evangelism. Our requirements were that it be simple and that

it work. Already the enlistment program has been accomplished, and hundreds of church members are actively involved.

Because we have had an opportunity to field-test these methods with good success, we have been asked to outline briefly how our church is doing it. We are keenly aware that methods must be tailor-made for each congregation and that it is impossible to incorporate *in toto* any program, but while these ideas probably could not be *adopted* by another congregation, perhaps they could be *adapted*. We are therefore glad to share, and hope that some of these methods may be helpful to you as a pastor.

## The Plan and Its Operation

A. At the last few church board meetings of 1970 details of the General Conference Laymen's Year outreach program were presented and approved.



WAYNE A. MARTIN PHOTOS

*A lay team visited in the home of these non-attending members and invited them to return to the church. They are once again attending regularly after an absence of several years.*

*A husband-wife lay team recently discovered this interested woman in their visitation program and are now bringing her to church.*

**MY PERSONAL COMMITMENT**  
— 1971 —

"For the love of Christ constraineth us." 2 Cor. 5:14

"He who is constrained by the love of Christ goes forth among his fellow men to help the helpless and encourage the desponding, to point sinners to God's ideal for His children, and to lead them to Him who alone can enable them to reach this ideal." JHP 234

By God's grace I will endeavor to devote \_\_\_\_\_ hours or more each week in personal witnessing. I prefer the following ministry.

- DISTRIBUTE LITERATURE
- PART TIME LITERATURE EVANGELISM
- HEALTH AND WELFARE EVANGELISM
- GIFT BIBLE EVANGELISM
- CONDUCT BIBLE STUDIES
- CONDUCT LAY EVANGELISTIC EFFORTS
- WORK WITH BRANCH SABBATH SCHOOLS
- MINISTER TO SHUT-INS AND THE LONELY
- MINISTER TO THE SICK AND HOSPITALIZED
- RENDER DOMESTIC, SECRETARIAL OR OTHER SERVICE AT THE CHURCH
- MINISTER TO THE BACKSLIDER OR FORMER MEMBER
- OTHER \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_ Date \_\_\_\_\_

"THE TALENT OF TIME IS PRECIOUS." JHP 227



B. On January 16 a recruitment sermon, "When Love Constrains," was presented by the pastor. (This sermon was recorded for the February Tape-of-the-Month Club.)

C. At the close of the sermon a commitment card was presented to each member. After an earnest prayer, members designated the areas in which they preferred to serve and the amount of time they would give to contact evangelism. As a result,

about 250 families made commitments, and the amount of time specified totaled more than 600 hours a week.

D. All who checked were invited to meet Sabbath afternoon at two-thirty for instruction and immediate assignments, the first of which would be to take cards such as they had filled out and visit all the uncommitted church members, hopefully to obtain their commitments. Careful instructions were given on how to make the visits as follows:

## GUIDE FOR VISITORS

### WHAT

To visit every member who has not made a commitment of time.

### WHEN

Sabbath afternoon, 1:00-6:00 P.M.

### WHY

1. To get acquainted.
2. Enjoy spiritual fellowship.
3. Tactfully gain a personal commitment.
4. Invite them to the School of Prayer. (A current Sabbath afternoon cooperative project of Sligo and Takoma Park.)

### DO

1. Relax.
2. Have a good time.
3. Make the visit friendly and spiritual.
4. Explain items on card carefully.
5. Try to help them to find a time to get involved.
6. If someone is bitter, let him talk.
7. Make every visit; call back if necessary.
8. Give the pastors a complete report. Write on back of card.

### DON'T

1. Use undue pressure.
2. Argue.
3. Get discouraged.

### SOME

will be hard-working, faithful members who didn't happen to be at church to make a commitment. These will respond readily.

### SOME

will be too busy. Encourage them to make at least a small commitment.

### SOME

will have moved. Ask neighbors for information and note on card.

### SOME

will not be home. Try a few call-backs.

### SOME

will give evidence that they have left the church. Be kind and patient. *Do not condemn.*

**TURN IN ALL CARDS** by Sabbath, January 30, even if the visit has not been made.

E. Monday morning a letter was sent asking all uncommitted members to stay home the following Sabbath afternoon, at which time they would be visited by laymen. Following is a part of that letter:

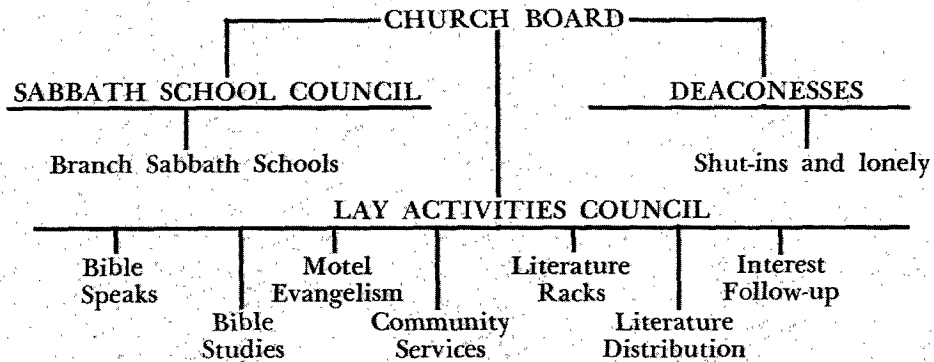
"EVERY-MEMBER VISITATION SCHEDULED. Those who have made personal commitments will try to visit every other family in the church between 1:00 and 6:00 P.M. on Sabbath afternoon, January 23. If convenient, *please arrange your program to be home during these hours.* There will be no appeal for finances, no pressure; just a friendly, spiritual visit. In one afternoon we wish to become acquainted with one another. Thanks!"

F. During the week, names of all those who had not made commitments were pulled from the membership files. These were divided into about one hundred groups of four families each. These cards were placed in numbered envelopes. During the week one hundred teams were put together. These teams picked up their envelopes Sabbath, January 23. Visits were made that afternoon, and call-backs were completed during the following week.

To date, about 1,200 hours a week, or an average of almost one hour a week per member, have been committed by the membership of this church. A check through the cards reveals a variety of responses.

## Follow-up Organization

G. The commitment cards were tabulated by laymen, and from this information were developed nine working units. This chart shows how these nine units tie together. (A very limited segment of our organizational structure is shown here.)



H. A director and secretary were chosen for each group. These met to work out details.

I. Each group meets once a month for training and receives a job description, of which the following is an example:

### JOB AND ORGANIZATION DESCRIPTION INTEREST FOLLOW-UP

#### *Purpose*

To contact specific interests (VOP, FFT, et cetera) or former members or backsliders, with the purpose of ascertaining their degree of interest and to recommend the follow-up. To develop a team of professionals who are specialists dealing with the above.

1. Keep careful records and file.
2. Periodically render written report to church secretary for master file.
3. Keep committee members working.

#### *Order of Meeting*

1. Prayer.
2. Reports on contacts made, with careful analysis of results and emphasis on developing the best techniques.
3. Discussion and decision on follow-up recommendation.
4. New business (names).
5. Prayer time (names and workers).
6. Dismissal.

#### *In Between Meetings and Specifications*

As interests and names come in through pastors, they will be immediately placed in the director's intermail shelf.

#### *Communication*

1. An intermail service rack is located at the church office. Whenever the name of a backslider, new interest, shut-in, Bible study request, et cetera comes to our attention, the information is typed on a special form and placed in the appropriate unit's rack. Directors check their mail frequently and make the assignment to some member within their unit.

2. All substantive reports are made back through the directors to the pastoral staff.

Already scores of thrilling experiences are being shared. The program is working! The membership of this church is rallying

and experiencing the joy of becoming actively involved. We thank God for the privilege of being united in service.



She doesn't know why it happened. All she knows is that there is no house where there was one before and no one will tell her where her mamma and papa are. She is one of 20,000 orphans left by the earthquake that hit parts of Peru.

Through SAWS, Seventh-day Adventists were able to help with tents, blankets, shoes, clothing, food, medicines, and money. The needs during the past two years have been overwhelming and the offering money of two years ago has been gone for months. It has been necessary to borrow from other funds in the General Conference to answer only in part the calls that have come in. What will happen in the next two years we do not know. As long as there are disasters the church must do what it can to demonstrate God's love to those affected. On May 8 the Disaster and Famine Relief Offering will be taken. Let us give as never before to meet the increasing needs of people all over the world.

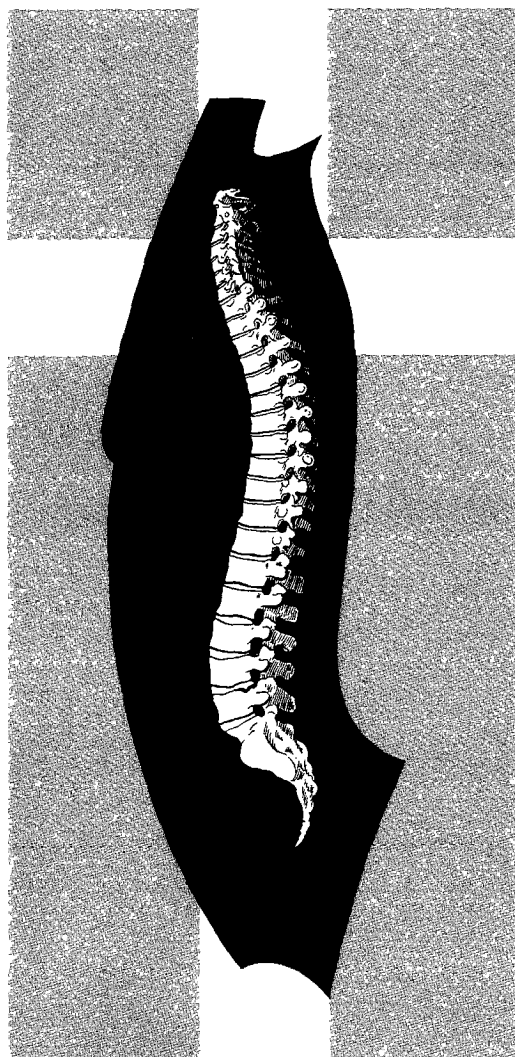
### Evangelizing Our Foreign Neighbors

The message we bear is to go to all the world. Much of this world is represented within the North American Division. In fact, there are 30 million people in North America who cannot read English but have as their mother tongue another language. We have many foreign-language churches that are trying to reach these people. Nevertheless the task is made difficult because of the limited amount of literature available in the appropriate tongue.

Plans are under way for the translation of key books into various languages, for the preparation of Bible courses and tracts, and for the expansion of foreign-language radio broadcasts. Just how much can be done, however, is dependent upon the funds to be received in the special NORTH AMERICAN MISSIONS OFFERING to be received May 15, 1971.

This date presents another opportunity for our people to reach out with the good neighbor policy that is always to characterize our work and spirit.

# Strengthening the Church's Spiritual Backbone



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ERNEST H. J. STEED

Secretary, Temperance Department, General Conference

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**M**AN'S backbone is symbolic of self-control, strength of will, and resolute decision—all vital for life's great achievements.

Grit, courage, drive, stamina, push, and action are not the characteristics of a spineless individual. Instead, lethargy, indifference, apathy, and denial rise to reveal the true nature of a coward.

Christian life is more than they [people professing present truth] take it to be. It does not consist in mere gentleness, patience, meekness, and kindness. These graces are essential; but there is need of courage, force, energy, and perseverance.—*Colporteur Evangelism*, p. 54.

Dear brother, you need more faith, more boldness and decision in your labors. You need more push. . . . Our warfare is aggressive.—*Evangelism*, p. 297.

To meet the spirit of compromise and formalism that is weakening the church's spiritual stamina, we need to diagnose, prescribe, and carry forward a program toward revival and reformation that will enliven the church. One basic ingredient of this plan must be self-control, the strength of will toward resolute decision.

Writing to a needy brother with heaven's counsel, Ellen G. White said:

You now have to learn the great lessons of self-control which ought to have been mastered in earlier days. God brought you where your surroundings would be changed and where you could be disciplined by His Holy Spirit, that you might acquire moral power and self-control to make you

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## ***"Our only hope of regaining Eden is through firm self-control."***

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a conqueror. It will require the strongest effort, the most persevering and unflinching determination, and the strongest energy to control self.—*Testimonies*, vol. 4, p. 92.

The following counsel is much needed today:

It is the grace of God that you need in order that your thoughts may be disciplined to flow in the right channel, that the words you utter may be right words, and that your passions and appetites may be subject to the control of reason, and the tongue be bridled against levity and unhallowed censure and faultfinding. . . . The greatest triumph given us by the religion of Christ is control over ourselves. Our natural propensities must be controlled, or we can never overcome as Christ overcame.—*Ibid.*, p. 235.

### **Victory Assured**

Good news for man everywhere is that self-control can be restored. What man cannot do for himself the Lord has done for him and can now do in and through him. Scripture is filled with this assuring message. It is the very central theme—man's restoration is possible through Christ.

This call for self-control is a call for temperate living. *Temperance* is the Bible word for "self-control"—now printed in all modern translations by the best scholars.

Temperance, or self-control, is the only answer to intemperance in all its forms. It is a spiritual principle that is demonstrated through every aspect of life, and when this power is regained, spiritual life will be strengthened and the backbone stabilized against all the forces of intemperance. "One of the most deplorable effects of the original apostasy was the loss of man's power of self-control. Only as this power is regained, can there be real progress."—*Temperance*, p. 102.

Note well the fact that temperance, or self-control, is the foundation experience of practical godliness and spiritual life. "Temperance alone is the foundation of all the graces that come from God, the foundation of all victories to be gained."—*Ibid.*, p. 201. Galatians 5:23 significantly shows temperance (self-control) as the fruitage of the Holy Spirit.

It is no wonder then that Ellen G. White in emphasizing the spiritual nature of temperance and its over-all influence on the Christian life asks, "Shall there not be among us as a people a revival of the temperance work?"—*Ibid.*, p. 234.

From this foundational experience of practical godliness will flow blessing and victory to every experience of life and offer rewards in every decision of life—physical, mental, social, and spiritual.

Why is it that this spiritual doctrine of self-control in all things, victorious living that brings sanctification of life, is so neglected?

"Satan knows that he cannot overcome man unless he can control his will."—*Ibid.*, p. 16. "Our only hope of regaining Eden is through firm self-control."—*Ibid.*, p. 20.

### **Evangelistic Involvement**

The dedicated preacher and Christian will not only strive for self-control through obedience to the principles of healthful living but will teach these principles of temperance that others, too, may be overcomers.

In all our large gatherings we must bring the temperance question before our hearers in the strongest appeals and by the most convincing arguments. The Lord has given us the work of teaching Christian temperance from a Bible standpoint.—*Ibid.*, p. 239.

Our message is a message of reform. This includes the call for self-discipline and strict adherence to the laws of our being.

The great subject of reform is to be agitated, and the public mind is to be stirred. Temperance [self-control] in all things is to be connected with the message.—*Ibid.*, p. 238.

When through the grace of God the church's spiritual backbone of self-control is strengthened, renewal and revival of spiritual power will follow. The church will then offer mankind everywhere a positive alternative to intemperance and evil, the warning against the forces of intemperance will be given, and many will follow on to know the Lord more fully.

# LISTENING

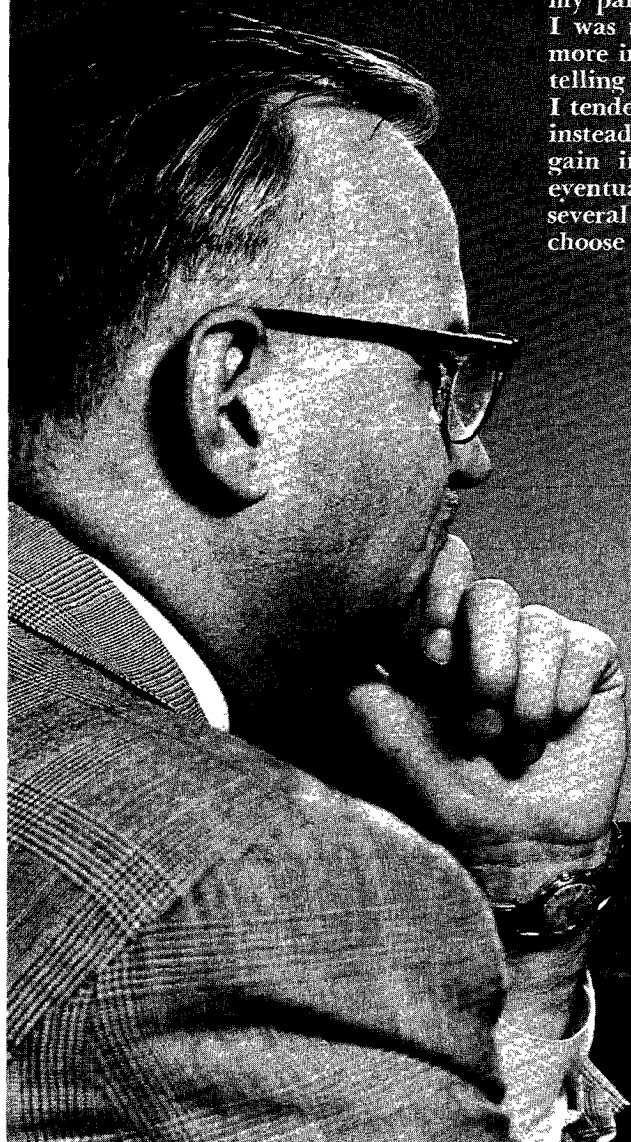
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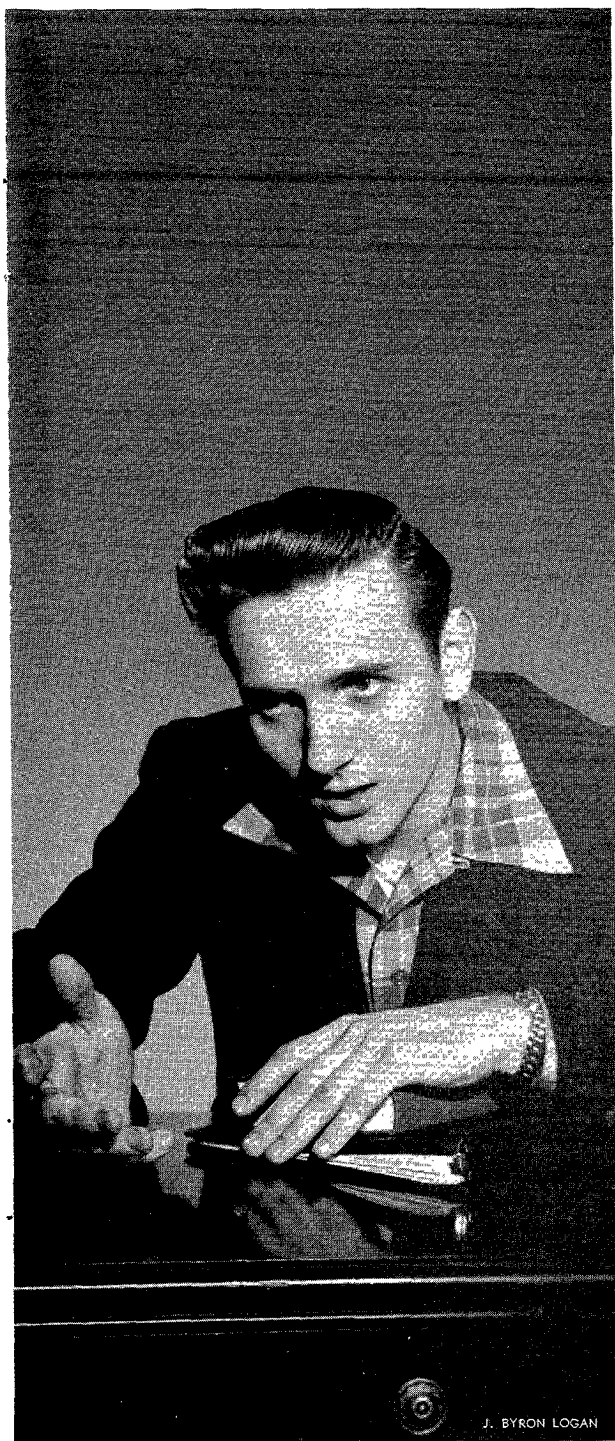
**FREDERICK DIAZ**

*Pastor, San Francisco, California*

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**W**HEN I started my ministry about eleven years ago I was not a very good listener. This led to misunderstanding on my part of other people's problems, since I was not really tuned in to them. I was more interested in handing out advice and telling people what to do and how to do it. I tended to be judgmental in my approach instead of trying to get the counselee to gain insight into his own problem and eventually on his own initiative to see the several possible alternatives and hopefully choose a course of action for himself.





J. BYRON LOGAN

Fortunately, I caught myself early and have been able through a strenuous process of self-discipline and introspection to develop a better capacity to *really* listen to others. I am no longer afraid of long pauses or of those lulls that come every so often during the course of a conversation which in the past used to make me a little fidgety and self-conscious.

Truly, it is a difficult task to be a good listener. It is much easier to hand out advice; tell people exactly what to do. Listening is an art, one of the finest, and it can be developed if one is truly interested in persons and is willing to severely discipline himself. And it cannot be emphasized too much that it comes through discipline and constant practice. It is not a gift or an innate trait that some have and others don't.

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### Two Philosophies

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Much can be learned in the field of counseling, particularly the area of creative listening, by going to the field of education and considering the two philosophies of learning. According to one, the teacher is the authority. His task is to communicate his wisdom to his less informed and less mature class members. The role of the class member is simply to listen carefully to the teacher and to participate only in ways and at times specified by the teacher. According to the other philosophy, the teacher is a *colearner* with the other members of his group. He does not carry full responsibility for the success or failure of his group. Each member, as an important person in the learning groups, is expected to become meaningfully involved through responsible participation. Although the teacher deals generally with groups, and not with individuals, there are certain basic principles that apply in the area of counseling with individual persons. We may assume that just as the philosophy that sees the teacher as *colearner* with others in the group, and not as an authoritarian figure, is the most meaningful and most productive of good results; likewise, the counselor who sees himself as, let us say, a *participant-observer* rather than as a font of all wisdom, would see more

genuine progress in the lives of those troubled persons who come to him for help than the one who poses as an oracle.

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### Listening Creatively

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By listening intently, the counselor helps to create a wholesome climate for the gaining of insights on the part of the person in front of him. He helps the counselee to clarify his own thinking. He is able to empathize more effectively with the counselee when he listens creatively. Here we should point out that good listening is never a subjective experience in which one meditates on what he will say when a convenient break or pause comes in the discussion. It is rather an experience in which the counselor seeks genuinely and actively to understand both the meaning and the spirit of what the counselee is saying. It is true that words are the medium through which meanings are communicated, but is it not equally true that sometimes we must search behind the actual words we are hearing to discover the ideas the speaker is seeking to communicate? Woe unto the counselor who misses the important clues that so often are given by persons in distress!

These clues are not given only through the medium of the spoken word. There is also the area of NVC—nonverbal communications. What are nonverbal communications? I can think of no better definition than that given by Milton Miles Berger, who says that NVC are—  
all those manifest and latent messages, other than verbal, which reach ourselves and others about ourselves and others and the time-space continuum of the world we live in. These messages may be perceived through any of our bodily senses such as seeing, hearing, smelling, tasting, touching and as extrasensory and other ways still unknown but in process.\*

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### In His Shoes

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So, then, our listening is not vacuous by any means. It is more than just a "technique." We listen not only for the objective discussion but also for the very sake and being of the other person. We listen wholeheartedly, and that means that we listen with the strictest attention to another, without judgment or criticism or superiority, but with love. We listen with an open heart and mind and endeavor sincerely to understand the world from the point of view of

the other. To put it colloquially, we put ourselves in the other person's shoes.

The words we hear are more than mere sound waves. They are conveyors of thoughts and feelings. Those who are in tune with the other person will not only hear but *feel* his grief, his loneliness, his despair, his hurt, his doubts. When the counselor listens in this manner, a person may reveal secrets that have been a source of anxiety and a lonely burden for years. He will let his guard down, as it were; he will cease taking a defensive and suspicious stance, for he knows that he is at one with his hearer and that there is no need to keep up pretenses. He will speak forthrightly and honestly because he assuredly knows that he will be understood and accepted. In a deeply spiritual sense he and the counselor are "members one of another," for the counselor listens with the heart.

In this type of relationship there is deep commitment of one person to another. There is a loving fellowship which engenders mutual confidence and trust. And this is the ideal setting and atmosphere for real communication; one in which individuals gain personal insight and find power to effect personal change.

It is estimated that 87 per cent of city dwellers acknowledge struggles with personal and family problems and that out of these, 42 per cent turn *first* to the pastor and the church. I am the pastor of a church in the inner city, and I think that statement is quite true. What a great responsibility! It causes me to look to God and pray:

"Lord, I realize that one of the ways in which we fully love a person is to listen with concern, with feeling, with understanding, and with acceptance; that a deeper relationship between persons can exist through the art of real listening. Help me, by listening, to establish a creative relationship between myself and those who come to me for help. Lord, make me a listener. And whenever I speak, may others know that I have been truly listening to them, with deep feeling, sympathy, and love. Above all, may I communicate to others Thy great love. O Thou Great Listener, who heareth every heartfelt prayer, make me a channel of Thy peace. May others, through me, come to know Thee, whom to know is life eternal. Amen."

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\* "Nonverbal Communications in Group Psychotherapy," in *Group Psychotherapy and Group Function*. New York: Basic Books, Inc., 1963, pp. 424, 425.

# Liberalism Endangers the Church

**T**HE spirit of liberalism is very attractive. Perhaps it may be partly traced to the tendency of many teachers and ministers to receive advanced degrees from worldly schools. Their association in these schools conditions them to accept a very liberal attitude. It gives a feeling of sophistication to mouth the utterances of worldly professors. This sophistication causes some to look down on those who have not been so closely associated with the worldly influences.

The spirit of liberalism is an effective tool of Satan. It creates an atmosphere of doubt concerning many of the landmarks that have stabilized not only the church but all society through past generations. Liberalism generates a feeling of superiority. Any conservative is in danger of being called a Pharisee. This is only another way of calling a man a hypocrite.

Liberals constitute only a small minority to begin with, but as they cater to the unconverted by proclaiming their perverted ideas, utilizing their music, and appropriating their vocabulary, they subtly influence many to think in their fashion.

Scripture tells us that by beholding we become changed. This is psychologically true. A phrase can be repeated often enough until minds are brainwashed and accept it. Music that is abhorrent at first, is later endured, then tolerated, and finally listened to with pleasure and approval.

Each generation goes a step farther in the direction the liberals push humanity. The mass population accepts the standards of the liberals, then a new species of liberals arises and takes that generation a step farther down the path. Satan is clever, and he has now gotten the world to the point where we can wonder whether people have not reached the place spoken of in Noah's time, where "every imagination of the thoughts of . . . [man's] heart was only evil continually."

The breakdown of morality has affected other areas of life. Not only is sexuality rampant but there is a cynical attitude toward public officials that has spilled over into the church, and there is a questioning of church authority. The protestors claim to know all the answers, but they are not willing to take any of the responsibility. Some groups would use the church as a tool to accomplish social or political purposes. They have forgotten, or they never knew, that the purpose of the church is to proclaim the kingdom of God. And really that is the only solution to the problems of this tired old world.

O. B. KUHN

*Retired Minister, Loma Linda, California*

# Mission '72 and Every-Member Enlistment

**A** SOMEWHAT revolutionary, yet vital, phase of MISSION '72 is the every-member enlistment program scheduled for the month of May. True, we've had every-member canvasses ever since churches have had need of funds. But this is different. It's not an appeal for money. Still, according to the recommendations, it is to be of **"equal priority to Ingathering, tithe promotion, and ministerial soul winning."** This indeed gives it top rating.

What, then, is this enlistment program that is to captivate such attention and widespread participation? Briefly, it is an every-member canvass utilizing many of the excellent features of the stewardship program, but geared to spiritual renewal and personal enlistment in the soul-winning mission of the church, with special emphasis on MISSION '72.

The appeal is first for a genuine spiritual revival in the heart of every member. Throughout our churches there are those who have become discouraged—they may still be attending the services, but the fire has well-nigh gone out. These embers need rekindling. They need to know that someone cares. Others may have dropped out of church life altogether, but their names are still retained on the records. They surely need to be found and restored.

Beyond this, the servant of the Lord has made it very plain that the best medicine for a sick church, or any church, is to put its members to work for other souls. This



every-member canvass is to accomplish just that. Using the enlistment card, the member will be given the opportunity of checking that area of personal contact ministry which he may choose. The goal will be to have every member revived and involved in some way.

The detailed guidelines for this program have been printed and are already in your hands. Study these guidelines carefully and prayerfully. Together with your church board, make your plans for effective execution. Do it with the same thoroughness that would be given to an every-member canvass for financial commitments toward the construction of a new church or school. Select the enlistment teams carefully. Then be sure that each is well instructed.

As the canvasses are made, let each member of the church be led to see his privilege as well as obligation in having a vital part in the fulfillment of the great commission. Rightly conducted, this enlistment program can mean a new day of total involvement for the church. It can also give evidence that we are taking seriously the words of the Lord's servant that the work will never be finished until the laity and ministry are united in its proclamation—the whole church working for souls.

That such a program does bring wonderful results has been demonstrated by some churches that have already entered into their every-member enlistment program. An outstanding example is that of the church right here at world headquarters. As a result of this program the Takoma Park church of 1,300 members has already reclaimed large numbers, and is continuing with a steady program of community outreach that has brought many new interests to the church. An exciting account of this program is found on page 7. We would also solicit reports of how God is blessing your church in its various activities associated with MISSION '72.

### **Sharing of Interests**

Another important feature of MISSION '72 is the division-wide sharing of the names of interests. This should include the names of all former members, non-attending members, and interested relatives or friends. An excellent opportunity for the securing of such names is offered by the every-member enlistment program.

While the personal contact is being made, and MISSION '72 and the soul-winning work of the church are being discussed, gather in the names and addresses of these interests along with necessary information.

The names of the interests are to be recorded on the 4 by 6 prospect card that forms a part of the Uniform File Plan developed by the Ministerial Association. It is already in use in many conferences. The cards with names of local interests will be retained in the local file; others will be sent to the local conference office. Through the aid of local conferences, union conferences, and the General Conference Ministerial Association, the names will be sorted and sent to the church nearest the addresses indicated.

The every-member enlistment program, together with the gathering in of names of interests, is vital to the success of MISSION '72. It recognizes the solemn truth that every-member involvement in witnessing and sharing is absolutely essential and must become a fact before the work can be finished.

Let every pastor and church leader pray earnestly that he may have wisdom to present this opportunity, privilege, and duty to his congregation with all the enthusiasm and conviction it deserves. This can well be the challenge the laity has been waiting for. And knowing that it is being done in concert with other churches throughout the division will bring added encouragement.

Surely the angels will attend as these home contacts are made by the enlistment teams, and the Holy Spirit will be present to restore, heal, bless, and win.

What a picture! Multiplied thousands of newly committed members clothed in the garment of Christ's righteousness, going out into the community to share their faith, nurture the interests, and finally to bring these persons to the public meetings.

The results we seek and pray for are nothing less than a new Pentecost. Once more we are to see the sword of the Spirit, newly edged with power and bathed in the lightning of heaven, cut its way through unbelief. Again, at the close of the work of the gospel, thousands are to be converted in a day.

All this and more is to happen someday. Might not this be that day?

O. M. B.



# An Excellent Spirit

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JOHN W. FOWLER

*Ministerial Secretary, Wyoming Conference*

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**A** WORKER possessed of an excellent spirit is as unique as a spring in the desert. He is one who drinks daily of the living water and has become a fountain of life. A force of such workers is a great inspiration and a mighty power. Such men constitute a successful conference soul-winning program.

This excellent spirit is being seen and felt in certain quarters of the Lord's vineyard and contributes largely to the

effectiveness of the work in these areas. Consequently this spirit is becoming increasingly the concern and object of discerning leaders.

Naturally the secret of this spiritual dynamic is good men. It follows then that such men are in demand. They always have been and they always will be. The Bible credits much of the appreciation shown to Daniel to his excellent spirit. "Then this Daniel was preferred above the presidents

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## *The true spirit of a minister is often revealed by his attitude toward work.*

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and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm" (Dan. 6:3).

So today, an excellent spirit in a worker is recognized by those in position of leadership as a most important characteristic. Often when a committee is considering various men for an important and responsible assignment the spirit of the men is noted and usually carries the day. Whatever the responsibility—pastor, evangelist, Bible worker, or departmental man—the spirit of the individual is a most important qualification, often ranking above training or ability.

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### **Attitude Toward Work**

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There are many traits that mark an excellent spirit in man. Heading the list is a factor that should need no emphasis; yet it does. It is hard work. A Christlike minister will always be a hard and faithful worker. The example left by our divine Example was one of ceaseless, self-sacrificing labor. "Throughout His life on earth, Jesus was an earnest and constant worker."—*The Desire of Ages*, p. 73.

The true spirit of a minister is often revealed by His attitude toward work. If a man is truly in love with his work, the brethren will seek to halt his driving pace rather than to pace his halting drive. The line separating a mediocre ministry and salutary service is usually crossed in the vehicle of extra effort. Leonardo da Vinci observed, "God gave us everything at the price of effort." He who works hard will never be without work and he who appreciates hard work will always be appreciated.

The discerning worker will always recognize the authority invested in conference leaders, and will strive to cooperate fully with them. This is not always easy. None of us like to be told what to do; however, the excellent spirit is a cooperative spirit.

Unnumbered forces often oppose a conference president and when a fellow worker joins this opposition the load becomes all the more unbearable. The conference president has a demanding and thankless task, but a minister can do much

to uphold his hands and lighten his burdens. Such a minister is like a glass of cold water to a thirsty traveler. Such a man is a prince and will be preferred above others as was Daniel.

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### **Priorities**

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Keeping God's work central in one's life is another important evidence of an excellent spirit. Inspiration and experience alike teach us to keep our avocations subordinate to our vocations. Situations sometimes develop that place us on a collision course with ministerial responsibility—getting the young people to school, planning the vacation, et cetera. And circumstances may arise to take us away from our work at such a time as to bring us into conflict with the conference calendar. However, a wise worker will consider first his ministerial responsibilities. A conference leader is human and is disappointed and hurt when those in his charge fail to give their support. When he does not receive support he feels just as does a pastor when a key layman is missing at an important meeting or fails to give full support to a church program.

We realize that conference leaders are human and will make mistakes. Occasionally a worker will be treated unfairly; however, this presents a golden opportunity for the demonstration of that excellent spirit. Should a worker be mistreated he will do well to bear it cheerfully and without complaint. Mrs. White speaks on this point:

We cannot afford to let our spirits chafe over any real or supposed wrong done to ourselves. Self is the enemy we most need to fear. No form of vice has a more baleful effect upon the character than has human passion not under the control of the Holy Spirit. No other victory we can gain will be so precious as the victory gained over self.—*The Ministry of Healing*, p. 485.

Abraham Lincoln understood this principle very well as illustrated in a letter to William H. Herndon on July 10, 1848: "There may sometimes be ungenerous attempts to keep a young man down; and they will succeed too if he allows his mind to be diverted from its true channel to brood over the attempted injury. Cast

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## *An excellent spirit will manifest itself in loyal support.*

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about, and see if this feeling has not injured every person you have ever known to fall into it."

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### **Loyalty**

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Finally, an excellent spirit will manifest itself in loyal support, publicly and privately, of conference goals and objectives. A man who comes to a workers' meeting unable or unprepared to report success in any program mitigates against the spirit of unity and cooperation among the entire working force. Bend every energy to realize your objective. Your work will be greatly appreciated and as a by-product your churches will develop a success complex that will carry them on to further achievements.

Conference leaders do expect too much of us and rightly so. This is the reason they are leaders, they lead. Weigh the following from the pen of inspiration:

Christian life is more than many take it to be. It does not consist wholly in gentleness, patience, meekness, and kindness. These graces are essential; but there is need also of courage, force, energy, and perseverance. . . . Men of stamina are wanted, men who will not wait to have their way smoothed and every obstacle removed, men who will inspire with fresh zeal the flagging efforts of dispirited workers.—*Ibid.*, p. 497.

#### **Inspiration continues:**

Some who engage in missionary service are weak, nerveless, spiritless, easily discouraged. They lack

**God will enable us to be more than conquerors. He will do for us exceedingly abundantly above all that we ask or think. There is no need for any worker to become discouraged because of the burden of the work. If he does he is not trusting fully the Hand that knows not failure. Isaiah made this clear, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).**

push. They have not those positive traits of character that give power to do something—the spirit and energy that kindle enthusiasm.—*Ibid.*

The need for strong leadership is also expressed very clearly in the book *Evangelism*, page 19, "They must go as far and as fast as possible, with a determination to do the very things that the Lord has said should be done. They must have push."

Strong leadership is ordained of God. An aggressive program is God's design. Therefore depend on Him to give you more than success in every program and He will not fail. Some complain of too much pressure. Only a naive worker would declare there is no pressure. Our conference administrators are becoming increasingly concerned about pressures that stem from matters of secondary importance, and for the most part are seeking for means of eliminating these as much as possible. But the very nature of God's work is such that pressure will always be evident. To carry forward the gospel against the accumulated evil of centuries will always demand the best of our energies, our thoughts, and our time.

God will enable us to be more than conquerors. He will do for us exceedingly abundantly above all that we ask or think. There is no need for any worker to become discouraged because of the burden of the work. If he does he is not trusting fully the Hand that knows not failure. Isaiah made this clear, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

May we all allow God to renew a right spirit—an excellent spirit—within us. When we do, the Spirit of God will totally possess our hearts. This Spirit will then permeate the hearts of our laity and the voice of a united church will swell the third angel's message to a loud cry. The dynamic spiritual power of this concerted effort will lighten the whole world with the glory of God's truth. Nothing will stand before. The work will go forward. It will be finished and Jesus will come to take the faithful of all ages home.

## A Word of Explanation Regarding Supplements to *THE MINISTRY*

The December, 1970, issue of *THE MINISTRY* carried an insert on the subject of existentialism—a clustering of papers by four different authors treating various aspects of the broad subject of existentialism.

That insert appeared in response to frequent requests from the field that the Biblical Research Committee make materials available from time to time which could prove challenging and informative.

While the Biblical Research Committee was not established to be a publishing committee (nor does it wish publication pressures to dominate its work), yet it is pleased to share with the field anything that may prove helpful.

After considering various alternatives, the committee accepted the gracious invitation extended by the editorial staff of *THE MINISTRY* to make such inserts the channel of communication with the field. The committee is grateful also that the General Conference has provided a budget to make these inserts possible.

While the materials presented may not have immediate appeal for all readers, yet it is hoped that the insert format will encourage our workers to remove the inserts from the magazine and to file them according to topic.

The insert in this present issue illustrates a vital set of goals and methods of the Biblical Research Committee. Miss Julia Neuffer, a meticulous researcher associated with the book editorial staff of the Review and Herald

Publishing Association, has demonstrated how a problem of interpretation can be resolved when the material in question is provided with its genuine historical setting. As a result of her research for this paper, Miss Neuffer has been able to bring a satisfying solution to a long-standing problem in the interpretation of a particular grouping of Ellen G. White statements.

When one hears various pontifications on Biblical or Ellen G. White statements, and realizes that these dogmatic assertions are too frequently made without *any* significant reference to historical or even literary context, perhaps there is a reason why some are confused by our presentations of truth. Every pastor, every evangelist, every teacher and every writer might well retain this insert as Exhibit A for a sound hermeneutic of inspired statements.

If the examination of this paper by Miss Neuffer only results in an increased level of tentativeness in our future assertions of interpretation, it will have served a salutary purpose.

The Biblical Research Committee would be interested in the response of the field to these inserts in *THE MINISTRY*. As indicated on each insert, additional copies are available at a nominal cost through the General Conference Biblical Research Committee.

GORDON M. HYDE, *Secretary*  
*Biblical Research Committee*

# Cicero or



J. N. HUNT

Secretary, Publishing Department, Central Union

IN THE book *In His Image*, William Jennings Bryan writes about the responses a speaker inspires in his hearers. He contrasted the people's reactions to the Roman Cicero and to the Greek Demosthenes. In their ancient times both were considered capable leaders, orators, and statesmen. But there was an important distinction between the two. Bryan expresses it this way, "When Cicero spoke the people said, 'How well Cicero speaks.' When Demosthenes spoke his hearers cried, 'Let us go against Phillip.'" Both apparently won that which they wanted most. Cicero won applause and attracted men to his own brilliance, but Demosthenes inspired men to action—to start fighting for his cause.

After twenty or more centuries we still have both types of leaders. The Cicero type are apparent everywhere. They constantly thrust themselves into the limelight. Their suggestions are always calculated to show that they are brilliant fellows. They have plenty of ideas—sparks of their own kindling—but do little really solid, practical work. Many followers are attracted by the glitter but they don't stay very long or achieve very much. However, with the Demosthenes-type leader it is a different picture. They are not pushing self forward and are therefore not quite so obvious. They are motivated by a deep inner conviction and an earnest sense of duty. When they speak men are inspired to act. And their followers give of their lives because they have seen a "great cause" rather than merely a clever man.

During a safari visit to a village in

# The Gathering of Israel

A Historical Study of Early Writings, pp. 74-76

By JULIA NEUFFER

Assistant Book Editor

Review and Herald Publishing Association

"I also saw that Old Jerusalem never would be built up," wrote Ellen G. White in 1851. What kind of building up did she mean? Was she mistaken?

This sentence appears in *Early Writings* in a chapter (pp. 74-76) entitled "The Gathering Time," combined from two visions and some additional lines. (For the text, see pp. 12, 13 below.) One vision, September 23, 1850, dealt with (a) the "gathering time" of "Israel," (b) the dates on the Millerite 1843 chart, (c) the "daily" and timesetting, and (e) the error of going to Old Jerusalem. Section (d), from the vision of June 21, 1851, deals with the third angel's message and timesetting. This was inserted when the combination was first published, in *Experience and Views* (August, 1851). There were added also: (f) a further reference to going to Jerusalem, and (g) the statement about Old Jerusalem not being built up. The whole was reprinted with minor verbal revision in *Early Writings* (1882).

Why were all these apparently unrelated topics combined?

## TIMELY MESSAGES

Her closing sentence furnishes a clue:

I also saw . . . that Satan was doing his utmost to lead the minds of the children of the Lord into *these things now*, in the gathering time, to keep them from throwing their whole interest into the present work of the Lord.<sup>1</sup>

Her repeated use of the word *now* indicates that her messages were related to *the time in which she wrote*. If we examine the record of what was going on in Adventist ranks in 1850 and 1851, and if we look at the historical background of events leading up to that period, we find that all these parts fall into a unified pattern. They deal with various errors centering mainly in a mistaken prophetic inter-

pretation known at that time as the "age-to-come" doctrine.

In August, 1851, about the time when these "gathering time" messages were published together, James White wrote an editorial in the *Review and Herald* in which he repeated ideas, even phrases, from these visions of September, 1850, and June, 1851. He spoke of the unity before the disappointment and the "distracting views" that sprang up afterward. He urged his brethren now, in the "gathering time," to avoid errors that might draw interest away from our "present work" and to unite on teaching the essence of the third angel's message, which "does not hang on time," but is "stronger than time can be."<sup>2</sup>

He also warns against two diversions: "The story of 'Meshullam' may please the ear, and the 'age to come' occupy and divide the mind."

Meshullam will be discussed in a later section (page 11). What was the "age to come"? Mrs. White gave one definition, a few months later in a letter, equating it with "looking to old Jerusalem."<sup>3</sup> Joseph Marsh, editor of *The Advent Harbinger*, equated the age to come with the millennium.<sup>4</sup> But Joshua V. Himes, William Miller's lieutenant and editor of the *Advent Herald*, called Marsh's age-to-come doctrine "Judaism," a defection incompatible with "Adventism."<sup>5</sup>

If we combine these three definitions, we get: "a Judaistic doctrine of the millennium that includes Old Jerusalem." And that, as self-contradictory as it may sound, is precisely what the age-to-come controversy was about. It raged in the *Advent Harbinger* and the *Advent Herald* in 1850 and on, and furnished the background of Mrs. White's "Gathering Time" messages, as a study of the historical situation will show. This "Judaism," said Himes, was something on which "we have battled the

whole church," and which "we have repudiated from the beginning."<sup>6</sup>

We must go back, then, to the beginning of the Miller movement to learn what the incompatible "Adventism" and "Judaism" were.

## ADVENTISTS AND ADVENTISM

The name "Adventist," coined by the people nicknamed "Millerites," was applied by them to their own movement.<sup>7</sup> It also appears in reference books in the phrase "Adventist bodies" to designate the denominations (including Seventh-day Adventists) derived from the original Adventists, or Millerites. Nowadays we most often use "Adventist" as a short form of "Seventh-day Adventist." But sometimes we find it, or the phrase "Advent movement," employed rather loosely to mean a larger, international movement that preceded and included the Miller movement—the "Advent Awakening" that rose in the early nineteenth century (and had its roots even earlier). It comprised many individuals and a few groups in many countries who looked for the Second Advent as near. Because they expected Christ's coming *before* the millennium, their doctrine is called "premillennialism."

Adventism, properly speaking, was the doctrine of the Adventists, that is, the *Millerite* type of premillennialism. The Adventists were not alone in teaching "the Advent near," or in setting dates for Biblical time prophecies or even for the Second Advent. There were other premillennialists, especially in Great Britain, who did both. (These were called Literalists, for reasons that will be explained later.)

But the Adventists were distinctive in teaching (1) that the Second Advent—expected at the end of Daniel's 2300 year-days—would end this present world and usher in the eternal kingdom, (2) that Christ's coming would destroy all the unsaved and resurrect and transform all the redeemed, consequently ending probation for all mankind and leaving only the immortal saints to live in the kingdom; and (3) that after the millennium (which they regarded as the first thousand years of the eternal state on the new earth), the rest of the dead (that is, all the unsaved) would rise in the second resurrection, then revolt and thereupon receive their final punishment.<sup>8</sup>

(The Seventh-day branch of Adventism held the same, except for placing the millen-

nial reign in heaven and timing the renewal of the earth at the end of that period.)

Both kinds of premillennialists (Adventists and Literalists) opposed the then-prevalent postmillennialism, which placed the Second Advent *after* the millennium. The postmillennialists pictured the millennial kingdom as Christ's "spiritual," not literal, reign—through the triumph of the church. They envisioned the conversion of the world in general and the righteous rule of the godly, with man in a still mortal but vastly improved state. They expected the personal return of Christ, if at all, *after* the thousand years (or perhaps, on the year-day principle, 360,000 years), in the distant future.<sup>9</sup>

## JUDAISM

It was this earthly-Utopia doctrine of postmillennialism that the Millerites at first labeled "Judaizing" and "Judaism." These terms, used in their first Adventist general conference, held at Boston in 1840, were borrowed from two sixteenth-century Protestant creeds.<sup>10</sup> Only later did they apply them to the Literalist premillennialists. Here is the reason that they did so:

The Literalists insisted that the Old Testament Messianic prophecies were to be fulfilled literally and in detail in the millennial kingdom, especially to literal Israel and Judah in the flesh. According to this view the kingdom, though ruled by Christ and the resurrected and immortalized saints, would include mortal Jews in Palestine; its capital would be literal Jerusalem, with a literal temple, to which would come up those "left of the nations," still in the flesh; and probation and mortality would continue through the millennium.<sup>11</sup>

Nevertheless the Adventists, at the time of their first general conference, in 1840, still regarded these fellow-premillennialists (including such men as Wolff, Irving, and others) as brethren in proclaiming the "advent near."<sup>12</sup> They recommended the Literalist writings against postmillennialism, even though knowing these mingled certain errors with their central truth of the Second Advent.

Similarly, we today regard the Millerites as our forerunners although they, in correcting some of the Literalist errors, retained others of their own. We also recognize the British and European premillennialists as part of the "great

religious awakening . . . foretold in the prophecy of the first angel's message of Revelation 14," in that from "the study of the Scriptures" they saw and proclaimed "that the Saviour's advent was near" (GC 355, 357) and not in the distant postmillennial future. We consider them used of God to awaken multitudes to the central truth of the Second Advent, at the time when the first angel's message was due, even though they did not have the advancing truths developed by the Millerites and, still further, by the Seventh-day Adventists.

The Millerites emphasized what they held in common with the Literalists—Christ's personal presence and reign during the millennium—and minimized the latter's "Literalism" as a curable aberration.<sup>13</sup>

As Litch later told it:

In 1840, an attempt was made to open an interchange between the Literalists of England and the Adventists in the United States. But it was soon discovered that they had as little fellowship for our Anti-Judaizing notions, as we had for their Judaism; and the interchange was broken off.<sup>14</sup>

What the Millerites repudiated as "Judaism" had nothing to do with either the religious teachings of the Jews or with the Sabbath. It was one specific doctrine of the millennium, namely, the teaching that the Old Testament prophecies of Israel's restoration and world leadership were to be fulfilled by a future gathering of literal Jews into Christ's millennial kingdom—a kingdom on this earth with its capital in literal Jerusalem, to which the nations would come up to a restored temple and its services.

The Millerites, on the contrary, saw in the gathering of Israel the gathering of the immortal saints to meet Christ in the air. All the true children of Abraham by faith—Jew and Gentile—would be caught up at the blast of the trumpet, then would return with Christ to possess the renewed earth.<sup>15</sup>

All attempts to win the Literalists to this view were doomed to failure. There were a few Literalists among the Millerites at first, but by 1842 the most vocal of these pulled out and established their own paper. By that time it had become clear to the Adventists that "Judaism" belonged less to the postmillennialists than to the Literalist premillennialists; that it was indeed basic to their system (as it

is today to the modern Literalists, the futurist-dispensationalist premillennialists).<sup>16</sup>

## LITERALIST FOREIGN POLICY

The British Literalists—strong among the Anglican Evangelicals and in various Nonconformist churches—were not about to abandon their hopes of converting Jews and sending them to Palestine to meet their Messiah, especially not around 1840, when the current British policy of offering protection to Jews living in Palestine raised great expectations among the premillennialists. Indeed, Literalist influence was unofficially helping to shape that policy. An ardent Literalist, Lord Ashley (later the Earl of Shaftesbury), was stepson-in-law and confidant of Lord Palmerston, the British foreign secretary. Ashley had private hopes of bringing about, through British action, the restoration of Israel to Palestine in preparation for the Second Advent. In 1840 he prodded Palmerston, by adducing *political* reasons, into seeking international backing for Jewish migration to Palestine, while he confided to his diary his own very different motives, which were distinctly religious:

Dined with Palmerston. After dinner left alone with him. Propounded my scheme, which seemed to strike his fancy . . . Palmerston has already been chosen by God to be an instrument of good to His ancient people; to do homage, as it were, to their inheritance, and to recognise their rights without believing their destiny . . . I am forced to argue politically, financially, commercially; these considerations strike him home; he weeps not like his Master over Jerusalem, nor prays that now, at last, she may put on her beautiful garments.<sup>17</sup>

Ashley's influence was likewise behind the establishment of a consulate in Jerusalem in 1838, also the creating of an Anglican bishopric there in 1841 and the appointment to it of a Jewish Christian bishop. On October 16, 1841, he wrote in his diary: "Where would the Sultan's permission [to build the bishop's church] have been without Palmerston's vigour in consequence of my repeated and earnest representations?"<sup>18</sup>

But Ashley's dream of a British-sponsored and treaty-protected Jewish migration to Palestine did not materialize. The four-power treaty of 1840 ignored the matter. Even the Jews themselves showed little interest; more than half a century passed before Zionism arose.

Nevertheless, 20th-century British policy in the Middle East owed something to the prophetic interpretation of the Literalists of the 1830's and 1840's.

As one recent writer has put it:

Lord Shaftesbury's adventure marks the point when events began leading logically toward the [Palestine] Mandate . . . .

Palmerston[']s Middle Eastern policies] mark the beginning of official British intervention on behalf of the "Jewish nation" and of its resettlement in Palestine . . . .

Ashley had not labored in vain . . . . All these events centering in the Holy Land [including "the visionary prospects aroused by the Evangelical craze for conversion of the Jews and the Jerusalem bishopric"] combined to create almost a proprietary feeling about Palestine. The idea of a British annex there through the medium of a British-sponsored restoration of Israel began to appeal to other minds than Ashley's.<sup>19</sup>

## DIFFERENCES AMONG ADVENTISTS

As the developing Millerite movement diverged sharply from the Literalists, there was almost complete agreement among Adventists that the end of this world and the beginning of eternity would come at the Second Advent, with none but the immortal saints surviving in the millennial kingdom. However, a few Millerites saw a difficulty: How could the earth be purified by fire at the Second Advent and yet the bodies of the wicked be raised out of the renewed earth a thousand years later?

By April, 1843, George Storrs (the Millerite most active in teaching conditional immortality) concluded that the destruction at the Second Advent would not be complete. He held that there would be some "left of the nations" in the flesh, in continued probation, as subjects of the millennial kingdom of Christ and the saints, and that the destroying and renovating fires would come at the *end* of the period.<sup>20</sup>

By October, 1844, wrote L. C. Gunn of Philadelphia, some in one congregation there had adopted a similar view, and Charles Fitch was at the same time (not long before his death) teaching probation for the heathen after the Advent. Others, added Gunn, like himself believed that at or just before the Advent "many of the Jews will be miraculously converted, and hail His appearing with the exclamation, 'blessed is he that cometh in the name of the Lord.'" All these, he said, "had changed from their former belief, and differed

entirely from Mr. Miller, and the great body of advent believers in this country—but agreeing with the Literalists."<sup>21</sup>

In 1845 Storrs went further. Disillusioned by the Millerite disappointment, he embraced the full Literalist doctrine. "He has finally gone off into Judaism," complained Enoch Jacobs, editor of *The Day Star* (Cincinnati).<sup>22</sup> Thus Storrs was regarded as taking a position outside the ranks of Adventists.

Other Adventists, however, such as E. R. Pinney (1844) and James White (1845) held likewise that the kingdom would not be established on earth until after the millennium,<sup>23</sup> but did not adopt any part of Literalism. Before the disappointment these individual variations, like the differences over innate or conditional immortality, did not cause dissension in the Miller movement.

## THREE POST-1844 DIVISIONS

It was a different story, however, after October, 1844. The Adventists who did not fall away from the movement soon split in the search for the cause of their disappointment. Had they been mistaken in their calculation of the 2300 years and in giving the "midnight cry" ("Behold the bridegroom cometh") of the prophetic parable of the ten virgins? Or in looking for the Second Advent as that fulfillment? Or had they mistaken the *nature* of the Advent?

During the first few months the feeling was widespread that they were only in a brief "tarrying time" and that Christ would come in a few weeks or months at the most. But by the time the "Jewish year 1844" ran out in the spring of 1845, there were three main groups emerging. None of these three groups embraced the Literalist views (not until 1850 did that become an issue); yet it may be well to pause here to trace these three divisions since they help to explain Mrs. White's reference to the "scattering time."

1. *The Majority*. By the spring of 1845 the majority of the Adventists had abandoned the belief that 1844 had marked any fulfillment of prophecy—either the 2300 days of Daniel or the "midnight cry" of the parable. They concluded that these fulfillments and the three messages of Revelation 14 belonged to the indeterminate future. (Hence they remained open to further timesettings.) This majority

retained their earlier denial of the Literalists' "Judaizing," probationary millennium.<sup>24</sup>

In April, the principal Millerite leaders, including Miller and Himes, held a conference at Albany, New York. There they adopted a statement of principles and formed a loose organization of Adventist congregations from which, later, came two denominations—the Evangelical Adventists (now defunct) and the Advent Christians. There were others who did not approve of the statement of faith adopted by the Albany conference or of the organization, however rudimentary; yet they also formed part of the majority who regarded the 1844 movement as a mistake.

2. *The Two Minorities.* A smaller number, on the other hand, held that the 1844 movement had indeed marked the fulfillment of prophecy. They regarded the majority group as having denied God's leading in that movement, and therefore as having departed from the Advent message. They called the majority the "nominal Adventists," or "professed Adventists."

This minority, who held to "their past experience" in 1844, said that the 2300 days had ended and that the parable of the Bridegroom had been fulfilled; and therefore that "the door was shut" after the Bridegroom came to the wedding. (The "shut door" thus became more or less equivalent to the belief in the validity of the 1844 movement.)

But this minority comprised two incompatible groups, divided by two mutually exclusive interpretations of the coming of the Bridegroom to the wedding. Christ had obviously not appeared; if, then, His Second Advent had occurred, it was not a visible, personal coming. Or, if the Second Advent must be visible, personal and glorious, then that event had not yet taken place.

*Minority group A* held that they had been correct in both the *time* and the *event* expected. They insisted that the Second Advent was not a literal, personal return, but a *spiritual* and invisible coming, "in his saints." Therefore they were dubbed "spiritualizers" or "spiritualists."<sup>25</sup> These, holding that Christ had indeed come and they were already in the millennial kingdom, went into "no work" or other fanaticisms. Many of them joined the "kingdom" of the Shakers in 1846, while

others soon splintered off or returned to the other Adventists.<sup>26</sup>

*Minority group B* held that the *time* had been right, but that their mistake lay in the expected *event*; that the fulfillment was not the Second Advent at all; and that a personal, visible coming was still to be awaited. But they refused to deny the validity of their October, 1844, movement as the fulfillment of the 2300 days and of the "midnight cry" of the parable. They said that the Bridegroom had indeed come to the wedding and shut the door (hence they were known as "shut-door" people), but, as some explained it, the Second Advent would be the Bridegroom's return *from* the wedding.<sup>27</sup>

This was the middle group of the three, avoiding on the one hand the spiritualizers' insistence that both the time and the event had been right, and on the other hand the majority's abandonment of both.<sup>28</sup> As time went on, many of this class joined the majority.

## SEVENTH-DAY ADVENTISTS IN MIDDLE POSITION

The Seventh-day Adventist founders—a mere handful at first (the Whites, Bates, and others)—came from this middle group. They others, the new heavenly-sanctuary explanation arrived at by Hiram Edson on the day after the disappointment;<sup>29</sup> they proclaimed the Sabbath doctrine as the third of the three angels' messages, and eventually they formed the Seventh-day Adventist Church.

From the first the Seventh-day Adventist founders opposed the spiritualizers and emphasized the future personal coming of Christ. In fact, they found the ranks of ex-spiritualizers a very poor source of converts. Such converts, observed James White, were so filled with notions of their own spiritual superiority that they could not fit in with their brethren; they proved unstable members, likely to fall away again.<sup>30</sup>

Thus it appears that the early Seventh-day Adventists were drawn mostly from the middle group, since they could not gain a hearing with the majority. The latter confused them with the spiritualizers because both the Seventh-day Adventists and the spiritualizers held to the validity of the 1844 movement.<sup>31</sup>

It is no wonder, then, that during these

early years of division—the time of scattering, as Mrs. White said in September, 1850—“efforts made to spread the truth had but little effect, accomplished but little or nothing.” Now, in 1850, she was urging unity and action in this “gathering time,” when “efforts to spread the truth will have their designed effect.”<sup>32</sup>

But at that very time, she said, Satan was trying to divert them from the present truth and the present task by still other distractions, principally timesetting and the age-to-come doctrine.

Since the Seventh-day Adventists held to the date 1844 for the end of the 2300 days, they were not seeking for a substitute date. This gave them a certain immunity to the date-setting fevers transmitted by various individuals among the other Adventists. (There were a few exceptions, around 1850.)

As for their view of the future age, the Seventh-day Adventists had retained the original Millerite belief that Christ's return would end probation and would begin the reign of the immortal saints, Jew and Gentile alike. They also developed by 1850 a new doctrine of the millennium—held, so far as I know, by no one else—a view that placed the millennial reign *in heaven*, with the earth left during that period without a single living human being. This view provided an effective inoculation against the Literalist millennialism being newly taught under the name “the age to come.”<sup>33</sup>

The age-to-come party, which might be called another minority group, emerged later from the original majority group of Adventists. Since it belongs to the 1850's, it will be deferred to a later section, after a survey of the period of 1848-1850 and its timesettings.

## THE UPHEAVALS OF 1848

In 1848, as a rash of revolutions broke out in Europe, popular uprisings toppled thrones and upset power structures in many countries, even driving the pope to flight and making Rome a republic. In 1849 there was fear of a Russian invasion from the north.

Some Adventists saw these events as the “shaking of the powers of heaven.”<sup>34</sup> To many the upheaval of the “Gentile powers” of Europe presaged the end of the “times of the Gentiles” and the restoration of Israel, especially since in some countries the revolu-

tions brought new freedom to the Jews. It was generally supposed that the “times of the Gentiles” extended to the Second Advent.<sup>35</sup>

In mid-1848 Josiah Litch, one of the leading Millerite authors, was stirred by the current revolutions. Because in some countries these brought new freedom to Jews, he looked for an imminent emancipation of the Jews and the Holy Land from being trodden underfoot by Gentile domination, at the end of the 2300 years. He concluded (though he doubted this later<sup>36</sup>) that “we are near, if not in the midst of, the events connected with the cleansing of the sanctuary.” In his *The Restitution* he said that “all Israel”—the saved of the Jews of all ages—would be gathered to inherit the kingdom in the new earth forever at the first resurrection, though he added that the Gentile saints would share it with them; and he rejected probation after the Advent.<sup>37</sup>

In November, 1848, Mordecai M. Noah, a Jewish newspaperman of New York City, delivered an address—widely reported in the press—on the arrival of a “messenger” from Jerusalem soliciting charity for the Jews there. Noah's purple oratory transformed an appeal for funds (to build a synagogue in Jerusalem) into a trumpet blast heralding the emancipation of the Jews and foreshadowing their restoration.

The thunders begin to roll all over Europe; . . . the Sun of Liberty begins to rise; the chains of the Jews are unloosed, and they are elevated to the rank of men . . . The Sultan of Turkey, following the march of Civilized Nations, says to the Jews in his dominions—“You are free; you have my permission to erect a synagogue in Jerusalem[.]”; and messengers are dispatched, as they were in the days of Solomon, to ask for aid from their brethren throughout the world . . .

When the trumpet sounds from Mount Zion, every ear is opened, every heart throbs. I know full well, that there are many Jews throughout the world, who look upon the restoration of their brethren to the Holy Land as a possible event in the great changes which may hereafter occur . . .

This permission to lay a corner stone once more in Jerusalem, to erect a magnificent temple . . . is . . . foreshadowing the great promises hereafter.<sup>38</sup>

Copied from one paper to another, Noah's verbiage was boiled down into a news item: “Rebuilding of Jewish Temple.”<sup>39</sup>

There were other journalistic prophetic interpretations in circulation. One newspaper story announced that wealthy Jewish financiers of the Rothschild family were negotiating to

buy the land of Canaan for the Jews.<sup>40</sup> As 1850 approached, the press quoted several prognostications of momentous events—one a 17th-century “prophecy” that there would be mid-19th-century upheavals in the nations, that a “prince from the north” would overrun Europe, and that “a new pastor, the final one” would come and bring peace.<sup>41</sup> Such newspaper stories were picked up by a few Adventist writers—by some for refutation, by others for exhibit as signs of the times.<sup>42</sup>

Individual timesetters looking to 1850 became more numerous than ever. Probably one reason for this, in addition to the world events, was the fact that 1850 was the latest date to which they could stretch the 2300 days by shifting the 70 weeks, without divorcing the latter from the crucifixion date (though when 1850 passed some managed to stretch the 2300 to 1851 anyway).<sup>43</sup>

## SDA'S AND TIMESETTING

While James and Ellen White were living in Oswego, New York, in 1849-1850, they found themselves contending with two timesetting preachers who printed a paper there, *The Watchman*, to proclaim the Advent in 1850.<sup>44</sup> The Seventh-day Adventists were doctrinally immune to any shifting of the 2300 days or 70 weeks, yet they were exposed to all these notions as either set forth or refuted in the other Adventist journals. Although James White kept date-setting out of his own papers (the *Present Truth*, the *Advent Review*, and the *Review and Herald*), two of his brethren went into print on their own: Hiram Edson for 1850 and Joseph Bates for 1851.

Edson's 1849 booklet predicted with great assurance the close of probation in that year and the Second Advent in 1850; Bates' 1850 pamphlet set forth no positive prediction, but made the point clearly enough in his conclusion that Christ's ministry in the Holy of Holies would last seven years (from 1844).<sup>45</sup> Both dated “the fulness of the Gentiles” and the end of “the times of the Gentiles” in 1844, and both saw this as bringing a change to “a remnant” of Israel,<sup>46</sup> yet neither adopted the Literalist view. Do we see here the influence of Litch's 1848 work already mentioned?

Although Bates barely referred to “mercy being extended to a remnant of literal Israel,”

Edson wrote a whole pamphlet on “the final return of the Jews in 1850.”<sup>47</sup> He quoted newspaper accounts of the European upheavals, and Noah's flowery speech. He concluded that 1844 had ended the treading underfoot of the sanctuary, and that 1850 would see 144,000 Jews gathered to Jerusalem and sealed. Since his term “Jews” includes also the ingrafted Gentiles who receive the seal (the Sabbath) his language almost seems to invite the reader to go to “old Jerusalem,” though he does not actually say that.<sup>48</sup> And he was definitely not a Literalist.

Neither of the private publications seems to have had widespread influence on Seventh-day Adventists, and both men abandoned their atypical views almost before the ink was dry.

In 1850 David Arnold, writing in the *Present Truth*, likewise quoted the Noah address as evidence that the Jews were no longer trodden down since the end of the times of the Gentiles, in 1844.<sup>49</sup> Probably James White permitted that article in his columns because it opposed the 1850 date setting, and it did not actually teach Literalism.

These productions show the need for Mrs. White's 1850 and 1851 messages to guard her brethren against some of the contemporary winds of doctrine.

## AGE-TO-COME CONTROVERSY

Indeed, the winds of doctrine developed hurricane force in 1850 among the Adventists—especially the majority group—over “the age to come.” This was a new name for the old Literalism that the Millerites had denounced as “Judaism.” The result was the emergence of an unorganized but distinct age-to-come party, comprising those who adopted the Literalist view of the millennium.<sup>50</sup> The leading exponents described it in slightly varying forms, but they all saw it as a period of continuing probation, with mortal Jews in literal Jerusalem. Some adherents of the age-to-come teaching came, eventually, to be organized in denominations bearing the name Church of God: one (observing Sunday) was the Church of God of Abrahamic Faith (Oregon, Ill.), and another group (Sabbatarian)—via two Seventh-day Adventist offshoots—became the Church of God (Denver, Colo.) and other bodies related thereto, including what is known as the Radio Church of God.<sup>51</sup>

Where did the age-to-come doctrine of the 1850's come from? Possibly it stemmed chiefly from the British Literalist publications that had had been circulated among the Millerites. However, the name seems to have come from the title of the 1850 editorials and the 1851 book by Joseph Marsh. Certainly his paper, *The Advent Harbinger* (Rochester, N.Y.), became the sounding board for the doctrine, although other individuals had taught it before him.

The phrase "age to come," and what was possibly a slight foreshadowing of Marsh's millennial scheme, can be found as early as 1846 in an obscure portion of O. R. L. Crosier's article on the sanctuary in a *Day-Star* Extra. However, any influence on Marsh is not evident; Crosier, though on the *Advent Harbinger* staff from 1847, wrote nothing therein on the age to come until 1850, after Marsh wrote on it.

Crosier's *Day-Star* article had contained the original full statement of the sanctuary doctrine based on Hiram Edson's October 23 explanation of the Millerite disappointment. It was reprinted in part by James White in September, 1850,<sup>52</sup> but the section headed "The Age to Come" is little known because it was omitted in the reprint. (The omission was logical, not only because it was irrelevant to the major theme, but also because by that time "age to come" had become the label for the "Judaistic" millennium.)

In this section Crosier describes the millennium as a time of restitution, a gradual transition preceding the new earth. He calls it "an age of repairs, in which immortal saints will engage," an age when "the captives of Zion" (undefined) shall be cleansed from sin and "possess their 'own land,' and the wastes shall be builded." Then Satan will gather "the heathen" against the beloved city.<sup>53</sup> Its wording is too indefinite to indicate its source or its possible effect on later developments.

Other possible sources of influence on Marsh's age-to-come doctrine of 1850 might be two others who set forth Literalist views in 1846 and 1848: J. B. Cook, of New England (who, like Crosier, kept the Sabbath for a while, wrote in favor of it, and then abandoned it), and Henry Grew, of Philadelphia (whose tract had introduced Storrs to the doctrine of conditional immortality).<sup>54</sup>

As late as November, 1849, Marsh had restated essentially the standard Millerite position on the millennium, except for the omission of the renovation of the earth at the Advent. Yet he declared that he had never been settled on the nature of the millennium. In December, in introducing extracts from a Literalist author, he still professed disagreement with him on the literal return of the Jews to Palestine and on probation after the Second Advent.<sup>55</sup>

Then came, beginning in January, 1850, his "Age to Come" editorials, which introduced one Literalist view after another. Either his "disagreement" was limited to minute details, or he was shifting his position. Beginning early in 1850, articles appeared in the *Harbinger* from Grew, Cook, and others who had held Literalist views before Marsh.

*The Advent Herald* rose to the defense of the "original Advent faith." In the conference held at New York early in May, Himes took the floor:

We speak of defections from the Advent views. Yes, there are,—and serious ones too. Judaism is being taught. If brethren do not mean to teach it, let them tell us so, and not teach this under the cloak of Adventism. Judaism and Adventism are two different things. The former we have been battling from the beginning; and whenever our brethren have embraced it it has perfectly bewitched them.<sup>56</sup>

Marsh replied, objecting that his articles had been misunderstood, but the conference appointed a committee to write an "address" dealing with the present "defections." This address, reaffirming the Albany statement of 1845 and attacking the age-to-come doctrine, was presented to and adopted by a second conference, held at Boston later in May.<sup>57</sup>

Marsh retorted editorially that his doctrine had "been branded by the *Herald* and the *Boston Conference* with the odious epithet, 'Judaism,'" even though the *Herald* had published the writings of the British Literalists, who "hold to the literal return of the Jews to Palestine, and probation after the advent."<sup>58</sup>

His attempted disclaimer on these two points was based on a hair-splitting difference in word meaning.<sup>59</sup> Probably continual opposition drove him to take a harder stand in his 1851 book, *The Age to Come*, which stated his Literalist views more fully.<sup>60</sup>

Marsh taught the principal Literalist doctrines of the millennium: probation continuing for mortals left on earth; believing descendants of Israel in a special position in a Davidic kingdom; Ezekiel's temple and commemorative sacrifices; "Old Jerusalem" rebuilt, cleansed, and glorified as the capital of the millennial empire (not the New Jerusalem and the new earth).<sup>61</sup> However, neither he nor his associate Crozier (as the name was spelled by this time) held a pre-Advent return of literal Jews to Palestine, as held by Grew and Cook.<sup>62</sup>

Marsh reprinted in the *Advent Harbinger*, selections from Literalist works. He opened his columns to Storrs, who promoted therein a book on British Israelism, teaching the inheritance of Palestine by the supposed British descendants of the ten tribes along with a Jewish Judah.<sup>63</sup> But that doctrine does not appear to have been a major issue in the age-to-come controversy.

Prominent among the statements cited as errors in the Boston conference "address" of 1850 were the following from Marsh's age-to-come editorials, mostly on the restored Jerusalem and forgiveness after the Advent:

Jerusalem will be rescued from the gentiles, and fitted for the place of the throne of his glory.<sup>64</sup>

Numerous prophecies as clearly and positively predict the building up again of Jerusalem as they do of its fall. And as they make Jerusalem rebuilt, the glorious city of the Lord during his millennial reign, it is evident that the new Jerusalem, which is not to be re-built, cannot be that city . . . .

It [Isa. 54] does not speak of the new Jerusalem which is to be located on the new earth, but of literal Jerusalem in its redeemed, cleansed, beautified, and glorified state, in the Age to come, under the millennial reign of Christ . . . .

After the close of this gospel age, Christ would "return" and build again the tabernacle of David, which was thrown down . . . . This cannot be the new Jerusalem or "tabernacle of God," (Rev. xxi.3,) for it was never thrown down . . . .

We are forced to the conclusion that there are three Jerusalems named in the Bible.

1. Jerusalem, that is trodden down, and now in bondage.
2. Jerusalem, redeemed, rebuilt, . . . the beloved city during his millennial reign on the earth. And
3. The new Jerusalem which will come

down from God out of heaven, after the close of the thousand years reign of Christ.<sup>65</sup>

This prophecy [Isa. 66:15-24] first clearly predicts the coming of the Lord; then informs us that "the slain of the Lord shall be many" in that day, but gives us to understand that "some will escape" that destruction, who, we think, will not then be changed to immortality, but will be sent to declare the fame and glory of the Lord unto the Gentiles, and the isles which have not heard his fame nor seen his glory . . . .

The remnants of the nations that will escape the great destruction, at or near the time of the coming of the Lord, will be favored with the gracious privilege of submitting to his universal law; but in case of noncompliance with his offer of mercy, instead of expostulation and entreaty being made to the offenders, as in this probationary age, judgments will be speedily executed.<sup>66</sup>

In various editorials and articles in the *Harbinger* in 1850 and 1851, the phrases "Jerusalem rebuilt" or "built up" and "build up the tabernacle of David" occur repeatedly in connection with the millennial kingdom.<sup>67</sup>

## THE ADVENTIST REPLY

How did Himes and the majority group reply to the age-to-come doctrine? They contended that there was no prophecy that must yet be fulfilled in a future age before the end of probation, and that the promises made to Israel were being misinterpreted. Against the new "Judaism" the writers in the *Advent Herald* repeat the same Scriptural arguments as had been employed in the Miller period, and the same as those used later by the early Seventh-day Adventist pioneers. Some of these, when used today, have been regarded as new by those who do not know what the early Adventists—and the early Seventh-day Adventists—said on this subject.

The principal points made by various writers may be itemized thus:<sup>68</sup>

### 1. The kingdom promises to ancient Israel were conditional.

Many of them are made to them [the Jews] conditionally, and the conditions *not* having been complied with, the promises are not now good to them . . . .

Here [in Jer. 18:7-10] we have the unvarying conditions on which are given all *national promises*.<sup>69</sup>

### 2. These promises were forfeited through failure to meet the terms.

When he [Christ] came, . . . and his nation rejected him, their probation ended . . . . The national probation for the enjoyment of the inheritance and kingdom [of God] was at an end.<sup>70</sup> [Matt. 21:43 quoted.]

3. *These prophecies picture what might have been if the conditions had been met.*

Had they [the Jews as a nation] been faithful to their covenant obligations to their God, it would seem that they would have been blessed finally in a manner similar to the blessings promised in the new earth . . . .

[After the Babylonian captivity] thorough repentance, and continuance in obedience, would have again secured to them the promise of . . . the ultimate state promised to, and forfeited by their fathers.<sup>71</sup>

Had the nation . . . accepted Christ, it would not have fallen, but would, as a nation, have had the advantages above all other nations . . . . If with their fall and diminished numbers the Gentiles have been made rich, how much more would the Gentiles have been enriched if the full number (fulness . . .) of the Jews had believed.<sup>72</sup>

4. *Some of these prophecies were fulfilled to the Jews in the past.*

The prophecies which are supposed to hold out to the Jew and to Jerusalem a future hope [include] the prophecies which referred to the restoration of the Jews from the captivity in Babylon.<sup>73</sup>

5. *Some will be fulfilled to "true Israel" in the final reward of the saved.*

Then ["at the resurrection of the just] will be verified the ancient promise, "Behold, O my people, I will open your graves, . . . and bring you into the land of Israel . . ." The patriarchs and their true seed will inherit the promised territory when they shall live in the resurrection state.<sup>74</sup>

6. *The Old Testament prophecies must be understood in harmony with the inspired interpretation in the New Testament.*

[Some promises] are explained by the inspired commentators in the New Testament, to be good to all who are of the faith of our father Abraham, to all who are grafted into the good olive-tree.<sup>75</sup>

If we had no inspired [New Testament] expositions of the promises which relate to the inheritance of "Abraham and his seed," there would be some excuse for applying the promises to Abraham and his seed according to the flesh . . . . But we should need a new revelation before we should dare to apply those promises to Jews, as such, . . . for Paul has applied them otherwise.<sup>76</sup>

For all of these arguments against the "Judaizing" interpretation the writers cited various scriptures. It is true that not all of them

stayed within the proper limits of Scriptural evidence. Some of them—like, unfortunately, certain of their Seventh-day Adventist successors in later years—went out on a limb and said that since the prophecies did not promise the literal Jews a future restoration as a theocracy, there would never be a Jewish nation in Palestine at all. But some of them, more than a century ago, pointed out the valid distinction between a return as a national, political entity and a return as the theocracy foretold in the divine prophecies.

## NOT A FULFILLMENT OF PROPHECY

Take Himes for example. What would he have said if he could have looked into a crystal ball and seen the establishment of the twentieth-century State of Israel? Would he have decided that the prophetic views of the age-to-come people were right after all? Hardly—no more than he would have swung over to the British-Israel doctrine if he could have seen Allenby entering Jerusalem and the League of Nations setting up the British Mandate in Palestine.

He would have said, presumably, just what he did say as early as 1849, in discussing M. M. Noah's great expectations: that even if the Jews should be restored nationally in Palestine under conditions of probation, their occupancy of the land would not constitute a fulfillment of the prophecies. The promise, says Himes, was of

"the land . . . for an everlasting possession."  
. . . No mere sojourn in the land of promise could be a fulfilment of it . . . . As no mere residence in that land, whether as a nation, or as individuals, was the promised possession, so the longer continuance of the Jews, or another restoration of them there, under the same probationary conditions, would or can be no fulfilment of the promise.<sup>77</sup>

Curiously enough, Crozier, in the age-to-come camp, said almost the same thing later. Since he taught the literal restoration of Israel during the millennium, he contended with those who looked for it to begin before the Second Advent. Even if Rothschild should buy Palestine, gather the Jews, and rebuild the Temple, he declared, that would not be a fulfillment of prophecy.<sup>78</sup>

And that was not new. Already in 1842 Henry Dana Ward had written:

Were they restored to Palestine to-day, they could not have it more than Jephtha [*sic*], Sam-

uel, and David had it; but as *their* possession was not the *promised* possession [for all these "received not the promise" (Heb. 11:39, 40 cited)]; neither would the possession by the modern Jews be the *promised* possession . . . Those who inherit with [Abraham and Christ] will not expect it in this mortal life, but in the resurrection and eternal life.<sup>79</sup>

The Seventh-day Adventists, still a small minority group, stayed out of the 1850 controversy; indeed, they could hardly have been accepted as allies by either side. Himes' *Advent Herald* party and Marsh's age-to-come adherents recognized each other as erring brethren, but considered the Seventh-day Adventists outside the pale. The latter, in turn, regarded both other parties as having departed from the original Advent message and having rejected the new light on the Sabbath.<sup>80</sup>

But the Seventh-day Adventist doctrine of the millennium precluded accepting the age-to-come views: With all the redeemed in heaven and no human being left alive on the earth, there is simply no room for either probation after the Second Advent or a "Judaizing" millennial kingdom on earth.

Like the Millerite "anti-Judaizing" view, the Seventh-day Adventist belief had nothing to do with the Jews or with their religion or national status. It opposed one specific *Christian* prophetic interpretation, namely: the application of certain prophecies to an expected gathering and conversion of the Jews, and to their place in a "Davidic" kingdom on earth during the millennium. (An opinion for or against the "Judaizing" Literalist interpretation of the prophecies no more makes one pro-Israel or anti-Jewish than does the acceptance or rejection of the British-Israel claim make one pro- or anti-British.)<sup>81</sup>

## MESHULLAM AND OLD JERUSALEM

If in 1850 and 1851 the Seventh-day Adventists held doctrines incompatible with the various contemporary teachings on "the time," the "age to come," and the Jews, why, then, did they need the "Gathering Time" counsels from Mrs. White? Because they were not isolated from the battle of ideas in the various Adventist journals. A few, such as Edson, had obviously been affected by the currently popular interpretations of prophecy and contemporary news. Though there seems to be no indication that Edson's hints of an 1850 "sealing" in Jerusalem roused any interest in going

there, yet from other quarters, at that very time, there came inducements to action in connection with "the story of Meshullam."

In June, 1850, Mrs. Clorinda Minor of Philadelphia, after having returned from a visit to Palestine, published a brief biographical sketch of John Meshullam—an English-born Jewish Christian who farmed near Bethlehem and did what he could to aid the indigent Jews in Jerusalem by giving them produce or employment. Early in 1851 she enlarged her narrative by including an account of her travels, taken from her diary. In this book, entitled *Meshullam! or, Tidings From Jerusalem*, she appealed for funds and helpers for Meshullam's project,<sup>82</sup> which she invested with a prophetic significance.

Her visionary enthusiasm saw in his flourishing crops a sign of God's returning favor to "the land." Her imagination transformed his handful of Jewish tillers into the vanguard of Israel's return to their soil, and her fancy saw them as prospective converts who would constitute the "remnant" gathered to welcome their returning Messiah to His capital, preparatory to the complete restoration after the Second Advent.<sup>83</sup>

Her plan was not only to collect money and supplies, but also to take over a group of settlers. They were to till the soil and work for the rehabilitation of the indigent Jews of Jerusalem, to free them from dependence on their rabbis and on the largesse of international Jewry, and also to convert them.

Numerous articles appeared in 1851 in the *Advent Harbinger*, J. B. Cook backing Mrs. Minor enthusiastically, but Marsh cautioning and Crozier eventually disparaging.<sup>84</sup> Both Marsh and Crozier considered her project visionary, doubtful of success, and also unscriptural because they expected no return of the Jews until *after* the Advent.

The following autumn Mrs. Minor did sail with a group of seven. Soon, however, there came trouble, bad reports, and a parting of the ways with Meshullam, who disclaimed his would-be helper.<sup>85</sup> Mrs. Minor, who observed the Sabbath though she was not a Seventh-day Adventist, appears to have tried unsuccessfully to induce the Seventh Day Baptists to take over her project.<sup>86</sup> Since she was well known to some of the early Seventh-day Adventists,<sup>87</sup> it is quite possible that some of them would

have been drawn into this "going to old Jerusalem" if it had not been for Mrs. White's "Gathering Time" counsels.

## THE MESSAGES ANALYZED

These messages, which furnished guidance in a time of confusion and controversy,<sup>88</sup> reveal unity and meaning in view of their setting. A study of this counsel will show that every section was relevant to some error connected directly or indirectly with the age-to-come controversy of that time:

### The Gathering Time

[a] September 23 [1850], the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered.<sup>89</sup>

This introductory section shows clearly that she applied the gathering of Israel to "us." Later she took occasion to insert an explanatory note definitely applying it to the people of the Advent movement.<sup>90</sup>

[b] I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.

The Millerite chronology, in the main, was to be retained. The timesettings of 1850 and 1851, outside the Seventh-day Adventist group, were nearly all based on changes in the dating of the 2300 years.<sup>91</sup>

[c] Then I saw in relation to the "daily" (Dan. 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "daily"; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

Her reference to the "daily" and the

"sacrifice" was not unrelated to an error concerning the "gathering of Israel." What she saw, in relation to the daily, was "that the word 'sacrifice' was supplied," and that the Millerites had "the correct view of it" and were united on it until other views came in after 1844.

The "it" on which they unitedly held the correct view could refer grammatically to either (1) "the 'daily'" itself or (2) the fact "that the word sacrifice was supplied . . . and does not belong to the text." Against (1) is the fact that she later wrote that she had "had no instruction on the point under discussion"—the point, as mentioned five lines earlier (1 SM 164) being "the true meaning of the daily."

And in favor of (2) is the fact that the Millerites had unitedly and repeatedly insisted that the word "sacrifice" was not in the text. They used this argument to refute many of their opponents who contended that the taking away of the "daily" was the taking away of the Jewish sacrifices by Antiochus for a period of 2300 (or 1150) literal days.<sup>92</sup> They insisted that the period was 2300 years, not days, and that the cleansing at the end of that time had nothing to do with the Jewish sacrifices.

Further, it is interesting to note that, among the "other views" embraced "in the confusion since 1844" was at least one exposition, by a Literalist, interpreting the "daily" as "the Jewish daily sacrifices which are yet to be restored" in a future temple, and computing the 2300 as literal days.<sup>93</sup> Thus it can be seen that in this paragraph the "daily," the supposed sacrifices, and "the time" have a logical connection after all.

[d] The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be. I saw that this message can stand on its own foundation and needs not time to strengthen it; and that it will go in mighty power, and do its work, and will be cut short in righteousness.

This warning against connecting the third angel's message and timesetting was given in a vision of June 21, 1851. It is a direct reference to Bates' 1851 expectation.<sup>94</sup>

[e] Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes.

Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there.

This first reference to the supposed duty of going to "Old Jerusalem" (part of the vision of September, 1850)<sup>95</sup> labels that a *present* error.

[f] I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish.

The second reference to going to Jerusalem, and its futility, was added in August, 1851, at the time when she was publishing these messages together in *Experience and Views*. This was shortly before Mrs. Minor's party went overseas, and at the very time when appeals were being made on behalf of "a few faithful laborers," for a thousand dollars to send them to Bethlehem to aid Meshullam.<sup>96</sup>

[g] I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord.

The statement that Old Jerusalem never *would* be built up (also added in August, 1851), clearly indicates that some were looking for it to be built up in the *future*. Obviously this expectation of a future rebuilding, and not the immediate going there, was the "looking to Old Jerusalem" that she equated with the millennial "age to come" (by definition, a *future* age).<sup>97</sup> Indeed the age-to-come writers repeatedly emphasized the future building up of Old Jerusalem as the glorious capital during the millennium.

The age-to-come view on this is clear from what Marsh wrote in the *Advent Harbinger*:

Numerous prophecies as clearly and positively predict the *building up* again of Jerusalem as they do of its fall. And as they make Jerusalem re-built, the glorious city of the Lord during his millennial reign, it is evident that the *new* Jerusalem, which is not to be *re-built*, cannot be that city . . . . It does not speak of

the new Jerusalem which is to be located on the new earth, but of literal Jerusalem in its redeemed, cleansed, beautified, and glorified state, in the Age to come, under the millennial reign of Christ.<sup>98</sup>

It is obvious, then, that Mrs. White's denial that Old Jerusalem will be "built up" refers to the time of the millennium and not to any present-age rebuilding.

## FOOTNOTES

1. Early Writings, pp. 75-76 (italics supplied). For the dates of the two visions, see *Present Truth*, 1:86, November, 1850, and *Selected Messages*, vol. 1, p. 188. For the additions see *A Sketch of the Christian Experience and Views of Ellen G. White* (generally referred to as *Experience and Views*), pp. 48, 62.

2 James White, Editorial, "Our Present Work," *Review and Herald*, 2:12, 13, Aug. 19, 1851.

3 Ellen G. White, letter 8, 1851, written November 12 to "Brother and Sister Howland." Referring to some who had been disappointed in expecting the Second Advent in 1851, she mentions having been shown that some "trying to get a substitute after the time passed . . . would be looking to Old Jerusalem, or as they called it the age to come."

4 Joseph Marsh, "The Age to Come," part 1, *Advent Harbinger*, n.s. 1:228, Jan. 5, 1851.

5 Joshua V. Himes, speaking in a New York conference, *Advent Herald* n.s. 5:125, May 18, 1850 (see also Isaac C. Wellcome, *History of the Second Advent Message*, p. 592). That "Judaism" meant the "age-to-come" doctrine is clear from the "address" adopted soon after in a Boston conference, which quotes from Marsh's series of that title; see the proceedings in *Advent Herald*, June 1 and 8, 1850.

6 *Advent Herald*, n.s. 5:124, 125, May 18, 1850.

7 *Ibid.*, p. 124; see Miller's statement, *ibid.*, 9:130, June 4, 1845 (also reprinted in *Source Book*, 1962 ed., no. 7). See also "Adventist," *SDA Encyclopedia*, p. 9.

8 "Declaration of Principles," *Signs of the Times*, 5:107, 108, June 7, 1843; also reprinted in *Source Book* (1962), no. 1084. See also "Millerite Movement," *SDA Encyclopedia*, pp. 793, 794; and *Source Book*, no. 7, note.

9 For a Millerite explanation of the difference between the Adventists, the postmillennialists ("millenists"), and the Literalist premillennialists ("millenarians"), see Josiah Litch, "The Rise and Progress of Adventism," *Advent Shield*, 1:47, 48, May, 1844 (also in *Source Book*, no. 1085). Litch speaks of postmillennialism as having "almost universally prevailed ten years ago" (*Advent Shield*, 1:89); and in 1840 it was still "fully settled in the public mind" (Henry Dana Ward, "History and Doctrine of the Millennium," p. 59, in *Report of the [First] General Conference of Christians Expecting the Advent*). In 1841 Alexander Campbell called it "the Protestant theory" in his summary of these three millennial views in his paper, *Millennial Harbinger*, 5:8, 9, January, 1841 (also in *Source Book*, no. 1077).

10 Ward, *op. cit.*, pp. 26, 28. For these two creedal statements see, respectively, Philip Schaff, *Creeds of Christendom*, vol. 3, p. 18, and vol. 1, p. 615, note 1.

11 See *Source Book*, nos. 1052, 1073 and note, 1077 (on "Mr. Begg's theory").

12 For example, Henry Jones, Letter, in *Signs of the Times*, 1:109, Oct. 15, 1840 (also in *Source Book*, no. 894). For the difference between Wolff and the Adventists, see *Advent Herald*, n.s. 5:102, April 27, 1850.

13 Ward, *op. cit.*, p. 32.

14 Litch, in *Advent Shield*, 1:92, May, 1844 (and *Source Book*, no. 896). For the correspondence, see *Source Book*, no. 894.

15 William Miller, *Views of the Prophecies*, pp. 33-34; Resolutions of the 1842 "Boston Second Advent Conference," *Signs of the Times*, 3:69, June 1, 1842; "Declaration of Principles" formulated at the 1843 Boston conference, *ibid.*, 5:107, June 7, 1843 (also in *Source Book*, nos. 1083, 1084).

16 *The American Millenarian*, New York. See L. E. Froom, *Prophetic Faith of Our Fathers*, vol. 4, p. 327 and note. On the dispensationalists, see George E. Ladd, *Crucial Questions About the Kingdom of God*, pp. 50-52 (and in *Source Book*, no. 630); also Froom, *op. cit.*, vol. 4, pp. 1220-1227; and *Source Book*, no. 1073, note.

17 Anthony Ashley, Earl of Shaftesbury, Diary entries, quoted in Edwin Hodder, *The Life and Work of the Seventh Earl of Shaftesbury*, vol. 1, pp. 310, 311. Ashley was the one referred to, but not named (in *London Times*, Aug. 17, 1840, p. 3, col. 5), as the promoter of western-sponsored Jewish migration to Palestine.

18 Hodder, *op. cit.*, vol. 1, p. 377 (cf. pp. 370, 374). See also Harold Temperley, *England and the Near East: The Crimea* (1936), p. 443, note 275; Barbara W. Tuchman, *Bible and Sword* (1956, 1968), chap. 10.

19 Tuchman, *op. cit.* (1968 ed.), pp. xi, 197, 208.

20 George Storrs, Editorial, in *Bible Examiner*, 5:74, May, 1850; see also *ibid.*, no. 17, Aug. 16, 1844, pp. [1-5].

21 L. C. Gunn, in *Midnight Cry*, 7:147, Nov. 7, 1844; on Fitch see also *Bible Examiner*, no. 17, p. [5], Aug. 16, 1844.

22 *Day-Star*, 7:3, Aug. 11, 1845. For Storrs' statement see *Bible Examiner*, n.s. no. 1, pp. [1-3], July 16, 1845; he followed this with a series on "Literal Fulfillment of Prophecy" in that and subsequent issues.

23 James White, in *Review and Herald*, 7:61, Oct. 16, 1855.

24 Stated in the principles adopted in the Albany, N.Y., conference in April, 1845, and reaffirmed in two conferences in 1850. See *Advent Herald*, n.s. 5:124-125, 141, May 18 and June 1, 1850.

25 See Enoch Jacobs, Editorial, *Day-Star*, 6:48, July 29, 1845. This "spiritualism" was not "spiritism" (communication with spirits); the Fox sisters did not have their rappings until 1848.

26 See *Day-Star*, 8:24, Nov. 15, 1845; *ibid.*, 10:20, 21, 28, April 4, 11, 1846; *Spiritual Gifts*; vol. 2 pp. 58, 63, 68-75. See also "Spiritualism," *SDA Encyclopedia*, pp. 1256-1257.

27 For example, Hiram Edson (see note 29); Apollos Hale and Joseph Turner, in the *Advent Mirror*, 1:[1.3], January, 1845; Ellen G. White, "End of the 2300 Days" (vision of February, 1845), in *Early Writings*, p. 55.

28 One contemporary writer (C. B. Hotchkiss,

Letter, in *Day-Star*, 9:63, Feb. 28, 1846), in summarizing the differences between the three post-1844 divisions of the Adventists on the analogy of the parable of the talents, calls this middle group the two-talent class. He applies the five talents to his own group, the "spiritualizers," and the one buried talent to the majority—the "multitude" who have "denied that the 10th day movement was the midnight cry, and a fulfillment of prophecy."

29 Hiram Edson, manuscript on his explanation of the disappointment, quoted in F. D. Nichol, *The Midnight Cry* (1944), pp. 457-458.

30 In *Review and Herald*, 2:96, Feb. 17, 1852; 3:144, Jan. 20, 1853.

31 See *Present Truth*, 1:74, note 3, May, 1850.

32 *Early Writings*, p. 74.

33 See "Millennium," *SDA Encyclopedia*, pp. 785-787. For Seventh-day Adventist statements published in 1850, see Ellen G. White, Vision of January 26, in *Present Truth*, 1:72, April, 1850; James White, "The Day of Judgment," *Advent Review*, 1:49-51, September, 1850; [Hiram Edson], "The Age to Come," *Advent Review*, Extra, [September, 1850], pp. 14, 15; Ellen G. White, in *Present Truth*, 1:86, November, 1850. This last was a vision received in September (entitled "The Last Plagues and the Judgment" in *Early Writings*, p. 52), about the same time as the section dated September 23 (on the same page in *Present Truth*) which forms the first part of the "Gathering Time" messages in *Early Writings*, pp. 74-76.

34 *Early Writings*, p. 41.

35 For example, William Miller, "Review of Smith and Cambell," in his *Views*, p. 178, 179; Josiah Litch, *Prophetic Expositions*, vol. 1, p. 70; Himes, Editorial, *Advent Herald*, n.s. 5:60, 61, March 23, 1850; [Storrs], in *Bible Examiner*, reprinted in *Advent Harbinger*, n.s. 3:77, Aug. 23, 1851; Marsh, Editorial, *Advent Harbinger*, n.s. 2:236, Jan. 11, 1851.

36 Litch, Lecture 8 on Matt. 24, *Advent Herald*, n.s. 6:381, Dec. 28, 1850.

37 Litch, *The Restitution* (1848), pp. 80-81, 94-112, 176-177.

38 Mordecai M. Noah, Thanksgiving Address, *Weekly Tribune* (New York), Dec. 2, 1848, p. [3] (this page is dated November 27, probably from the daily edition).

39 *Advent Harbinger*, 18:5, Dec. 23, 1848, quoting the *Religious Telescope*; see also p. 20, Jan. 6, 1849, on an item from the *New York Express*.

40 *Bible Examiner*, 3:58, April, 1848, quoting the *Sunday Dispatch*.

41 A supposed prophecy "De Fluctibus Misticae Navis," found in an Augustinian convent, credited to the *Journal of Commerce* (New York), June 13, 1849, by D. T. Taylor in *Advent Harbinger*, n.s. 1:25 [i.e. 52], Aug. 4, 1849.

42 For example, see the items mentioned in notes 38-40.

43 Based on ending the 69th of the 70 weeks at the cross, this dating was set forth by numerous writers in Adventist papers, though not adopted by the leaders. See, for example, Thomas Smith, in *Advent Herald*, n.s. 5: 71, March 30, 1850 (replied to by Himes); S. Bliss, refuting Stephen Reed, *ibid.*, 6:220, Aug. 10, 1850; C. Woodward, in *Advent Harbinger*, n.s. 3:19, July 5, 1851; see discussions and refutations of these dates in *Review and Herald*, 1:23, December, 1850; *ibid.*, pp. 49, 52, March, 1851.

44 These were J. C. Bywater and Jonas Wendall;

see *Spiritual Gifts*, vol. 2, p. 122; see also mention in *Present Truth*, 1:61, 64, 78, March, May, 1850.

45 Hiram Edson, *The Time of the End* (1849), pp. 15, 13; Joseph Bates, *An Explanation of the Typical and Antitypical Sanctuary* (1850), pp. 10, 11.

46 Here they differed from the prevailing view that the times of the Gentiles extended to the Second Advent.

47 Bates, p. 12; Edson, *An Exposition of Scripture Prophecy* (privately printed, 1849; 41 pp.); on the times of the Gentiles see pp. 4, 20.

48 Edson, *An Exposition*, pp. 9-13, 19, 20, 30-32, 41.

49 David Arnold, "Daniel's Visions," *Present Truth*, 1:59-63, March, 1850.

50 For Joseph Marsh's summary of the age-to-come doctrine, see his *The Age to Come* (1851), pp. 125-128. (For an opponent's later summary, including variant views of it, see J. H. Waggoner, "The Age to Come," *Review and Herald*, 7:84, 85, Dec. 11, 1855.) Other Adventists had adopted Literalism before Marsh. Storrs has been mentioned already. Others were J. B. Cook and Henry Grew, both of whom wrote in the *Advent Harbinger*. O. R. L. Crosier also advocated this view. Several years later a few Seventh-day Adventists, led by J. M. Stephenson and D. P. Hall, defected and formed an "age-to-come" offshoot (see "Messenger Party," *SDA Encyclopedia*).

51 *Ibid.*; also "Marion Party" in the same volume. For the denominations see also U.S. Bureau of the Census, *Religious Bodies*, 1936, vol. 2, part 1, pp. 36, 46; Frank S. Mead, *Handbook of Denominations* (1961), pp. 23, 75; on the Radio Church of God see Herbert W. Armstrong's autobiographical statements in *The Plain Truth*, August, 1959, p. 15; December, 1959, p. 7; September, 1960, pp. 16, 17.

52 *Advent Review* 1:42-47, 57-63, September, 1850.

53 *Day-Star*, Extra, 9:42, 43, Feb. 7, 1846.

54 J. B. Cook, Letter, in *Bible Advocate*, 1:121-123, Oct. 24, 1846 (on his advocacy of the Sabbath, *ibid.*, 3:122-123, 129-130, 145-146, Dec. 2, 9, 23, 1847); Henry Grew, Letter, in *Advent Harbinger*, 17:20, July 8, 1848. Both of these, and Storrs, wrote on this subject frequently in Marsh's paper in 1850 and 1851.

55 In *Advent Harbinger*, n.s. 1:172, 220, Nov. 17 and Dec. 29, 1849.

56 Proceedings of the New York conference, *Advent Herald*, n.s. 5:125, May 18, 1850 (see also his remarks on p. 124).

57 Proceedings of the Boston conference, *ibid.*, pp. 140-141, and 149-151, June 1 and 8, 1850.

58 Joseph Marsh, Editorial, *Advent Harbinger*, n.s. 2:12, June 29, 1850.

59 *Ibid.*, n.s. 1:372, 380, May 11 and 1850, (cf. n.s. 2:220, Dec. 28, 1850, and p. 244, Jan. 18, 1851).

60 Marsh, *The Age to Come*, pp. 98, 102, 125-128.

61 *Ibid.*; also Marsh's editorials in the *Advent Harbinger*, n.s. 1:284, Feb. 23, 1850; *ibid.*, pp. 308, 324, 325, March 16 and 30, 1850; also n.s. 2:244, 245, Jan. 18, 1851; n.s. 3:52, 53, Aug. 2, 1851.

62 Marsh, *The Age to Come*, pp. 106-109; Crozier, in *Advent Harbinger*, n.s. 4:45, July 24, 1852; Grew, *ibid.*, n.s. 2:107, Sept. 21, 1850, and

n.s. 2:388, May 24, 1851; Cook, *ibid.*, n.s. 3:29, July 12, 1851.

63 Marsh, *Advent Harbinger*, n.s. 2:12, June 29, 1850. Extracts were printed in the *Harbinger* from this book (*Our Israelitish Origin*, by an Englishman, John Wilson), for example on p. 21, July 6, 1850.

64 *Ibid.*, n.s. 1:284, Feb. 23, 1850.

65 *Ibid.*, pp. 324, 325, March 30, 1850.

66 *Ibid.*, p. 372, May 11, 1850.

67 For example, Jerusalem rebuilt: *Advent Harbinger*, n.s. 1:306, 324, 325, 349; n.s. 2:116, 117, 306, 332, 406; n.s. 3:84, 93. For "the tabernacle of David" rebuilt: *ibid.*, n.s. 1:300, 324, 329, 337, 373; n.s. 2:68, 212, 406; n.s. 3:45, 52-53, 69, 101. In reply to the Literalist application, Himes cites the inspired commentary on Amos in Acts 15, applying it to the conversion of the Gentiles (*Advent Herald*, n.s. 5:61, March 23, 1850).

68 For summaries of the principal points here itemized, see [Himes], Editorial, *Advent Herald*, n.s. 5:44, March 9, 1850 (also *ibid.*, 13:97, May 1, 1847); "Address" adopted at the 1850 Boston conference, *ibid.*, n.s. 5:150, June 8, 1850.

For Seventh-day Adventist discussions of the subject covering these same points, see J. H. Waggoner, *The Kingdom of God* (1859; based on articles appearing in the *Review and Herald* in 1856); Ellen G. White, *Prophets and Kings*, pp. 292-298, 703-714, 720; *Christ's Object Lessons*, pp. 284-296; *Evangelism*, p. 695 (see further EGW references in the two works cited next); for recent treatment of the subject, The Role of Israel in Old Testament Prophecy," *SDA Bible Commentary*, vol. 4, pp. 25-38; "Israel, Prophecies Concerning," *SDA Encyclopedia*, pp. 612-616.

69 [Himes], Editorial, *Advent Herald*, n.s. 5:44, 60, March 9 and 23, 1850. On this and on the next item (2) see also O. R. Fassett, in *Advent Herald*, n.s. 5:108, May 4, 1850, and n.s. 9:30, Jan. 24, 1852; opponent cited in *Advent Harbinger*, n.s. 1:388, May 25, 1850; "Address" adopted at Boston conference, *Advent Herald*, n.s. 5:150, June 8, 1850. This had long been Adventist doctrine; see reprint from *Signs of the Times*, 1842, in *Review and Herald*, 5:123, May 9, 1854; Litch, *Prophetic Expositions*, vol. 1, p. 57; [Bliss?], in *Advent Shield*, 1:430-432, April, 1845; [Himes], Editorials, in *Advent Herald*, 13:97, May 1, 1847; n.s. 2:180-181, Jan. 6, 1849.

70 Litch, Lecture 2 on Matt. 24, *Advent Herald*, n.s. 6:292, 293, Oct. 12, 1850 (cf. his next installment, p. 300, Oct. 19). See also note 69.

71 [Himes], Editorial, *Advent Herald*, n.s. 2:180, Jan. 6, 1849.

72 *Ibid.*, n.s. 5:45, March 9, 1850. See also [Bliss?], in *Advent Shield*, 1:432, April, 1845; Litch, Lecture 2 on Matt. 24, *Advent Herald*, n.s. 6:293, Oct. 12, 1850.

73 "Address" adopted at Boston conference, in *Advent Herald*, n.s. 5:150, June 8, 1850. See also William Miller, "Review of Smith and Cambell" in his *Views* (1842), p. 179; also his "On the Return of the Jews," *ibid.*, p. 229; William Sheldon, in *Advent Harbinger*, 18:43, Jan. 27, 1849; [Himes], Editorial, *Advent Herald*, n.s. 5:44, 60, March 9 and 23, 1850.

74 R. Hutchinson, "The Kingdom of God," part 1, *Advent Herald*, n.s. 6:254, Sept. 7, 1850 (cf. his part 2, *ibid.*, p. 286, Oct. 5). See also William Miller, "On the Return of the Jews," in his *Views* (1842), p. 229; Henry Dana Ward, "The Hope of Israel" (1842), reprinted in *Advent Herald*, n.s. 5:130,

May 25, 1850; Litch, *Prophetic Expositions* (1842), 1, vol. 1, p. 58; [Himes], Editorials, *Advent Herald*, n.s. 2:181, Jan. 6, 1849; *ibid.*, n.s. 5:44, March 9, 1850; "Address" of Boston conference, *ibid.*, n.s. 5:150, June 8, 1850.

75 [Himes], Editorial, *Advent Herald*, n.s. 5:44, March 9, 1850.

76 L. D. Mansfield, "The Future Age," *Advent Herald*, n.s. 6:398, Jan. 11, 1851 (cf. preceding installment, p. 390, Jan. 4, 1851). See also Miller, "Lecture on the Two Sticks," in his *Views* (1842), pp. 96, 97. Himes (unsigned editorial, *Advent Herald*, 13:97, May 1, 1847) and O. R. Fassett (*ibid.*, n.s. 5:108, May 4, 1850) complained of the error of not using the New Testament interpretation of the Old Testament prophecies.

77 [Himes], Editorial, *Advent Herald*, n.s. 2:180, Jan. 6, 1849.

78 [Crozier], "Rothschild and the City of Jerusalem," *Advent Harbinger*, n.s. 4:45, July 24, 1852.

79 Ward, "The Hope of Israel" (1842), reprinted in *Advent Herald*, n.s. 5:122, May 18, 1850.

80 Perhaps this situation was a safeguard to Seventh-day Adventists, their separation helping to preserve their identity in their formative period.

81 No more than our teaching that the prophecies indicate wars, calamities, and persecutions in the last days means that we rejoice in or approve of these developments.

82 [Clorinda S. Minor], *Meshullam! or, Tidings From Jerusalem*, published by the author, 1850 [i.e. 1851; see p. 98]. (For the identity of the author, see *Advent Harbinger*, 2:293, March 1, 1851.) This is the "second edition," the first being the "Narrative" (pp. 81-95 in the 2nd ed.) published in June, 1850 (see p. 80). For appeals for helpers, see pp. 77, 98.

83 See her *Meshullam!* pp. 73-74, 75, 77, 84-85, 98, 99; also her articles in *The Truth Seeker*, 1:2, April, 1851, and in the *Advent Harbinger*, n.s. 4:149, Oct. 23, 1852. Her sentiments are echoed by J. B. Cook, *ibid.*, n.s. 3:77, Aug. 23, 1851.

84 For Cook, see *Advent Harbinger*, n.s. 2:293, 307, 321; n.s. 3:77, 85, 291. For Marsh, *ibid.*, n.s. 2:396; n.s. 3:101-102, 118, 156; n.s. 4: 189. For Crozier, *ibid.*, n.s. 4:174, 180, 204-206.

85 They arrived in March, 1852; before that year was out, Meshullam was disillusioned. John Meshullam, Letter (Jan. 15, 1853), *Advent Harbinger*, n.s. 4:308, March 12, 1853; cf. n.s. 3:156, Nov. 1, 1851; p. 291, Feb. 28, 1852.

86 Minor, *Meshullam!* p. 71 (there seems to have been a Sabbatarian group in Philadelphia; see *Day-Star*, 8:25, Nov. 22, 1845); see also *Advent Harbinger*, n.s. 4:149, Oct. 23, 1852; *ibid.*, p. 168, Nov. 6, 1852; *ibid.*, p. 205, Dec. 11, 1852.

87 To Ellen Harmon (*Spiritual Gifts*, vol. 2, pp. 72-73) and E. L. H. Chamberlain (*Day Star*, 9:17, Jan. 10, 1846).

88 From two Seventh-day Adventist conferences in the autumn of 1851 came the encouraging reports that the "seven-years time" and "the distracting, unprofitable views relative to Old Jerusalem and the Jews, etc." were not even mentioned (*Review and Herald*, 2:32, Sept. 16, 1851; *ibid.*, p. 36, Oct. 7).

89 This quotation and the succeeding quoted paragraphs through g form a single section in *Early Writings*, pp. 74-76.

90 *Early Writings*, p. 86, note 3.

91 See note 43, above.

92 For example, Litch, *Prophetic Expositions* (1842), vol. 1, p. 127; S. Bliss, *Inconsistencies of Colver's Literal Fulfilment* (1843), pp. 11-18; this argument occurs repeatedly in Millerite literature in combating their opponents who made the cleansing of the sanctuary the restoration of the Temple and sacrifices after the three-year pollution by Antiochus.

93 John Fonday, "The Twenty-Three Hundred Days," *Bible Examiner*, 3:175, 176, November, 1848.

94 The original printing of this vision (*Review and Herald*, Extra, July 21, 1851, p. [4]) included a second paragraph referring to the error of setting time for "this next fall." In a July Extra this would be an important warning, but when it was reprinted in a more permanent form, "this next fall" would be irrelevant. Hence there was a logical reason for omitting it thereafter. For the date and the longer text, see *Selected Messages*, vol. 1, pp. 188-189.

95 *Present Truth*, 1:86, 87, November, 1850.

96 Cook, in *Advent Harbinger*, n.s. 3:85, Aug. 30, 1851. The notion of going to Jerusalem persisted even later. See a reference to it in *Review and Herald* 4:30, July 7, 1853. That notion has even cropped up again in recent years, in certain leaflets issued by a Shepherd's Rod offshoot known as The Branch.

97 See note 3.

98 Marsh, "The Age to Come," *Advent Harbinger*, n.s. 1:324, March 30, 1850 (first italics supplied).

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# Demosthenes?

Uganda, Africa, I met a young lad with *five* mirrors on the handlebars of his fine, new bicycle. His bright smile seemed to match all the *maradadi* (Swahili for “shiny extras”). When I examined the mirrors I discovered that each was focused on the rider’s face. Thus he could watch himself from all angles as he pedaled along in all his glory!

We chuckle at this lad’s ego, but aren’t we also attracting a little too much attention to self? Cicerolike we focus the mirrors of life on ourselves. We need a divine hand to tilt them back toward heaven and His great plan. Then our leadership will become less Cicero and more Demosthenes—as Teddy Roosevelt put it, “Less shouting, more shooting!”

What was it that moved the multitudes down to the Jordan to listen to John the Baptist? What was there about his preaching that brought a whole nation to repentance and made Satan fear for the very safety of his kingdom? Listen, “He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God.”—*The Desire of Ages*, p. 179.

“John was great in the sight of the Lord, when, before the messengers from the Sanhedrin, before the people, and before his own disciples, he refrained from seeking honor for himself, but pointed all to Jesus as the Promised One.”—*Ibid.*, p. 219.

What about your leadership and mine? Does it inspire our people and our fellow workers to think of how clever and able their leader is, or does it lift them higher, and still higher to the Lamb of God and His great cause for mankind? It depends on the tilt of the mirror. Shall we let Him refocus ours? Then like John (and Demosthenes) we will move hundreds forward in the mighty fight for heaven!



# the incarnation of christ and its purpose



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(Part 1)

A compilation of inspired comments on the mystery of the Incarnation and its purpose.

## **I. INTRODUCTION.**

*A. The incarnation of Christ is a mystery that man cannot fully comprehend (1 Tim. 3:16).*

"In contemplating the incarnation of

Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear."—Ellen G. White, quoted in *Questions on Doctrine*, p. 647.

"We cannot explain the great mystery of the plan of redemption. Jesus took upon Himself humanity, that He might reach humanity; but we cannot explain how divinity was clothed with humanity. An angel would not have known how to sympathize with fallen man, but Christ came to the world and suffered all our temptations, and carried all our griefs."—*Ibid.*, p. 648. B. *While certain aspects of the incarnation have not been revealed, other aspects have been made known for man's benefit* (Deut. 29:29).

### 1. We are encouraged to study this theme.

"When we want a deep problem to study, let us fix our minds on the most marvelous thing that ever took place in earth or heaven—the incarnation of the Son of God."—*Ibid.*, p. 65.

"As the worker studies the life of Christ, and the character of His mission is dwelt upon, each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and looking to heaven with its unnumbered years, he will exclaim, 'Great is the mystery of godliness!' "—*Gospel Workers*, p. 251.

### 2. We must approach this study with contrite hearts, seeking the guidance of the Holy Spirit.

"When we approach the subject of Christ's divinity clothed with the garb of humanity, we may appropriately heed the words spoken by Christ to Moses at the burning bush, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' We must come to the study of this subject with the humility of a learner, with a contrite heart."—*The SDA Bible Commentary*, Ellen G. White Comments, on Phil. 2:5-8, pp. 904, 905.

"That God should thus be manifest in the flesh is indeed a mystery; and without the help of the Holy Spirit we cannot hope to comprehend this subject. The most humbling lesson that man has to learn is the nothingness of human wisdom, and the

folly of trying, by his own unaided efforts, to find out God."—Ellen G. White, quoted in *Questions on Doctrine*, p. 648.

### 3. The study of this topic, when done in humility, will be rewarded.

"And the study of the incarnation of Christ is a fruitful field, and will repay the searcher who digs deep for hidden truth."—*The SDA Bible Commentary*, Ellen G. White Comments, on Phil. 2:5-8, p. 905.

## II. CHRIST IS THE SECOND ADAM (Rom. 5:12-19).

### A. Similarities Between Christ and Adam.

#### 1. In Christ, as in Adam, there was no inclination to evil nor any propensity to sin.

"In the fullness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man."—*Signs of the Times*, May 29, 1901, p. 339.

"In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:14, p. 1131.

"Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only-begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden.

"Avoid every question in relation to the humanity of Christ which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity. His birth was a miracle of God. . . . Never, in any way, leave the slightest im-

pression upon human minds that a taint of, or inclination to, corruption rested upon Christ."—*Ibid.*, on John 1:1-3, 14, p. 1128.

"The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin. The man who came to Jesus was 'full of leprosy.' Its deadly poison permeated his whole body. The disciples sought to prevent their Master from touching him; for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin,—deep-rooted, deadly, and impossible to be cleansed by human power. 'The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores.' But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner. Whoever will fall at His feet, saying in faith, 'Lord, if Thou wilt, Thou canst make me clean,' shall hear the answer, 'I will; be thou made clean.'"—*The Desire of Ages*, p. 266.

**2. Christ was subject to temptation even as was Adam (Heb. 4:15).**

"Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured."—*Ibid.*, p. 117.

"Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations. If He did not have man's nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man has been. If it were not possible for Him to yield to temptation, He could not be our helper. It was a solemn reality that Christ came to fight the battle as man, in man's behalf."—*The SDA Bible Commentary*, Ellen G. White Com-

ments, on Matt. 4:1-11, p. 1082.

**3. Christ began with the same problem with which Adam began.**

"Christ is called the second Adam. In purity and holiness, connected with God and beloved of God, He began where the first Adam began. Willingly He passed over the ground where Adam fell, and redeemed Adam's failure."—Ellen G. White, quoted in *Questions on Doctrine*, p. 650.

"With Christ, as with the holy pair in Eden, appetite was the ground of the first great temptation. Just where the ruin began, the work of our redemption must begin. As by the indulgence of appetite Adam fell, so by the denial of appetite Christ must overcome."—*The Desire of Ages*, p. 117.

**B. Contrast Between Christ and Adam.**

**1. Christ was tempted more severely than Adam, and much more severely than men are tempted today.**

"Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in every way more trying. The deceiver presented himself as an angel of light, but Christ withstood his temptations. He redeemed Adam's disgraceful fall, and saved the world."—*My Life Today*, p. 323.

"On Jordan's banks the voice from Heaven, attended by the manifestation from the excellent glory, proclaimed Christ to be the Son of the Eternal. Satan was to personally encounter the Head of the kingdom which he came to overthrow. If he failed, he knew that he was lost. Therefore, the power of his temptations was in accordance with the greatness of the object which he would lose or gain. For four thousand years, ever since the declaration was made to Adam that the seed of the woman should bruise the serpent's head, he had been planning his manner of attack."—*Review and Herald*, March 18, 1875, p. 90.

"In the councils of Satan it was determined that He [Christ] must be overcome. No human being had come into the world and escaped the power of the deceiver. The whole forces of the confederacy of evil were set upon His track to engage in warfare against Him, and if possible to prevail over Him. The fiercest and most inveterate enmity was put between the seed of the woman and the serpent. The serpent himself made Christ the mark of every weapon of hell. . . .

"The life of Christ was a perpetual warfare against satanic agencies. Satan rallied the whole energies of apostasy against the Son of God. The conflict increased in fierceness and malignity, as again and again the prey was taken out of his hands. Satan assailed Christ through every conceivable form of temptation."—*The SDA Bible Commentary*, Ellen G. White Comments, on Matt. 4:1-11, p. 1080.

"Satan made stronger attacks upon Christ than he will ever make upon us. There was much at stake with him, whether Christ or himself should be conqueror. If Christ resisted his most powerful temptations, and Satan did not succeed in leading Him to sin, he knew that he must lose his power, and finally be punished with everlasting destruction. Therefore Satan worked with mighty power to lead Christ to do a wrong action, for then he would gain advantage over Him. . . . You can never be tempted in so determined and cruel a manner as was our Saviour. Satan was upon His path every moment."—*Sons and Daughters of God*, p. 156.

"He was tempted in all points like as man is tempted, yet He is called 'that holy thing.' It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, 14, pp. 1128, 1129.

2. Upon Adam rested no effects of sin, while Christ took the weaknesses of degenerate humanity (Heb. 2:16; Rom. 1:3; Phil. 2:7; Rom. 8:3).

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

"Christ was not in as favorable a position in the desolate wilderness to endure the temptations of Satan as was Adam

when he was tempted in Eden. The Son of God humbled Himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family.

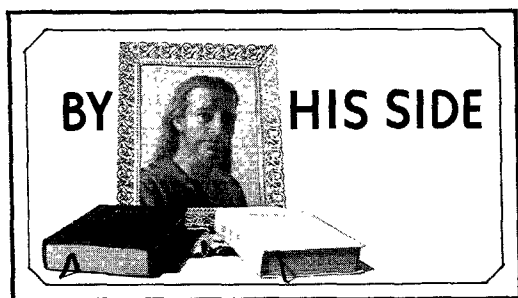
"When Adam was assailed by the tempter in Eden he was without the taint of sin. He stood in the strength of his perfection before God. All the organs and faculties of his being were equally developed, and harmoniously balanced.

"Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed.

"Adam was surrounded with everything his heart could wish. Every want was supplied. There was no sin, and no signs of decay in glorious Eden. . . . Adam was in the perfection of manhood, the noblest of the Creator's work. He was in the image of God, but a little lower than the angels.

"In what contrast is the second Adam as He entered the gloomy wilderness to cope with Satan single-handed. Since the fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He humiliated himself to the lowest depths of human woe, that He might be qualified to reach man, and bring him up from the degradation in which sin had plunged him."—*Review and Herald*, July 28, 1874, p. 51.

(To be continued)



A Shepherdess Feature Conducted by Dollis M. Pierson

## MIRIAM HARDINGE

Teacher's Wife, Pacific Union College, California

[EDITORIAL NOTE: The following article is an adaptation of a talk given for the wives of ministers at the Greater New York and New York camp meetings in July, 1970.]

I WANT to talk about the six loves of a minister's wife. By these six loves I do not mean the six young hopefuls who asked you for dates (or perhaps whom you hoped would ask you for dates) in your academy and college days. I mean the loves that enrich and govern your life as you stand by the side of your minister husband. First of all there is—

### The Love of Her Family

The minister's wife who does not have a happy relationship with her own family is not very likely to have a happy relationship with the greater family of the church, for the church is in a sense an extension of her own family.

The greatest evidence of the power of Christianity that can be presented to the world is a well-ordered, well-disciplined family. This will recommend the truth as nothing else can, for it is a living witness of its practical power upon the heart.—*The Adventist Home*, p. 32.

Thus, one of the basic requirements of the minister and his wife is that they maintain a happy and an exemplary home life, for if they do not it will surely show!

To a large extent the wife sets the controls in the atmosphere of the home. If she is happy and cheerful about her tasks, those about her will be infected with the same spirit. How important then that she maintain a constant and strong attachment to the One who alone can give peace and contentment to the heart.

# The Six Loves of a Minister's Wife

(Part 1)

Check often the general atmosphere of your home. What predominates? Is it usually—

*Cheerful or gloomy?* We should be the happiest people in the world. We have a hope to live for and a strength to live by. We have every reason to be cheerful, so let's show it.

*Patient or impatient?* As parents we have to be constantly on the alert, but we must watch with never-ending patience. It is our impatience that alienates our children and teen-agers from us. Let us listen and with calmness, give our viewpoint, and with care explain our position.

*Hurried or leisurely?* One enters some homes where one has the feeling of walking into a giant blender or mixer. Everything is whirling so fast. For some reason many of us feel that being in a continual hurry is a virtue, and that people will think we are inefficient if we are not always in a hurry and flurry, a hustle and bustle. But this does not help our families. Let us go about our work in a calm manner. Much of our hurrying is a testimony to poor planning and management.

*Contented or discontented?* You will never have all the things you would probably like to have for your home, but like Paul, be content with such things as you have and let that contentment show. You have a heavenly Father, you have a Saviour, you have a place in this glorious work, you have a husband doing His work, you have a family to cherish, a church to love, and a home and friends. Let your gratitude be communicated to others.

*Tense or relaxed?* Is the atmosphere of your home relaxed? or is it tense with anxiety? Is it adaptable? It needs to be, for the parsonage is only partly a private

home. It becomes a refuge for all sorts of people—advice seekers, those who need consolation, the confused, the frightened, and the lonely. They do not observe office hours so there must be much give and take in the parsonage. Do you keep relaxed in these circumstances, or do you let frequent interruptions and disrupted schedules disturb you?

Of course, there are other things that contribute to a good atmosphere in the home. Maintaining the family altar is of prime importance. While the father is priest of the household, the mother should see that worship time is guarded. If the pastor-father has to leave early in the evening for a meeting as he frequently has to, let him at least have prayer with the family and leave the mother to have a more leisurely reading time with the younger ones. How sweet it is to start the day with everyone around the breakfast table and father's voice leading in a prayer for God's guidance and keeping during the day.

Make religion practical in the happenings of the day. Show how it is applied in work and play.

Maintain a good health program, for so much of the family's happiness and well-being depend upon obedience to laws of eating, of exercise, of rest, et cetera.

Keep the family together as much as possible at mealtimes. We are fast becoming a nation of snack snatchers and refrigerator raiders, and it is a great pity. Let us plan to have as many meals together as we possibly can, for a happy mealtime does the most, next to worshiptime, to keep a family close together.

Homemaking is a privilege and when it is coupled with caring for the larger church family it is a greater privilege. Let us love the work we are given and let our enjoyment show.

### The Love of the Flock

Next to the love of family comes the love of the greater family—the church, in particular the church where she finds herself posted.

How Christ loves His flock! Each member of the fold is dear and precious to Him, and we have a special responsibility to reveal His love to those we serve, even though some may appear very unlovable to us.

True, the church is primarily the pastor's responsibility. Yet the shepherdess

cannot escape her responsibility. "A sister laborer in the cause of truth can understand and reach some cases, especially among the sisters, that the minister cannot. A responsibility rests upon the minister's wife which she should not and cannot lightly throw off."—*Testimonies*, vol. 1, p. 452.

More important than serving the congregation with your leadership in the Missionary Volunteer Society, in the children's division, or in the choir, is your ability to make members and would-be members feel at home in the church. Our members look to their pastor to feed their spiritual hunger and they look to you to give them warmth. Even if you are not the appointed hostess you can be sure, as far as possible, that everyone coming into the church has a warm welcome and a smile with an exchange of greetings and a few words. Of course, in larger churches it is impossible to talk to everyone, but you can look out for those who are by themselves and greet them.

Keep your smile handy. Some years ago I learned how valuable a thing a smile is when I temporarily lost mine—yes, lost it. Surgery on my head resulted in injury to a nerve and paralysis of one side of my face. When I attempted to smile the result was one terrible grimace. For several months I forced myself to keep a straight face, knowing that if I yielded to the strong temptation to break into a smile this horrible grimace would be the result. Under the blessing of God and with good medical care the wrong was righted and I eventually got my smile back intact, and how thankful I was!

Don't fight your members! Some time ago my husband and I went to visit a young pastor and his wife who were having some difficulty in their church. They were very discouraged and wondered whether they were really called into the Lord's work. As we listened to them we discerned the cause of the problem. Their relationship with their church members was a constant battle. They were aware only of the seamy side of each one instead of being sympathetic with their struggles. We know only too well that our churches are not the abodes of saints, but they *are* the refuge of those who *want* to be saints and want to do better, so let's stand by them and help them in their fight against sin.

(To be continued)

# MAN OR WOMAN?

E. G. WHITE

I SAW that God's order has been reversed, and His special directions disregarded, by those who adopt the American costume. I was referred to Deuteronomy 22:5: 'The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God.' God would not have His people adopt the so-called reform dress. It is immodest apparel, wholly unfitted for the modest, humble followers of Christ.

"There is an increasing tendency to have women in their dress and appearance as near like the other sex as possible, and to fashion their dress very much like that of men, but God pronounces it abomination."—*Testimonies*, vol. 1, p. 421.

"There is still another style of dress which will be adopted by a class of so-called dress reformers. They will imitate the opposite sex, as nearly as possible. They will wear the cap, pants, vest, coat, and boots, the last of which is the most sensible part of the costume. Those who adopt and advocate this style of dress, are carrying the so-called dress reform to very objectionable lengths. Confusion will be the result. Some who adopt this costume may be correct in their views in general upon the health question, and they could be instrumental in accomplishing vastly more good if they did not carry the matter of dress to such extremes.

"In this style of dress God's order has been reversed, and his special directions disregarded. Deut. xxii, 5. 'The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment for all that do so are abomination unto the Lord thy God.' This style of dress, God would not have his people adopt. It is not modest apparel, and is not at all fitting for modest, humble females who profess to be Christ's followers. God's prohibitions are lightly regarded by all who would advocate the doing away of the distinction of dress between males and females.

"God designed there should be a plain distinction between male and female dress, and has considered the matter of sufficient importance to give explicit directions in regard to it; for the same dress worn by both sexes would cause confusion, and great increase of crime."—*Selected Messages*, vol. 2, pp. 477, 478.

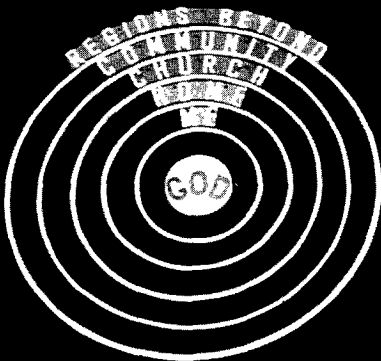
"In wide contrast with this modest dress [described on page 464, vol. 1, *Testimonies*] is the so-called American costume, resembling very nearly the dress worn by men. It consists of a vest, pants, and a dress resembling a coat and reaching about halfway from the hip to the knee. This dress I have opposed, from what has been shown me as in harmony with the work of God; while the other I have recommended as modest, comfortable, convenient, and healthful."—*Testimonies*, vol. 1, p. 465.

"I was shown that God would have us take a course consistent and explainable. Let the sisters adopt the American costume and they would destroy their own influence and that of their husbands. They would become a byword and a derision. Our Saviour says: 'Ye are the light of the world.' 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' There is a great work for us to do in the world, and God would not have us take a course to lessen or destroy our influence with the world."—*Ibid.*, p. 422.

DEAR MRS. PIERSON:

I am very interested in the series you run each month in THE MINISTRY magazine for pastors' wives. My husband is an intern pastor at this time in the Miami area. . . . I look forward to THE MINISTRY each month so that I can read the section entitled By His Side. I hope the editors will never remove this section as we, too, need the counsel and experiences of other ministers' wives.

ROSE CAVANAUGH



# God's Widening Circle

THE POEM "The Widening Circle" was developed as a result of inspiration received at the annual division counsel of the Far Eastern Division.

Reporting on the year-end meeting held in Singapore and elaborating on the theme chosen for 1971 and onward, R. C. Williams, Ministerial Association secretary, writes: "The Widening Circle brings into focus a heaven-ordained expansion of responsibility beginning with the individual and enlarging to encompass the home, the church, the community, and the regions beyond. Three brief statements from the pen of inspiration clearly reveal the multiplicity in God's plan for saving men. 'We must individually seek God.'—*Testimonies*, vol. 9, p. 218. 'Our work for Christ is to begin with the family, in the home.'—*The Adventist Home*, p. 35. 'The mission of the church . . . is to save perishing sinners. It is to make known the love of God to men and to win them to Christ.'—*Testimonies*, vol. 3, p. 381.

"Each union leader was challenged to return home and direct in the appointment of a special committee that would give study to the needs within his territory. A specific plan is to be developed in each field for translating the theme—God's Widening Circle—into concrete action.

"The closing Sabbath afternoon of the division council was devoted to a presentation of the newly chosen theme. Each phase of the Widening Circle was depicted through an effective presentation and illustration on a large blacklight board. A dedicated laywoman in the audience was so thrilled with the impact of this new approach to an age-old divine commission, that she felt impressed to go home and write it out in lines of poetry.

## GOD'S WIDENING CIRCLE

God has a circle that starts at His throne.  
There in the center He sits all alone.  
But He sends His love in ripples and waves  
To the ends of the earth, to the lost whom He saves.

As this love reaches me, in the circle I'm drawn.  
Now my duty it is to pass the word on.  
I must live and behave so that others may read  
The gospel's clear message in the life that I lead.

The circle then widens to include all at home  
To bind them to God, wherever they roam.  
For if I seek heaven, my home should now be  
A heaven on earth for my family and me.

If I then win my home, and you, too, win yours,  
Why, a church would soon rise to champion God's cause.

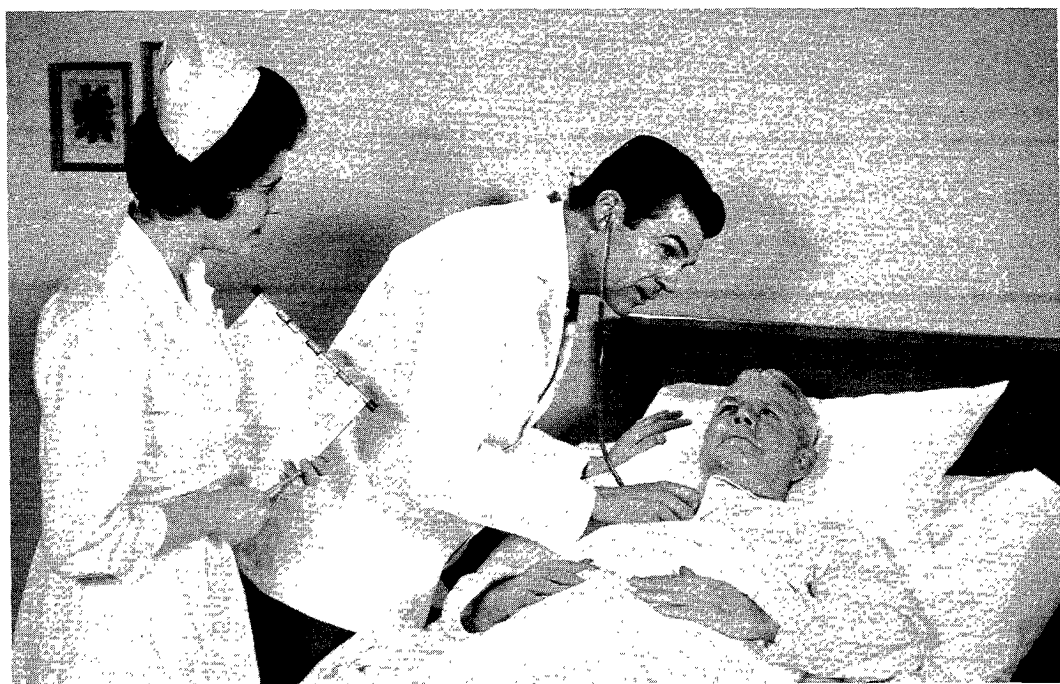
And together we'd march through these turbulent days  
Sustained by the power in God's widening waves.

And we'd spread the good news to our friends as we go,

Till the regions beyond His love also know.  
When Christ comes at last how good it will be  
To know that His circle includes you and me.

MARGARET TAN, M.D.

"The challenge to the membership throughout the Far Eastern Division is found in the following lines: 'Every man is to stand in his lot and place, thinking, speaking, and acting in harmony with the Spirit of God. Then, and not till then, will the work be a complete, symmetrical whole.'—*Ibid.*, vol. 6, p. 293. The call is to join the circle and help in expanding it under the Holy Spirit's direction and power until it has encompassed every honest soul for Christ's kingdom."



H. A. ROBERTS

# What If You Were Sentenced to Die?

DONALD W. MCKAY

*Layman, New York*

**EDITOR'S NOTE:** I am personally acquainted with the author and subject of this story. What you are about to read was first submitted to Brother McKay's heart specialist who is one of the leading heart specialists in the country. His reply read in part: "Thank you very much for the opportunity to read your moving article. I certainly do not object to your submitting this for publication, and I would not offer any suggestions with respect to corrections of the medical facts."

**A**S A minister, have you ever thought how you would react to a pronouncement that you were doomed to die within a month or two? When you visit and comfort patients with terminal diseases, the thought rarely, if ever, enters your mind that perhaps the dread disease might strike you.

After I had been hospitalized for more than ten weeks following a massive heart attack with its manifold complications, including diabetes, pulmonary pneumonia,

phlebitis, and multiple pulmonary emboli—just a fancy name for blood clots in my lungs—I was always confident that someday I would leave the hospital and resume my regular way of life. It never occurred to me that I would die. Of course, it was disconcerting to see other patients being discharged after they had been my roommate for a week or two but never more than three weeks.

After the eighth week my doctor began telling me how much I was improving and that soon I would be released from the hospital. In fact, he even told me I would be out of bed walking within another week. I began walking and thought I was on the mend until one evening I received a terrible jolt. My doctor came to my room and

said, "Mr. McKay, I want to have a little chat with you and put the cards on the table." I still remember those words a year and a half later. He continued, "This afternoon the three heart specialists who have been working with me on your case had a consultation as to your future course of treatment. We have tried everything humanly possible to reduce your racing pulse but without success. We all agreed that you should be moved to St. Francis Hospital, which is one of the best centers in the country for the treatment of heart diseases. Here you will be under the personal care of the director of medicine under whom I studied in New York City. You are fortunate, indeed, to have him because I consider him to be the greatest cardiologist not only in New York State but in all the country. If anyone can help you, he is the one."

### Straight Facts

But on the second day at St. Francis Hospital I received my death sentence. The director of medicine sat at my bedside and said he wanted to give me the facts straight. My condition was so grave, he told me, that I was too far advanced for open-heart surgery. "A good part of your left ventricle," he said, "is permanently damaged beyond repair, much of it from your previous heart attack of four years ago." He said the remainder of my heart was failing fast from overwork, that he would do his best but thought it could not continue to survive the strain. He couldn't even assure me as to when or whether I would ever be released from the hospital.

Doctors, especially specialists who are authorities, just don't tell you these things, I realized, unless they know your case is hopeless. I was startled at the suddenness of this news, but I was not depressed. I was confident that when human efforts fail God could intervene if He saw fit and restore my health. I thought, What if I die? I knew the odds for living were against me. How would Margaret, my wife, adjust herself to a new way of life? Would I really be missed, except for the first week or two, by anyone else? I resolved then and there that if my life was spared I would proclaim everywhere God's great goodness and mercy to me.

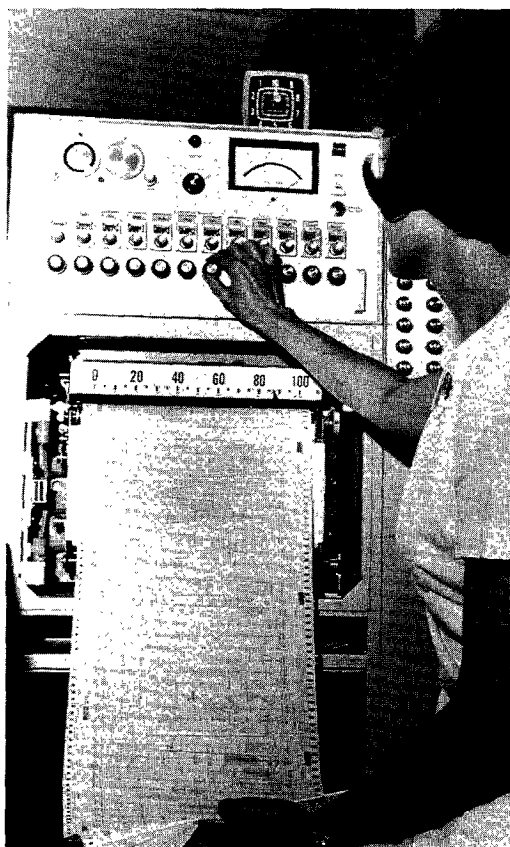
### How Could I Lose?

As my body became weaker, my faith in

God grew stronger. It was comforting to know that prayer was being offered daily at Faith for Today, where my wife was, and still is, in charge of the Bible school. Petitions in my behalf were made weekly in several churches in metropolitan New York and also at midweek prayer services. My wife would tell me about people all over the country—Catholics, Jews, and Episcopalians—who, even though I was a Seventh-day Adventist, were remembering me in their daily prayers. This was cheerful news. How could I lose? My confidence in God was never greater.

At that time I remembered the Bible verse that to me meant that sickness brings us closer to the promises of God: "This is my comfort in my affliction that thy promise gives me life" (Ps. 119:50, R.S.V.).

One day about a week after receiving my sentence, I was somewhat encouraged to hear the cardiologist say to me, "I have been carefully studying the cardiograms taken at both hospitals and notice a certain pattern. Mr. McKay, I'm going to give



you an electric shock treatment next Monday morning. This may be a means of bringing back the normal rhythm in your heart. We are going to put you to sleep so that you will feel no pain." The delay until Monday was necessary he said because digitalis had to be eliminated from my system.

### Imprisoned Again

But digitalis had been a crutch my body had leaned on heavily. My general condition worsened before the treatment could be administered. Again it was necessary to imprison me under an oxygen tent. Breathing had become almost impossible, even with oxygen. By Sunday, the day before the scheduled treatment, my life was ebbing fast. The resident physician (the cardiologist was away for the weekend) informed me that the shock treatment would be advanced to that afternoon.

The cardiologist was summoned back from his country home for this emergency. Unknown to me at the time, he had discussed this emergency measure with my wife by telephone and at her request agreed to delay the scheduled treatment until my ministers could arrive to offer prayer.

I was extremely calm after my name was presented to God in prayer by Elder William Lawson and Elder Herbert Hohensee, both of the Faith for Today staff. I was then whisked to the surgical room. Just before I lost consciousness I remember that I prayed intensely and was content in the knowledge that even if I never regained consciousness I would meet my dear wife and loved ones on the resurrection morn.

The proverbial saying, "The operation was a success, but the patient died," almost proved true with me. More than half an hour after the electric conversion treatment was administered, my wife was informed that I was still unconscious. Most patients are revived within several minutes. The cardiologist told my wife that the treatment was successful but that my heart was so flabby that the possibility of my survival during that night was much less than 50 per cent.

That night—the most important night in my life—as I lay in the intensive-care ward, two ministers, Elder N. S. Mizher and Elder Herbert Hohensee, prayed fervently for my recovery and anointed my head with oil. At the conclusion of the service Pastor Mizher addressed me by my first name.

"Don, I have every confidence that God is going to heal you, not gradually but at this very moment, because that's the way God performs miracles." At once all in the room experienced an unusual sensation. To me, at least, where everything had been hazy before my eyes, it now instantly became lucid. I could clearly recognize everyone around me.

The following morning Pastor Hohensee, who is not easily given to emotion, chokingly told my wife of this unusual experience. Sister Evangeline, the nurse in attendance, afterward told my wife how she had prayed continuously all night while attending me. She had been instructed to take my blood pressure and temperature at short intervals and noticed an immediate drop in both as soon as I was anointed. The electric monitor, a relatively new device at that time, which flashes pictures of the heartbeat on a screen, indicated a sudden drop in my pulse.

I felt like a new man when I awoke the next morning. I even insisted that I be removed from the oxygen tent. When I was wheeled back to my room that morning, the nurses on the floor were as startled as were Mary and Martha when Jesus raised their brother from the dead. One nurse commented to my wife later, "Mr. McKay's return was a surprise to all of us. We never expected to see him come back."

A few days later Sister Germaine, one of the nurses, while taking my pulse, half mumbled to herself, "My! it's 84!" I asked what she meant. "A week ago your pulse was 165 beats per minute; now it's 84, which is normal. Do you realize, Mr. McKay, that your recovery is in answer to our many prayers and is truly a miracle?"

Yes, indeed, my recovery was made possible through the excellent care of a good physician and because many, many sincere prayers ascended to the throne of mercy. But above all, God who is the Great Physician chose to perform the miracle of healing in my behalf. I am truly grateful as was Job for having passed successfully through the "valley of the shadow."

Maybe you or one of your loved ones is critically ill and has received the death sentence. If your spirits are low (even ministers get discouraged at times), remember that the miraculous power of healing didn't die with Jesus on Calvary's cross. God still performs supernatural cures. He did it for me, and He can do it for you.

# On Traveling Light

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ERNEST LLOYD

Retired Minister, Deer Park, California

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LET me tell you of a dream I once had that really impressed me. In fact, the impression still lingers. In the dream it appeared that I was on my way home from a long field trip back in the years when I was connected with the Pacific Press, our publishing house in California. In those days most traveling was done by train. As I approached the depot in the town where I had filled my last speaking appointment on the trip, I heard the engine bell ringing. The conductor was standing near the corner of the depot and looking my way. He beckoned vigorously and I knew he wanted me to hurry, but I could not. My suitcase seemed to be unusually heavy, and my legs felt like heavy iron posts.

Then I remembered that I had some extra things in my suitcase—things I had bought at a sale thinking I could use them someday. They were heavy metal articles, and the thought flashed before me that after all they were not really essential to my use. Since they were on one side of the case all tied together I decided to open the case quickly and dump them out so I could run and catch that train. I did so. At once I was greatly relieved and I moved ahead rapidly. How thankful I felt as I stepped onto the train!

What was the lesson for me in that simple dream? To travel light as I journey through life. And this is a lesson that all of us, as Christians, need to learn. We think we need many *things* as we go along, but we are mistaken and often deceived. It would be a great blessing for most of us to

give to the needy at least half of the *things* that fill our homes and our "suitcases." As Christians we are to remember the example of our Lord in this matter. He lived the life of a poor man, and was able to be cheerfully content with the simplest of life's furnishings. He had its bare necessities, tasted now and then its simple comforts, lacked and was content to lack its luxuries. No other human passion is either as hungry or as dissatisfied as is the passion for *things*, the passion for display. The more one feeds this desire, the more it grows. Then follows an unrest and hunger of spirit, with certain disappointment as the sure reward.

It is vanity that disturbs people today, keeping many in a fever—a fever that is never abated through the acquirement of *things*. If we are more slenderly endowed than others with this world's goods, let us believe it to be God's will, and the devil of envy and covetousness will not bother us. Let us improve what little we may possess, and enjoy doing so. There is real contentment in being master of one's circumstances, and in cultivating the spirit of gratitude. The happiest folks are not so much concerned about gathering things as they are about sharing their blessings with others.

Blessed are they who turn away from the soft and woolly luxuries of this age, and find the enduring satisfaction that comes with the life of simplicity. Remember the words of Jesus: "A man's life consisteth *not* in the abundance of the *things* which he possesseth" (Luke 12:15).

## PREACHER'S PROGRESS



# ILLUSTRATIONS THAT COUNT

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RON RUNYAN

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I HAVE always been a preacher who likes a good illustration. But as I look back over my earlier ministry I am appalled at some of the illustrations I used. A lot of the stories were spine tingling and ear gripping, but to be honest about it they didn't have much spiritual significance. They weren't totally irrelevant to my message, but all too often they were so outstanding that in later years when I met people who had heard these sermons the only thing they could remember was the story, which in itself was quite pointless. After a few years of service it finally dawned on me that everything a man preaches in the pulpit ought to have real meaning and point. We are not entertainers, but preachers of the Word.

Sometimes the stories were quite gory. They kept everybody awake, but after the blood and thunder cleared away, what had I really done in helping people toward the kingdom?

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### A Lesson Well Learned

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On one occasion I was asked to conduct a Week of Prayer series in my own church school. I dramatically related the Bible stories of the Flood, David and Goliath, and several others. Now there is nothing wrong with these stories, but the act I put on with them resulted in entertainment rather than reaching the hearts of these young people.

One morning after I had finished my talk and was feeling that I really had those children "eating out of my hand," I started to leave. The experienced first-grade teacher stopped me a moment and said, "Pastor, I would like to have a chat with you." She then proceeded to say, "I wish we could have a church school Week of Prayer like we used to have years ago." This rather startled me, but I asked what was her point. She continued, "In those days when a minister talked with these young people you could sense the Spirit of Christ in the meeting. The hearts of the little ones were touched and a deep longing was created to be more like Jesus." This is about all she said. It wasn't necessary to prolong the conversation as I had gotten the point. As I drove away that day I thought to myself, Was I building myself as a storyteller and attracting attention to my ability, or was I pointing them to Jesus Christ the Saviour of children? For a while this episode wounded me, but it taught me a big lesson.

Every minister wants to be an interesting speaker. Some of us work pretty hard at it—too hard in fact. We try to do what the Spirit of God should be allowed to do. This does not mean that a man should not put his whole heart and soul into his sermon and seek to find the most relevant illustrations possible to nail truth home to the hearts, but how easy it is to use a story that tickles the imagination and that is about all.

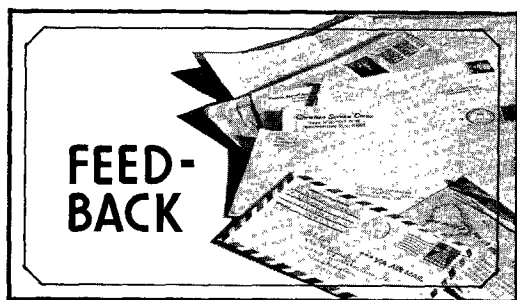
## A Concerned Mother Writes

Not too long ago a mother of two young children wrote a letter to one of our leaders which was passed along to me. She pointed out that many of our pastors have a youth or child sermon during the regular preaching service each Sabbath. She was all in favor of this, but she declared that there were times when she wished her children were not listening. Why did she feel this way? Let her tell her own story: "Often it is merely a story of a child in trouble and although it concludes well and a moral is drawn, the part a small child will remember is the naughty trick or bad part and the moral is lost."

On the other hand this dear sister had seen how stories can be used effectively. She declared, "One pastor we had did it very beautifully. He used an illustrated object lesson each time. It was short and to the point. It usually tied in with the adult sermon and the children were impressed."

"I realize this takes a lot of thought, planning, and experience. But my feeling is that it should be done well or not at all. In this age of wickedness and misdirected thought, we all need to do more as Christ did—link divine truth with common things, and associate familiar objects with thoughts true and beautiful." (See *Christ's Object Lessons*, p. 7.)

I think she has a point, don't you?



### Deeper Study of Bible Essential

DEAR EDITOR:

The article on pages 1-3 of the January *MINISTRY* is as I see it one of the most timely and right-to-the-point articles that has ever appeared in the *MINISTRY*.

One of our weaknesses in much of the evangelistic preaching and the pastoral preaching is that it is not deeply grounded in the Word of God, and believe it or not, many of the older Adventists take note of this. Preaching of this sort reveals a lack of Bible study and the deeper knowledge of the Word of God that comes from study. You are absolutely correct that there will never be a revival until there is a deeper study of the Word of God. It is recorded in Acts 18 that Apollos, who was mighty in the Scriptures, finally convinced the people of a decision for Christ. This should be the goal of every preacher.

J. L. SHULER

DEAR EDITOR:

Thanks for the special February issue.

I believe that Adventists have the finest print media on earth, even in mission lands. As "foot

soldiers" we have our standard weapon (the Bible), but we need the other weapons that pour out of our presses—*THE MINISTRY*, *GO*, *Review and Herald*, to name a few. I am convinced it is time for the "generals" at "logistics HQ" to go all out to supply us with the most modern, effective support armor. We need your media at *least twice a month if not weekly*. We've got the men, the means, and the media so let's get with it!

KEITH R. MUNDT

### More on "Shades of Pink"

DEAR EDITOR:

"Shades of Pink" (*MINISTRY*, February, 1971) made me see "*RED*"! No wonder the writer had his name withheld. Surely he had his "tongue in cheek" when writing.

Where are we told that black and white are the only colors for preachers? The robes of the priests in Bible times were most colorful with gold (yes, even perhaps mustard), silver, and all the jewels encrusted on them.

I was really disappointed that *THE MINISTRY* would print such a letter. The good Lord created beautiful colors, so let's use them!

Mrs. T. BROWN

DEAR EDITOR:

I have never seen one of our pastors dressed in poor taste in the pulpit, at prayer meeting, at a funeral, wedding, or any other church-connected function. But, I add, I am also justly proud that they do not dress in such a way as to declare their piety by their dress. Attire can cover a multitude of sins, as it did for the rabbis of old.

The ministers of *our* church are a distinct group and they should look like a dedicated class of men.

To be able to wear color, to relax from the

demands made upon them by a tie, or shirt, and to feel free to do so, is only the privilege God gives to all. A workers' meeting is for fellowship and instruction, and I hope it will never be a requirement to *robe* in order to attend.

RUTH ALT

DEAR EDITOR:

I take issue with the letter in the February issue of *MINISTRY* entitled "Shades of Pink."

I say, Hurrah! We ministers can be part of the human race. And it's about time, too! If people think the minister should fit a certain visual image to do the work of spreading the gospel, I think it is time for them to wake up to the fact that ministers are men, real men, and it is not a type of attire or a certain look that enables them to do the work of Christ. For too long laymen have assigned ministers almost a mini-god role (a role enthusiastically nurtured by the overweight ego of some ministers). . . .

I fail to see how colors, all of which God created, are misplaced when on a minister, who represents the happiest, most joyful news of salvation men can ever hear.

LARRY BOSHELL

DEAR EDITOR:

There was very good counsel in the article in the April *MINISTRY*, entitled "The Minister and His Wife" by Ralph Smucker. One phase was not mentioned that should not be overlooked, however, and that is the physical appearance of both the minister and his wife that may be a reflection of important health habits they may or may not have.

A minister's wife must make the effort to learn how to prepare healthful meals. Helps are available, if she does not understand the basic principles. Here is a letter we have just received from a woman who has children in the ministry and is concerned about this aspect of being true examples in the faith. She writes:

"As a mother-in-law, there isn't much I can say, but something *must* be done for some of our ministers to help them lose weight—especially the young ones who are just starting off. . . . When we worked on a farm we ate heartier but worked it off physically, but now it just goes to fat.

"I have a wonderful daughter-in-law who does the best she knows how, but she just *doesn't* know, and there needs to be a special, consecrated effort to teach us how to eat without becoming fat. It's as important as all the smoking clinics. I hate to see myself, my son and daughter, and now my daughter-in-law who has always been thin, getting fatter and fatter."

F. W. EDWARDY  
Editor, *Today's Food*

# The Written Communication

CECIL COFFEY

Public Relations, North Pacific Union

**W**HEN ministers are required to write something that will convey information from them to others they must immediately grope with the problem of communicating. So many times a letter, a memo, or a report fails to reach the intended recipient, not because it may be physically lost, but because it isn't clear or doesn't say what the writer intended.

The obvious purpose of a letter or any other form of written communication is to convey a meaning from one mind to another. Someone has stated it this way: "Write what you wish to say, in the spirit in which you wish it to be received, and in such a way that your reader gathers both the spirit and the facts without effort."

Of greater importance than the mechanics of the written communication is the message. Accurate punctuation, good typing, and good grammatical construction should be servants of the writer, and he should know how to use these; but he should never lose sight of the purpose in using them—and that is to write so that he will be understood in the spirit in which he writes.

Clear writing brings a distinct personal benefit. The more clearly you write, the more clearly you will understand the subject you are discussing. Not a few of today's leaders in all walks of life attribute much of their success to their cultivation and improvement of writing talents. A noted English author, Arnold Bennett, has gone so far as to say, "The exercise of writing is an indispensable part of any genuine effort towards mental efficiency."

Today is a time of both population explosion and knowledge explosion. Every-



H. A. ROBERTS

body wants to learn more and more about more and more. The most effective information medium is still that of the written word. Business and industry have joined the colleges and universities in urging their top men to write, write, write. The reasons for such urging were summed up very well a few years ago by the Royal Bank of Canada in its monthly newsletter: "It is one of the good things about communicating ideas that we can be always improving, sharpening up our wits so as to do the job better. It is sad to come upon someone who has thoughts that are worthwhile, but who is not learning to express them. Still more to be pitied are those who think they have conveyed their ideas when they haven't."

It is surprising the lengths to which some people will go in an effort to convey ideas, and still fail to communicate. Here is an analogous story to illustrate one communication failure:

There once was an executive assistant who was assigned to survey the work of his organization with the idea of discovering methods of saving. After three months of hard work, he presented the chief executive with a one-hundred page, neatly typed, double-spaced masterpiece (in his opinion) titled "Organization Survey." He was thoughtful enough to have additional copies mimeographed in case the boss should wish to present them to the board.

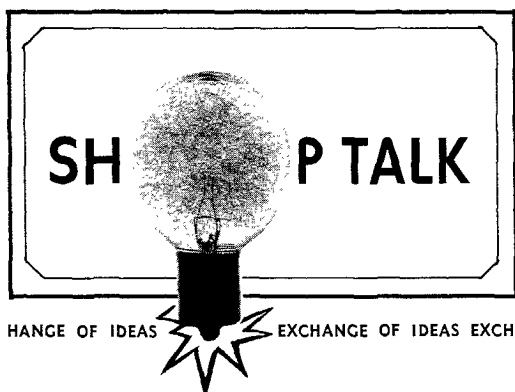
"Organization Survey" had no organization, no summary statements, nor a condensed list of recommendations. After several weeks of silence, the executive assistant was beginning to wonder just what had happened. Finally he asked the chief executive for his opinion of the report. The chief executive replied that he hadn't got around to reading it.

"But," protested the executive assistant, "you can save more than \$100,000 a year simply by following four new procedures that I have recommended!"

"Then why didn't you say so?" countered the chief executive.

The executive assistant could have changed the whole picture just by better organization, by including some summary sections, and by titling the report, "How to Save More Than \$100,000 Annually in the Organization." You can be sure that all concerned would have opened the report immediately and read it carefully.

Business lives on reports, memos, and other types of written communications. The business of religious and other non-profit entities is dependent upon these. The reason some written reports get fast action is because they are easy to read and understand and thereby are effective. It takes a plan to write a good report. Some of the very best, most-interesting reports are those that are written in a style that is simple and to the point.



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.

## TOTAL EVANGELISM COUNTDOWN BOOKLET

A very important feature of success in evangelism lies in planning well ahead for the public campaign. With this in mind, Philip Knoche, evangelism coordinator of the Central California Conference, has prepared a very attractive and instructive countdown booklet. The fourteen pages list the progressive steps from the earliest planning stages with the local church board to the integration of the new members into the warmth and fellowship of the church, then to the involvement of these new members in active soul-winning endeavors.

The guidelines relate to every phase of the evangelistic process, including the preparation of the church, finding and nurturing the interests, tips on making the visits and giving Bible studies, the organization of the meetings, and the conduct of the meetings themselves. It is a how-to-do-it book that appears to foresee every need.

Entitled *Total Evangelism Achievement Method*, this booklet is available at 25 cents each. Write to Philip B. Knoche, Evangelism Coordinator, Central California Conference, P.O. Box 580, San Jose, Calif. 95106.

## HELP ON GAINING DECISIONS

A wide-awake, soul-winning pastor is always on the watch for possible interests. Through the years one of the great sources for these interests has been the various Bible correspondence courses. Some pastors have had unusual success in leading these interests to decision and baptism; others have not fared so well.

Now there is additional help for those of you who have found yourselves in the last category. Walter R. L. Scragg, associate secretary of the General Conference Radio-Television Department, has brought together some excellent tips on success-

ful follow-up in a very readable forty-eight page booklet entitled *Winning Ways, A Guide to Personal Evangelism*.

Prepared in cooperation with the Lay Activities Department and the Ministerial Association, *Winning Ways* will be welcomed by every pastor, Bible instructor, and visiting lay worker. Is there anyone among us who does not feel the need for greater skill in leading souls from the point of interest to decision?

The eight chapter titles are indicative of the practical nature of this material: "Across the Table," "Making the First Visit," "Aiming for Decision," "The Visiting Lay Worker," "Who Is Out There?" "Assessing the Interest Report," "Using the Telephone in Follow-up," and "About Lessons and Courses."

You may secure this valuable booklet from your Book and Bible House for 50 cents.

## PRAYER INVENTORY QUESTIONNAIRE

Many individuals have benefited from the School of Prayer as first developed by Charles Mellor. He has now prepared a very helpful questionnaire folder that enables an individual to evaluate his personal prayer life. It consists of thirty questions, each to be answered with a Yes or No.

Although designed to be used especially in conjunction with a School of Prayer, this questionnaire can also be used effectively during a Sabbath morning worship service, at a prayer meeting, or even in connection with an evangelistic service.

The thirty searching questions reach to the heart of one's prayer experience, with emphasis upon a genuinely meaningful and enjoyable prayer relationship with Christ.

These are now available through the Ministerial Association of the Northern California Conference at the following prices: two for 10c; ten for 40c; fifty for \$1.80; and one hundred for \$3.50. Postage included. Write to: C. M. Mellor, Secretary, Ministerial Association, Northern California Conference, P.O. Box 149, Oakland, California 94604.

## "HELPS FOR THE REAPING CAMPAIGN"

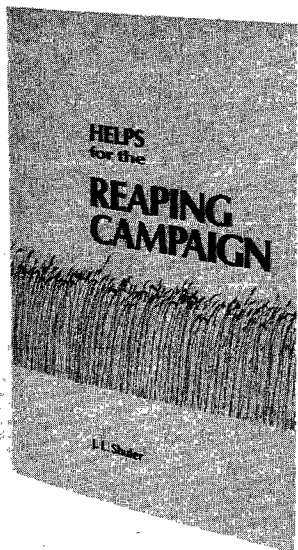
*Helps for the Reaping Campaign* is the title of a new 146-page book by J. L. Shuler, long-time instructor in evangelism at the Seminary. It is designed to present a new, easy-to-follow, tested-and-proven method for securing results in a two- or three-week reaping campaign. It utilizes the Bible Gift Plan and the Bible-in-the-hand method of preaching with the audience turning to the main texts, as directed by the speaker, and underlining certain key words and phrases.

Sixteen special, concise, right-to-the-point Bible lessons are supplied to the audience. These present in capsule form the essentials for being baptized,

and uniting with the church. The texts that answer the questions on each subject furnish the interested person with the words to complete a series of statements listed as "My Bible Says." Through these he convinces himself of the truth on each subject, preparatory to a favorable decision. The book contains samples of all cards that are needed, also a sample ad for the newspaper. It presents seven of the sermons in full to illustrate this new method.

The book was written to provide an easy method for busy pastors who are not experienced evangelists; to enable ministerial graduates to conduct reaping campaigns in the smaller churches as soon as they take up work in a local conference; and to assist lay preachers in conducting crusades in small halls, or in conducting a series of Bible studies with a group gathered in a home.

The author will not receive any royalty from the book as he has dedicated all profit to be used in public evangelism in four designated conferences in the South. The price is \$3.00 per copy. To place your order write to: J. L. Shuler, 2525 East Eighth St., National City, California. 92050. No book can be sent C.O.D.



## "TIME OF FURY"

Are you looking for an exceptionally effective film for use in your evangelistic program? It's here! About *Time of Fury* Desmond Cummings, president of the Georgia-Cumberland Conference, writes: "A great help and blessing to our brethren in evangelism."

The film is a fast-paced, 21-minute, 16 mm. documentary on the dramatic historic events since the turn of the century—events that point to the second coming of Christ. Evangelists, revivalists, pastors, and teachers are enthusiastic about it.

Elden Walter, long-time evangelist and currently Ministerial secretary of the Southwestern Union, says of it: "I have seen Jan Doward's *Time of Fury* film and I think it is a forceful and impressive presentation of dramatic signs of the end. It cannot fail to galvanize the interest of all who see it. It has been prepared in an up-to-date style that will find ready access to the modern mind, conditioned by television format."

Your conference may already own a copy. If not, it can be secured for \$125.00 postpaid by sending your check to: Jan S. Doward, Missionary Volunteer Department, General Conference of Seventh-day Adventists, 6840 Eastern Avenue, NW, Washington, D.C. 20012. Satisfaction guaranteed.

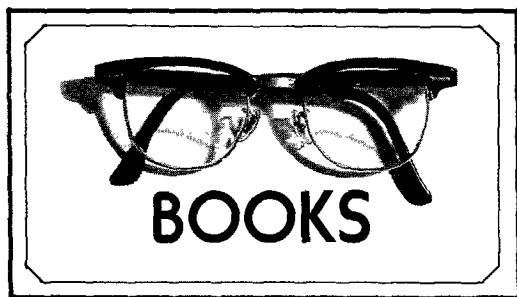
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## To Keep the Ministry Coming

We sometimes receive letters from workers complaining that at the time of a move from one conference or institution to another their names are somehow dropped from THE MINISTRY mailing list. Understandably they do not like to miss a single issue.

How can this be avoided? When a worker leaves a conference or institution his name is dropped from the list of subscribers sponsored by that organization. The subscription begins again as soon as the new employing organization sends in the name to THE MINISTRY circulation department of the Review and Herald Publishing Association. (This is usually done by the treasury department of the employing organization.) Ordinarily this is done at once and there is no interruption of service. However, it is desirable for the worker who is transferring to check this out when he transfers to his new location. If there is a delay in receiving the magazine, inquire about it at the local office. There is nothing our office can do unless the name has been sent through from the employing organization.

THE EDITORS



***The Role of Women in the Church*, Charles Caldwell Ryrie, Moody Press, Chicago, 146 pages, \$3.95.**

This unique book deals with a subject that has received little treatment. The author's approach is objective and scholarly, beginning with a comparison of the status of women in the ancient Greek, Roman, and Jewish cultures, continuing with a careful Biblical study of the effect of the life of Jesus Christ upon the status of womanhood, and finally, dealing with the role of women in the apostolic and early Christian church.

In a world confused by the new freedoms and "equal rights" demanded by modern women, this work by Dr. Ryrie takes on a special significance. One is impressed after reading it that the guidelines laid down by the Bible and the early church, relative to the spiritual responsibility of womanhood, are balanced, reasonable, and most applicable to the church today.

It is an excellent source book for all church workers and a reading must for Christian professional women.

ROSALIE HAFNER LEE

***A Survey of Israel's History*, Leon Wood, Zondervan Publishing House, Grand Rapids, Michigan, 1970, 444 pages, \$7.50.**

This is a book packed with graphic background information on the Old Testament story of God's chosen people. The frequent use of line maps, charts, and diagrams helps to convey the message, and there are sixteen full-color maps appearing in the back of the book. Geographical and archeological data provide a comprehensive treatment that enables the reader to visualize the dramatic events portrayed. The ancient rulers and leaders become living personalities in their contemporary world.

The chronological chart covering nine pages is especially helpful. The dates, for the most part, conform to positions we hold. Documentation comes from varied sources, including E. R. Thiele's *The Mysterious Numbers of the Hebrew Kings* and *The SDA Bible Commentary*.

Although conservative, the book must be read critically, for there are points of disagreement. A notable example is the author's position that the period of Israel's sojourn in Egypt covered the full 430 years, from 1876 to 1446, thus placing Jacob's

entry into Egypt at the earlier period rather than during the Hyksos rule.

Chapter one includes introductory material on Israel's strategic location and the important geographical features of her land. From chapter two, "Patriarchal Background," to chapter 15, "Exile and Return," her turbulent history parades across the pages. Chapter five is devoted to the length of Israel's sojourn in Egypt and the Exodus chronology.

This volume will prove enormously helpful to every Bible student interested in a clearer understanding of the interrelation of people and events in the fascinating history of the Old Testament.

ORLEY M. BERG

***Learning to Work Together*, Arnold Roth, Herald Press, Scottsdale, Pennsylvania, 1967, 96 pages, \$1.25.**

Times have changed, people have changed, and methods need changing to meet the needs of the people now.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Unless each member within the church imparts this message to the unbeliever outside the church, both will be lost.

This idea-inspiring book will help you take a look at your congregation and focus upon new ways of developing its resources so that it will be unique in its service for God.

There is undeveloped leadership in your church that can be developed. Don't miss the section titled "What Is a Leader Like?" The church is composed of many individuals who respond in commitment and obedience when God speaks. They are individuals who are bound together in a brotherhood of sharing and caring.

With a deeper vision of the mission of the church in these last days of earth's history, there will be greater unity and harmony in working together.

EUNICE SHOUP

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## WORSHIP OF SATAN GROWING

"The United States probably harbors the fastest growing and most highly organized body of Satanists in the world," says Arthur Lyons, Jr., author of a book called *The Second Coming: Satanism in America*.

Lyons, who was "always interested in horror movies," began to infiltrate Satanic circles three years ago in order to research his book.

He figured "any movement which has grown from nothing to twenty thousand members in five years has to have some significance." He considers Satanists "very dangerous men"—so dangerous, in fact, that he doesn't name names in his book which traces devil cults from their beginning in sixth Persia.

DONALD W. MCKAY

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

### **First Volume of Series on Wesley Due in '72**

The first volume of a new edition of the works of John Wesley, founder of Methodism, is expected to go to press in 1972, according to the editor of the series. Dr. Frank Baker, professor at the Duke University Divinity School, told the United Methodist Commission on Archives and History that the project will run to about 5 million words. He said that volume one of 30 to 34 volumes may be in the hands of the publisher, Oxford University's Clarendon Press, within 18 months. The edition, called "Wesley Words," has been in progress for years, under the sponsorship of the commission, the church's division of higher education, and various Methodist theologians. Dr. Baker said that the material is being assembled from 3,000 documents and that the editing job was "tremendously complex."

### **Astronaut Places Bible on Moon**

A special fireproof packet containing microfilm copies of the Scriptures was deposited on the Fra Mauro highlands of the moon by astronaut Edgar D. Mitchell. The packet, prepared by the American Bible Society, contained a complete Bible in the Revised Standard Version, sixteen different language versions of Genesis 1:1, and other Scripture selections. Inscribed on the packet was the symbol of the United Bible Societies—the fifty-member worldwide fellowship of national Bible societies in whose name the Scriptures were sent. It shows the Scriptures circling the globe. Dr. James Z. Nettinga, executive secretary of the Society's National Distribution Department said the first verse of Genesis was chosen for the translations because the astronauts on Apollo 8 read from the first chapter of the Bible on Christmas Eve in 1968, as they circled the moon. The languages selected were: Chinese, English, Spanish, Russian, German, Japanese, Arabic, Bengali, Portuguese, Urdu, Dutch, French, Hebrew, Hindi, Swahili, and Welsh. More than half of the world's people speak at least one of the first ten languages on the list.

### **Crime in New York: Church Must Pay \$100,000 for Security**

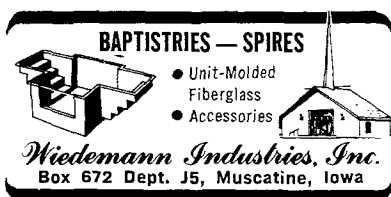
As a result of the growing crime problem, the Riverside church in New York will spend \$100,000 this year on its security program, more than the entire budget of most smaller churches. The money will pay the salaries and miscellaneous expenses of eight full-time and four part-time security guards, who maintain a 24-hour, daily watch at the interdenominational church. As a further supplement to normal police protection, the church will contribute \$10,000 this year as its share of an area security system maintained by the Interchurch Center, Union Theological Seminary, Columbia University, the Episcopal Cathedral of St. John the Divine, and other institutions that, like Riverside, are clustered in Morningside Heights. Observers find the problem of crime a growing one. Dr. Eugene Laubach, Riverside's executive minister, came to the church in 1961 and has seen a steady increase in the crime problem since then, with a rapid acceleration in the past two years.

### **U.S. Baptist Minister to Face Proselytism Charge in Greece**

An ordained Baptist minister, head of an evangelical missionary organization working mainly in Greece, once again will face a Greek court on a charge of proselytism. The Reverend Spiros Zodhiates, president of the American Mission to Greeks, which has its headquarters in Ridgefield, New Jersey, was served with a summons through the Greek Consulate in New York City. Mr. Zodhiates noted that distribution of the New Testament in the Modern Greek is forbidden under the Greek Constitution, although no penalty for this violation is indicated. According to Greek law, proselytism is defined as an attempt to convert people from one religion to another—especially from Greek Orthodoxy, the state religion—and is a criminal offense.

### **Outler Sees Catholic Movement Leading Third "Great Awakening"**

The "charismatic renewal movement" in Roman Catholicism may be the vanguard of a much needed third "great awakening" in America, United Methodist theologian Albert Outler said in New Orleans. Dr. Outler, a professor at Perkins School of Theology, Southern Methodist University, Dallas, addressed 2,400 persons attending a United Methodist Congress on Evangelism. He said the future of both church and world are "bleak" unless there is some type of evangelical revival, but Dr. Outler did not wish to propose repetition of the first and second "great awakenings" of the nineteenth century, revivals sweeping the nation, especially on Western frontiers. Those, he stated, "saved America from the clear and present dangers of secularism in their times, but these are different times." While much progress and a "triumph of freedom" followed the second "great awakening," he continued, that revival was also followed by a century of wars, booms



and busts, disenchantments, and forebodings. A new, third awakening, Dr. Outler continued, must be deeply concerned about the church, be ecumenical, oriented toward social action, and represent an "outpouring of the Holy Spirit."

### Divorces Up Sharply Under New California Law

Divorces in California rose 39.02 per cent in 1970—the first year of the State's new liberal divorce law. The State Department of Health reported 114,000 divorces in 1970, up sharply from the 82,000 recorded in the previous year. California's liberalized law, which became effective January 1, 1970, eliminated traditional grounds for divorce (notably adultery and cruelty) and substituted "irreconcilable differences" or insanity as the only reasons for dissolving a marriage.

### Proposed U.S. Regulation Would Protect Sabbatarians Under Employment Code

Contractors and subcontractors who provide work or supplies for the U.S. Government may be required to permit all their employees to observe their Sabbath and religious holidays if a new regulation filed in Washington, D.C., is put into force. There is little doubt, observers say, that the regulation will become effective. The regulation is designed mainly to protect Jews and Seventh-day Adventists, but others it would protect include Moslems and such small Christian groups as the Seventh Day Baptists.

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### Evangelism Emphasis Urged to Methodist Council

The World Methodist Council has been asked to sponsor a global evangelism emphasis between 1971 and 1975. A request for the special program was made by a 50-member consultation on evangelism which met in Frankfurt, Germany. The proposal will go to the full meeting of the council in Denver next August. Chief purpose of the "witness and evangelism" emphasis would be to "affirm the relevance and adequacy of the Christian faith for this age." Forms of implementation suggested include preaching, dialog, local congregation activity, experimental ministries, mass media, and lay service and witness.

### Former Inspector Claims "Liberal" Clergy Give Police Most Trouble

"Liberal" clergymen give police "more trouble" than any other group, a retired New York City deputy police inspector said at a policemen's appreciation breakfast sponsored by the Christian Business Men's Committee of Minneapolis. Conrad S. Jensen emphasized that his indictment did not include clergymen who have "courage to preach the Word of God." "The reason the nation has so much crime," he said, "lies in the fact that we have strayed away from the Word of God." Godlessness is the basic problem, he added. Mr. Jensen spoke at a breakfast attended by some 235 persons at which speakers repeatedly emphasized that the "silent majority" wants "law and order."

## CLASSIFIED ADVERTISEMENTS

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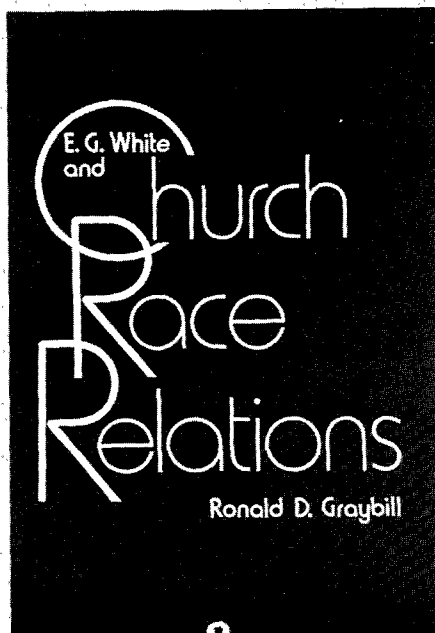
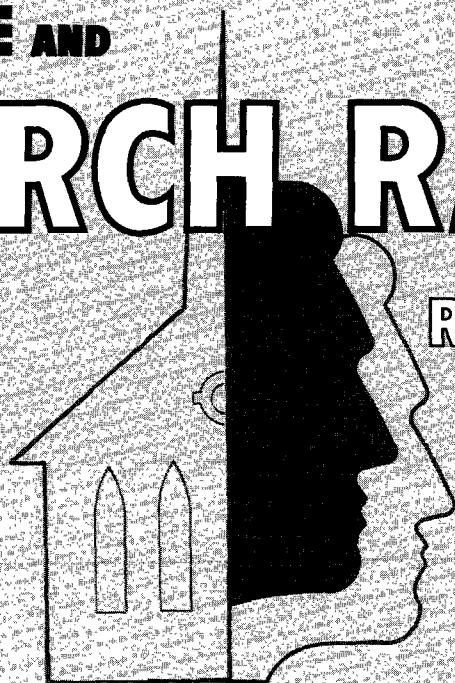
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# E. G. WHITE AND CHURCH RACE RELATIONS



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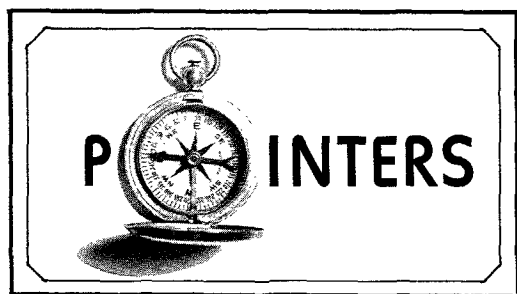
You too will understand certain statements made by Ellen G. White as the author re-creates their original historical setting and compares race relations of the 1970's in his newest release—

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"The life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. No question of policy influenced His movements. He made no difference between neighbors and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life."—*The Ministry of Healing*, p. 25.



**BUCKET FILLING** SIR WILFRED GRENFELL said, "Education is not a matter of filling buckets with facts but of lighting candles for the darkness of the world."

Indeed, how much of education is merely bucket filling? Education for money, status, power, or mere education's sake is bucket filling. Education for service is candle lighting.

The "darkness of the world" is indisputable. There is the confusion of political ideology. Men still seek permanent solutions through "isms" and only compound the darkness. Communism, capitalism, socialism, and fascism are all forms of humanism. Man without God cannot solve his problems. The song writer's prayer is apropos.

"Abide with me; fast falls the eventide;  
The darkness deepens; Lord, with me abide!  
When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me!"

Education that lights candles is that of the heart, head, and hand training for human uplift. Status seeking has long ago revealed itself as bankrupt. We can no longer afford the luxury. Only the candlelighter can justify his existence.

E. E. C.

**SHOCK IT TO ME?** A FEW months ago a new book appeared under the title "*Shock It to Me, Doctor*." This title intrigued me and I read with interest what the author had to say. It was a delightful, clear, beautiful affirmation of faith in the Lord Jesus Christ and an earnest call to emphasize the positive aspects of that faith.

It appears, however, that the "shock treatment" is not often used for such purposes and the end result is most frequently the opposite of that which the technician desires. In our attempts to shock, we often undermine faith and the great principles of truth embodied in the Scriptures, as well as cast reflection on many well-qualified and equipped workers who minister in the classroom or in the pulpit.

To say something shocking, in our ever-so-eager attempts to attract attention, may appear to be good technique. Before doing so, however, it would be well to honestly attempt to evaluate the net result on the face of the vast spectrum of education and background represented by any congregation anywhere. It may seem smart at the time to "shock it to them" but if the ultimate result is

doubt instead of faith, perplexity instead of certainty, and sensation instead of salvation to even one individual, it is far too costly. In our day it does not take much intelligence to shock people. It does however, take all the commitment, knowledge, grace, and skill that the dedicated teacher or preacher has to make plain to men and women of all ages and backgrounds the vital truths that have to do with their salvation.

N. R. D.

**MODERN ART** It is not unusual at an art gallery to see art lovers staring in puzzlement at a piece of contemporary painting, as if it is but a crude portrayal of disorganized oblivion. This was my experience until I felt a hand tugging at my sleeve. A voice spoke, "You will never understand modern art without the key. Modern art is a commentary on man and his times. This is the key." Modern art, according to W. S. Coffin, "first distorted the image of man, then broke it up, and then caused it to disappear altogether." This is in fact the history of man. Sin first distorts him, then divides, and ultimately destroys. Yes, sin's ultimate act is to cause sinful man's disappearance from the planet.

Now I view modern art with relaxed perception, no longer straining the intellect for meaning beyond that portrayed. And I have learned to live with the fact of human disorientation so prophetically portrayed on canvas with paint and brush. Without a knowledge of his past or future, man cannot interpret the present. So in a curious sense, a product of man's apostasy became a reflection of his dwindling image.

E. E. C.

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