

SEPTEMBER '71



The Light Shines Over EUROPE

E.G. WHITE

"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law."

—Prophets and Kings, pp. 188, 189.

THE MINISTRY

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ministry

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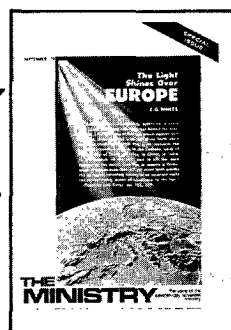
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GOD is saying something!



The Spirit of Prophecy library of inspired books surrounds and embraces the Scripture revelation. Every minister, worker, and member of the Advent Movement should own his personal set and enrich his personal life and ministry by daily reading.

GOD continually tried to say something through His prophets to His people in Old Testament times. When they were responsive to His instructions prosperity resulted. In fact, Biblical history is simply a recital of failures and successes stemming from rejection or acceptance of God's counsel.

For sixscore years God has been saying something to the worldwide Advent Movement through His prophetic gift—the Spirit of Prophecy. Our failures are a monument to our rebellion against the Word of the Lord; our successes are directly traceable to our willing obedience.

The Spirit of Prophecy is not the voice of a woman. It is the voice of God through Ellen G. White. That same Voice spoke through Moses, Malachi, and Mark. The directives from today's testimonies are so clear cut and practical that they need never be misunderstood. The language is specific. My own personal experience with this special revelation has been truly

overwhelming for I have never faced a problem in my work or life that has not been answered precisely, or in principle, by these prophetic works.

But more than this, the inspired descriptions of Biblical characters and events reveal invaluable lessons for our time. The life and work of our Saviour is made so vivid and real that one feels as though he is in His very presence when prayerfully reading **The Desire of Ages**. The tremendous range of subjects covers every facet of our personal lives and every branch of the work of the church. Nothing of importance is left out!

This special issue focuses on God's love and concern for His people in Europe as revealed in the Spirit of Prophecy. The editorial staff of THE MINISTRY holds to the validity of Jehoshaphat's declaration, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20).

J. R. S.

"believe... and you will succeed"

ROBERT H. PIERSON

President, General Conference

DO YOU remember the stirring words of King Jehoshaphat to Judah when the struggling little nation was threatened by the military might of the Moabites and the Ammonites: "Hear me, Judah and inhabitants of Jerusalem! Believe in the Lord your God, and you will be established; believe his prophets, and you will succeed" (2 Chron. 20:20, R.S.V.)?

The King James Version uses the word *prosper* for *succeed*, but the word *succeed* is significant. The servants of God "succeed" when they heed the voice of the prophets. This has always been true. It is still true today.

As we review the circumstances of the king's inspiring statement, we see "a great multitude" coming against Judah and Jerusalem "from Edom" and "from beyond the sea." "Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah assembled to seek help from the Lord; from all the cities of Judah they came to seek the Lord" (verses 3, 4, R.S.V.).

Then Jehoshaphat stood in the midst of the great assembly in the house of the Lord and openly prayed to the God of heaven for His intervention and deliverance. And the men of Judah with their wives and children stood waiting upon the Lord for the manifestation of His power.

It was at this time that an inspired message of counsel and courage came from a Levite named Jahaziel. Upon him the spirit of prophecy came with power. In the hearing of the congregation he said, "Fear not, and be not dismayed at this great multitude; for the battle is not yours but God's. Tomorrow go down against them. . . . You will not need to fight in this battle; take your position, stand still, and see the victory of the Lord on your behalf, O Judah and Jerusalem. Fear not, and be not dismayed; tomorrow go out against them, and the Lord will be with you" (verses 15-17, R.S.V.).

The faithful king believed God and the testimony of Christ which had come through Jahaziel. He appointed the Levites to go forth as a choir against the enemy, singing praise to God in advance of the army. So the brave little choir of Hebrews ventured forth by faith and sang out their fervent thanks to God for His steadfast and ever-enduring love and care.

What happened? What events followed? "The Lord set an ambush against the men of Ammon, Moab, and Mount Seir, who had come against Judah, so that they were routed" (verse 22, R.S.V.). And the armies turned upon one another and "they all helped to destroy one another" (verse 23, R.S.V.).

My dear fellow believers, the Lord instructs the Seventh-day Adventist Church today with equal clarity. Through the Bible and the Spirit of Prophecy writings, God speaks.

Wrote Ellen White:

In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue.—*Testimonies*, vol. 5, p. 661.

To our workers and to our believers around the world I would repeat the words of the ancient king, "Believe in the Lord your God, and you will be established; believe his prophets, and you will succeed." This faith we must have as we face the final struggles of the great controversy between Christ and Satan.

In the Seventh-day Adventist Church today the vast majority of our workers and laity believe fully in the inspiration and mission of Ellen G. White. They accept wholeheartedly the inspired counsels, and day by day seek God for strength to practice the Biblical principles that she teaches. Such faith and works God will reward with "success."

let's get acquainted with the spirit of prophecy



W. DUNCAN EVA

President, Northern European Division

Headquarters of the Northern European Division in St. Albans, England. The population of this large field totals more than 209 million people. Church membership is well over 83,000, with 856 churches.

FOR what nation is there so great," Moses asked, "who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?" (Deut. 4:7). He was speaking of the multitude of laws and statutes with which God had surrounded literal Israel for their protection and blessing. They covered every aspect of personal and national life—eating, drinking, and dressing; hygiene, sanitation, and avoidance of contagion; community relations, property tenure, and the care of the poor; attendance at religious feasts, the sacrificial system, tithe and freewill offerings, and true worship.

So with spiritual Israel. The God who is so near to us has surrounded us also with much wise counsel applying to every phase of life today. It places restraints on our conduct, yes, but—as has been and is being demonstrated repeatedly—for our good. If we would wholeheartedly observe and obey the light given us, the world today would be saying, "Surely this great . . . [people] is a wise and understanding people. For what . . . [people] is there so great, who hath God so nigh. . . . That hath statutes and judgments so righteous as all this law?" (verses 6-8).

Our greatest need is that we as individuals, workers and members, become acquainted at first hand with the Spirit of Prophecy counsels. It is not enough to see and read quotations lifted from the books to emphasize points of truth, but we need to read and reread the counsels for ourselves, grasping their broad and balanced spectrum and understanding the setting

in which they are given. This strengthens their significance, deepens real appreciation of them, and builds a firm faith in God, His Word, and His unfailing guidance of His people.

There is hardly a greater blessing that we could bring upon ourselves and our church in Europe than to make available to our people at reasonable prices good translations in their mother tongue of books such as the Conflict of the Ages Series, *Christ's Objects Lessons*, *The Ministry of Healing*, *Early Writings*, and the three volumes of *Testimony Treasures*. Would any other investment of means for the church be ultimately more profitable than that which such a project calls for? In the Northern European Division field it is our intention to translate and print into the languages of our territories more and more books written by the messenger of the Lord.

These are solemn times. A determined and ruthless foe is deceiving the whole world and leading it in rebellion against God. His law and government. He not only fights on every front, but infiltrates every stronghold and organizes and unifies all opposition to Heaven. His implacable enmity to Christ leads him to attack Him in the person of His people and he is determined to destroy God's remnant and have his way with every believing soul.

It is for these times that God gave the Spirit of Prophecy counsels to His people. We must ensure that we do not serve the enemy's cause by failing to recognize his strategy and neglecting to do that which we must now do without further delay.

a deep debt of gratitude to GOD



The Trans-Mediterranean Division offices in Berne, Switzerland. With the largest membership in the three European divisions (138,795), the members are witnessing among a multilingual population of 343.48 million people. There are 1,771 churches.

C. L. POWERS

President, Trans-Mediterranean Division

WHEN I first learned about the plan to issue a special number of *THE MINISTRY* magazine emphasizing the role of the Spirit of Prophecy in the life and development of the church, particularly here in Europe, I became immediately enthusiastic about the idea.

I am eager that all of our members and church leaders throughout our widespread division understand perfectly the important and helpful part the Spirit of Prophecy has played in the progress of the Seventh-day Adventist Church. Not just in the early days, but today and tomorrow too. We still have a great work to do. We will always need the Spirit of Prophecy counsels.

It is my hope that we can take this issue of *THE MINISTRY* and have it translated into French, Italian, Spanish, Portuguese, and possibly other languages spoken within our field.

Personally, I feel a deep debt of gratitude to God for bestowing upon this church, through the writings of the Spirit of Prophecy, a wondrous gift of love.

In my administrative work in Inter-America and in other areas of the world field, I have felt that God holds me responsible for encouraging plans to secure more and more translations of the Ellen G. White books in the language of the people in my field. Here in the Trans-Mediterranean Division we recently voted to set

into motion and implement a plan to publish fourteen Ellen G. White books in our territory within the next few years. It gives me a feeling of satisfaction to know that the brethren have chosen this line of emphasis to enrich the spiritual lives of our people.

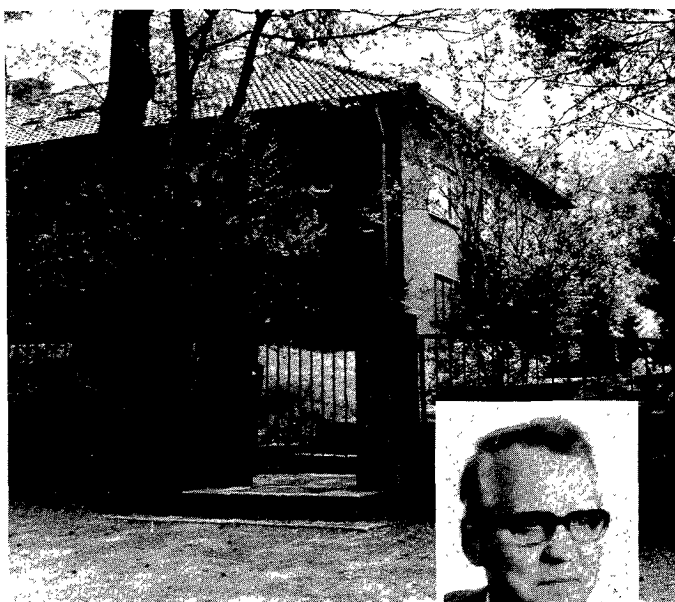
The Bible is of primary importance. Here we have the Word of God. The Spirit of Prophecy is important too. Here we have an inspired commentary to define truth, to correct those who err from the teachings of the Scripture, and to bring us all back to a proper understanding of God's will in every urgent detail.

I would say to all our workers in the Trans-Mediterranean Division and around the world using the language of the servant of the Lord:

Perilous times are before us. Everyone who has a knowledge of the truth should awake and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?—*Testimonies*, vol. 8, p. 298.

ellen white's labors in germany

Division offices for Central Europe in Darmstadt, Germany. Here 38,551 church members worship in 789 churches. The population is approximately 80 million. A large union conference constituency of Seventh-day Adventists in the area of East Germany totals over 12,000 believers.



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H. VOGEL

President, Central European Division

IN THIS issue of THE MINISTRY magazine you will read about the labors of Ellen G. White in Germany as well as in France, Great Britain, Scandinavia, Switzerland, Italy, and other countries of Europe to build up the interests of God's cause. While her visit to our continent was a long time ago, 1885-1887, nevertheless she was providentially led by the Lord to work among our people.

In the book *The Great Controversy* the author devoted a number of chapters to the Reformation in Germany under Luther. From the intensity of her writing the reader can see that the Holy Spirit animated and thrilled her heart with the success of the Reformation movement under the mighty leader Martin Luther.

But Ellen White's interest in Germany carried over from Luther's time to the Advent Movement. In the year 1915, the last year of her life, she wrote a sort of last legacy to our people here.

A great work is committed to those who present the truth in Europe. . . . There are France and Germany, with their great cities and teeming population. There are Italy, Spain, and Portugal, after so many centuries of darkness, . . . opened to the Word of God—opened to receive the last message of warning to the world.—*Evangelism*, p. 408.

After describing the good work that had already been accomplished in these European lands, she wrote the words I have just quoted. Then speaking of the great unfinished work before us, she said:

Angels of God are moving upon the minds of the people, and preparing them to receive the warning. Missionaries are needed in fields that have yet been scarcely entered. New fields are constantly opening. The truth must be translated into different languages, that all nations may enjoy its pure, life-giving influences.—*Life Sketches*, p. 305.

In volume 9 of the *Testimonies*, pages 180 to 181, she spoke of the gospel workers in Germany. A great work was to be done throughout our division field. We must arise now and do that work under God.

More and more Ellen G. White books need to be translated and printed in the German language. These are great evangelistic tools. We want good solid books in German that our own people and their neighbors can read in their own tongue. Books large and small.

There are thousands of people in Germany who would appreciate receiving a Spirit of Prophecy book to read and who would be grateful to God through eternity for receiving Christ and His salvation through the gift of these literary treasures.



mrs. white's labors and fruitage in europe

L. H. CHRISTIAN

President, European Division (1922-1928)
Northern European Division (1928-1936)

EDITORIAL NOTE: The following article is a chapter taken from L. H. Christian's book *Fruitage of Spiritual Gifts*. This volume represents his own testimony of faith in the operation of the gift of prophecy among us. Since Mrs. White had been in Europe a relatively few years prior to the beginning of his work there, he was able to gather and record impressions of the faith of our European believers who remembered Mrs. White from her visit of 1885-1887. The reader will find Brother Christian's reminiscing stimulating to faith and to godly living and evangelistic endeavor.

MRS. E. G. WHITE, with her son, W. C. White, and others, spent two years—from August, 1885, to the summer of 1887—in Europe. This visit will never be forgotten. The spiritual influence and godly instruction of Mrs. White won the people in every land. A large number of her many addresses in Europe were printed, and they are among the helpful contributions from her pen. To many it was an object lesson of untold value to see the deep insight Mrs. White had into European needs, conditions, and racial mentalities, together with her rare tact, firmness, and wisdom in helping all. There was danger of formalism and of a hard, condemnatory spirit in our work in certain sections of Europe. In meeting this, Mrs. White's work was most helpful. All her instruction led to love, unity, faith in the message, and a deeper zeal for souls.

The advent movement in Europe would never have been the same if it had not been for her visit. For many, many years our members and their children in England, Switzerland, Norway, Denmark, and Sweden never tired of telling about Mrs. White. And when now and then in later years a few disloyal ones ridiculed and belittled the gift of prophecy and the servant of God, our people said: "We know better. We heard her speak. We have seen her

humble, godly, inspiring life. We have her books, and they agree with the Bible and deepen our love for Jesus."

The People Remembered Her Visit

When I first went to Europe, in 1903, nearly all our people still remembered the visit of Mrs. White, and they loved to tell of her meetings and experiences, as they felt greatly helped by her stay. Some of them related things that I had not previously heard. Mrs. White attended the first camp meeting in Norway at a place called Moss in 1887. There she met O. A. Olsen, who was one of the great spiritual leaders in this movement. She told Elder Olsen that the Lord had revealed to her that he would be chosen General Conference president at the next session which was to be held in Minneapolis in 1888. He seemed greatly troubled by this message, and told her that he certainly hoped that would not be the case. Later he and a few close friends made this a special matter of prayer, and nothing was said by Mrs. White or anyone else as far as is known until the nominating committee brought in its report at the General Conference. To Elder Olsen himself, however, and to his close friends to whom he confided this, it was a unique experience. They all knew that Mrs. White did not take part in elections, and they waited to see whether the prediction would come true.

Over in Scandinavia at that time we had a lady member who was well educated and prominent in our church. She was engaged to marry a certain young man, an Adventist, but was told in confidence by Mrs. White that the Lord had shown her that

this man not only was unworthy of her affection but would bring on trouble. She believed this message and followed the counsel given, and later developments revealed to all how true it was.

It was some of these little personal touches which nearly all have now forgotten that helped to confirm our people in Europe in their faith that Mrs. White was indeed guided by the Spirit of God.

During her visit to Europe, Mrs. White first stopped in England, spending several weeks in that country. The first month after she arrived was spent in visiting London, Grimsby, Southampton, Ulceby, and Risely, where S. H. Lane and J. H. Durland held tent meetings. Besides helping our few Sabbathkeepers, she gave five addresses in public halls. Concerning her impression of her travels, she wrote:

My feelings cannot be described as I look upon these large cities where nothing is being done by the living preacher. I inquire, Why does the work advance so slowly? It is for want of workers and for want of means.—*Review and Herald*, Oct. 13, 1885, p. 625.

From England Mrs. White went on to Switzerland. Here she assisted in a general European council which continued till September 28. This council was attended by laborers from England, Ireland, Wales, Norway, Sweden, Denmark, Germany, France, Italy, and Rumania. Of her labors there she says:

I felt urged by the Spirit of God throughout the meetings to impress upon all the importance of cultivating love and unity. . . . I tried to present the danger of building up separate interests between nationalities.—*Historical Sketches of Foreign Missions*, p. 173.

Mrs. White's Work Tested

In Europe the genuineness of the spiritual gift of Mrs. White was put to an entirely new test—a test that was watched by some with the keenest interest. In America God had shown her the lives of many and revealed to her what human wisdom alone could never know. But these people, though often unknown, were of her own country and language. It was sometimes said that the things she told had been reported to her by others. In Europe, all this was changed. She was in strange lands, and among people whose mentality, customs, and language she did not understand. But in those countries, too, God told her hidden things concerning Adventists

in lands she had never even seen. And the things He revealed to her were of the character and lives of people which others could not possibly have reported to her. Yet, in regard to persons in those countries, she had as clear light as she had had in the testimony she bore in America. The revelations she received were just as definite and true. The testimonies contained both stern reproof and inspiring encouragement; but every word was true, timely, and helpful.

Concerning this evidence of the divine gift, one of her translators while in Europe, D. T. Bourdeau, an experienced, thoughtful man, wrote:

The labors of Sister White and her son, Elder W. C. White, were highly appreciated at this general gathering. Never was the gift of prophecy more needed, and its service more timely, than on this occasion. Errors and difficulties that had baffled human wisdom and effort were pointed out, corrected, and removed, with that tenderness, plainness, faithfulness, and impartiality which have characterized this gift during the entire period of its manifestation among us, now about forty years. . . .

How interesting and wonderful it was to hear Sister White correctly delineate the peculiarities of different fields she had seen only as the Lord has shown them to her, and show how they should be met; to hear her describe case after case of persons she had never seen with her natural vision, and either point out their errors or show important relations they sustained to the cause, and how they should connect with it to better serve its interests!

As I had a fair chance to test the matter, having been on the ground, and knowing that no one had informed Sister White of these things, while serving as an interpreter, I could not help exclaiming, "It is enough, I want no further evidence of its genuineness."—*Review and Herald*, Nov. 10, 1885, p. 700.

How Mrs. White Met Fanaticism

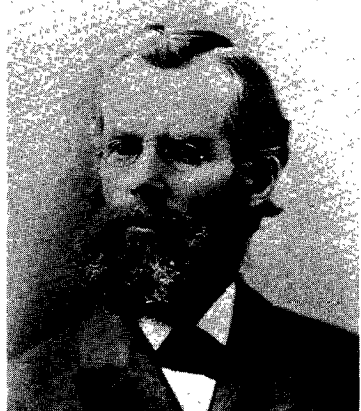
While in Europe, Mrs. White made her home in Switzerland. Twice during this time she visited Scandinavia and Italy. In some of these countries she met fanaticism. In Norway some had begun to teach that all pictures were sin. They wanted no photographs in their homes, in our books, or anywhere else. They did, however, use postage stamps and money with pictures, since it was unavoidable. Mrs. White explained to them that their views were extreme, and that the second commandment did not forbid the things they warned against. Her instruction concerning this and other extreme ideas built as it were a hedge about our people, and led them to be careful when other extremists arose, especially during World War I.

S. N. Haskell (1833-1922), SDA pioneer. Began evangelistic work in London, England, 1887, with three Bible instructors and organized original church there.



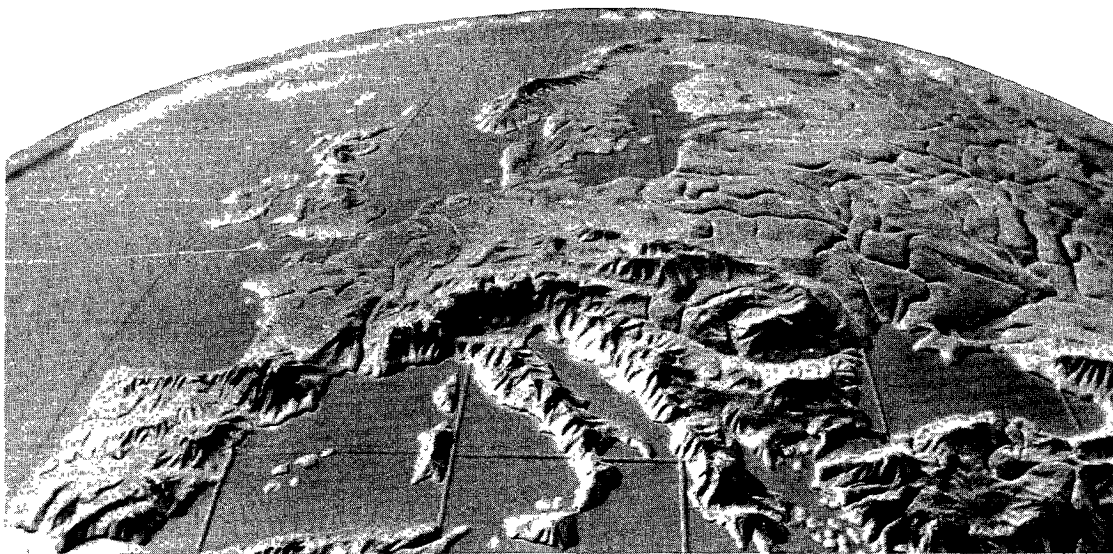
John N. Loughborough (1832-1924), Administrator, historian, evangelist. Served in England 1878-1883. Helped to raise up church at Southampton, England.

O. A. Olsen (1845-1915). Born near Christiania, Norway. Labored in America. Sent to Scandinavia in 1886 to supervise growing work there. Became General Conference president in 1888.



John Nevins Andrews (1829-1883). First SDA missionary sent to countries outside of North America. Labored in Europe from 1874 to 1883. Prominent as a writer. One time editor of the *Review* and president of the General Conference.

Pioneer WORKERS IN



John G. Matteson (1835-1896). Pioneer laborer in Scandinavia. Born in Denmark. Preached for Baptists in U.S. in 1862. The next year converted to SDA faith. Became powerful Advent preacher and writer. Sent to Europe in 1877. Labored in Denmark and Norway and Sweden. Returned to America in 1888.



B. L. Whitney (1845-1888). Pioneer worker in Europe 1883-1887. Assisted J. N. Andrews. Headed Swiss conference and built Basel printing plant-headquarters of the church.

W. C. White (1854-1937). Third son of Ellen G. White. Labored in Europe 1885-1887 as mother's assistant in developing publishing interests.



Ellen G. White (1827-1915). Messenger of the Lord. Eleven years of her long life of 87 years were spent on overseas assignments: Europe—1885-1887; Australia—1891-1900. The developing work in Europe was strongly affected by her ringing calls to "Go forward!" This was her cry.

EUROPE

S. H. Lane (1844-1906). Evangelist and administrator in the U.S. Called to England and Ireland to preach and did effective work.



L. R. Conradi (1856-1939). Born in Germany. Evangelist and administrator. Labored in the U.S. and Europe and foreign fields. In 1886 he was sent to Switzerland and worked in Russia and Germany. In his last years was a Seventh Day Baptist minister.

A. C. Bourdeau (1834-1916). Born in Canada. Labored in the U.S. and in Europe 1884-1888 as evangelist and publishing leader.



Daniel T. Bourdeau (1835-1905). Evangelist and missionary. He and his brother were first of French descent to have accepted SDA faith. Labored in Europe in 1876. Again in 1882 he and his brother worked in France, Switzerland, and Italy.

True Sabbathkeeping Taught

The question of Sabbathkeeping, too, was a difficult one. The idea of a spiritual rest was entirely new in those lands. Not only had the people to be taught to observe another day, but they had to be taught that the Sabbath was not to be kept in the same way of pleasure and worldliness as was Sunday. All through Scandinavia this question brought perplexities. Some Sabbathkeeping businessmen had their places of business open on the Sabbath, and hired men who were not Sabbathkeepers to care for their work. In other countries, the question of sending our children to school on the Sabbath was causing difficulty. This seemed very trying in Switzerland. Many of our members were inclined to think that their children might attend school on the Sabbath. Mrs. White gave definite and full instruction on this matter. But a few sentences will be quoted here.

Some of our people have sent their children to school on the Sabbath. . . . Had these dear brethren possessed greater spirituality, had they realized the binding claim of God's law as every one of us should, they would have known their duty, and would not have been walking in darkness. . . . Our brethren cannot expect the approval of God while they place their children where it is impossible for them to obey the fourth commandment.—*Historical Sketches*, p. 216.

If it had not been for her clear-cut instructions, Adventists in Europe would not have observed the Sabbath in the right way, but would rather have kept it as others keep Sunday. Those who have seen the Continental Sunday understand what

this really means. We would have been a sort of Saturday-keeping people rather than real, confirmed, genuine Sabbathkeepers. But Mrs. White explained the Sabbath commandment as spiritual law that must be kept from the heart, not only by a mere outward observance.

The labors of Mrs. White in the interests of health and temperance also meant much to our work in Europe. In Norway, J. G. Matteson had begun a health journal, which was well received and still prospers. In other lands a small beginning in temperance and health reform had been made. Mrs. White gave many lectures on the subject to our people, and also a few in public. For one of these, the church had secured the largest hall in Norway, and Mrs. White spoke on "Bible Temperance." Fortunately she had a capable translator, a doctor from Oslo. The hall was crowded to the doors, and the meeting lasted nearly two hours.

A Norwegian Methodist minister told us personally about this meeting. He said: "That an American woman should come over to Norway to lecture was a novelty; that she, a godly person, should speak on temperance was also strange; and that she called the subject 'Bible Temperance' was even more unusual. Temperance, we had thought, was a matter of politics and police and prison, not of the Bible. Hundreds came because the speaker was a woman, and hundreds more were curious to hear what she could find in the Bible about temperance."

When the people saw Mrs. White, they whispered, "What does that little lady

Influence of a Tract in Denmark

Bro. C. C. Hansen had been convinced by reading the Bible that the seventh day is the Sabbath and as the Baptist minister had been presenting to him the Bible argument for immersion, his mind was exercised on the subject of baptism also. About this time Bro. Brorsen visited the place, and gave to the Methodist minister the tract, "New Testament Sabbath." When he had read it, he gave it to Bro. Hansen, in the hope that by showing that the Bible presents as forcibly the duty of keeping the seventh day, which is universally disregarded, as it does the duty of baptism, he could lead him to renounce the idea of being immersed. He argued that the Sabbath is disregarded by Baptists as well as others, and it could be no worse to set aside immersion than to reject the Sabbath. But the result of this effort was the reverse of what the minister wished. Bro. Hansen read the tract again and again, wept and prayed over it, and instead of renouncing baptism, he decided to keep the Sabbath.—*Historical Sketches*, p. 184.

know? How many in this large hall will be able to hear her?" But she had not spoken five minutes, before the entire crowd, many of whom understood English, were thrilled by her voice, her deep spiritual fervor, and sound, homely sense. They had never heard such a practical and convincing presentation of the great subject of temperance. Scores of hardheaded businessmen present listened intently as to something worth while. As a mature, motherly woman, she spoke beautifully of purity of life in the home, with parents and children. She emphasized the sanctity of the human body as the temple of the Spirit of God. Earnestly and in deep tenderness she challenged the husbands present to protect their wives and children from the fearful inroads of intemperance and impurity, and to live clean, strong lives themselves.

This solemn appeal won the entire audience. At the close of the lecture, one of the prominent men proposed a vote of thanks to this "noble mother from America," who had told them "the best things they had ever heard" on "what they ought to be and do." She was urged to speak again, but declined. Her first burden was for our own people. The great Norwegian poet Bjornsterne Bjornson wrote a personal letter to Elder Matteson and thanked him for his health journal and for the help this was to the cause of temperance. He said, "These ideas are new to us; and while they sound American, we, over here, need them."

A Plea for Larger Things

As everywhere, and always so in Europe, Mrs. White pleaded for larger things. Concerning the fruitage of our literature, she was reported to have said in one of her discourses at Basel:

God will soon do great things for us, if we lie humble and believing at His feet. . . . More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications.—D. T. BOURDEAU in *Review and Herald*, Nov. 10, 1885, p. 700.

In Copenhagen she thought the halls secured for our meetings were too small. She writes:

I am far from being convinced that these small and obscure halls were the best places that could be secured, or that in this great city of three hundred and twenty thousand inhabitants, the message should be given in a basement room that will accommodate but two hundred, and this but half seated.—*Historical Sketches*, p. 184.

Mrs. White always looked for a great spiritual revival in the years to come and used this to encourage all to seek for a larger spiritual harvest. After returning from Europe she wrote:

There are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pente-

NOTES OF TRAVEL IN DENMARK

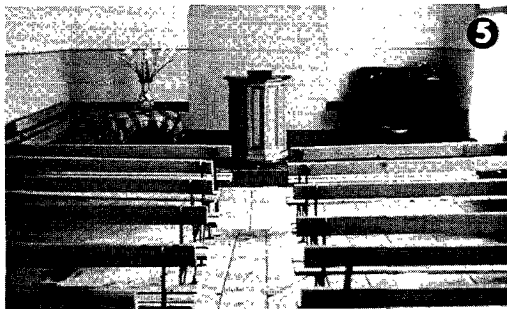
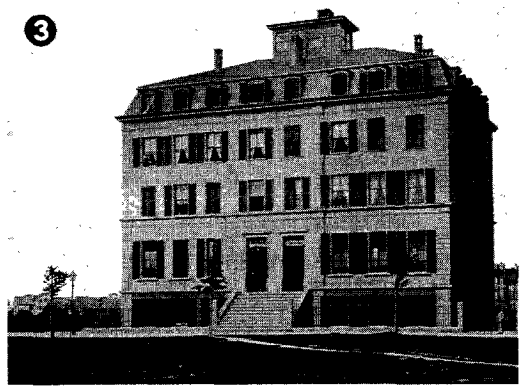
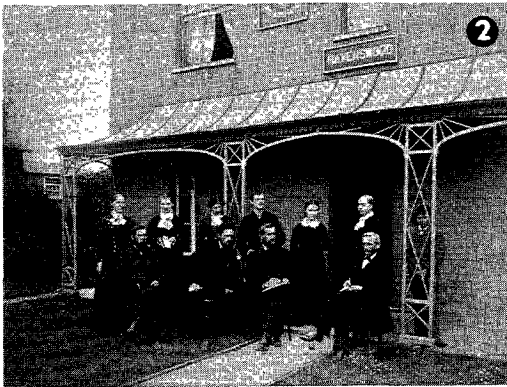
We cannot expect people to come out to hear unpopular truth when the meetings are advertised to be held in a basement, or in a small hall that will seat only a hundred persons. The character and importance of our work are judged by the efforts made to bring it before the public. When these efforts are so limited, the impression is given that the message we present is not worthy of notice. Thus by their lack of faith our laborers sometimes make the work very hard for themselves.—*Historical Sketches*, p. 200.

[A few days after writing the previous note Ellen G. White was in Christiania, Norway (now known as Oslo). Here she wrote.] "A large hall belonging to a workingmen's society had been hired for Sunday forenoon, and I addressed an attentive congregation of about one thousand four hundred. The hall was crowded, and many went away, unable to obtain an entrance.

Tuesday we went about thirty miles from Christiania, to Drammen, a city of several thousand inhabitants, where there is a church of twenty members. Here, as in other places, it was difficult to obtain a good hall. But the best in the place was secured, a hall used for balls and concerts, about thirty-six by eighty feet in size, with a narrow gallery on each side, and a huge stove in each end. There was no pulpit nor place for one. Six beer tables, brought in from an adjoining room, served to make a platform. A square carpet was thrown over this platform, and another table set on top for light-stand and pulpit, while steps were made with chairs and stools. We doubt if the hall or beer tables were ever put to so good use before. The people came and filled the seats, the galleries, and all the standing room, and listened with the best of attention while I spoke to them of the love of Christ, and his life of sacrifice.—*Historical Sketches*, p. 207.

[The next Sunday Ellen White was requested by the president of the temperance society to speak upon the subject of temperance. She continues the account:] The meeting was held in the soldiers' military gymnasium, the largest hall in the city. An American flag was placed as a canopy above the pulpit; this was an attention which I highly appreciated. There were about sixteen hundred assembled.—*Ibid.*

Places of Interest in the Early Days of the Work in **EUROPE**



1. Workers who attended the ten-day camp meeting at Moss, Norway, June 8-22, 1887. Mrs. White is seated near the large tent and to the right.

2. Missionaries in council at British Mission House, Ravenswood, Shirley Road, Southampton, England. Seated, left to right: William Ings, a Mr. Gardner, S. N. Haskell, J. N. Loughborough. Standing: Mrs. William Ings, Miss Jennie Thayer, Mrs. Gardner, Delmer Loughborough, Mary Jane Loughborough, Mrs. Anna M. Loughborough, H. L. Jones.

3. The Basel, Switzerland, printing house (Imprimerie Polyglotte), school, and apartment building, built immediately prior to Mrs. White's visit (1885-1887). Here she had her living quarters during much of her stay in Europe.

4. Church leaders and workers gather for their photograph on the stairs of the Basel headquarters building. Mrs. White and B. L. Whitney stand near top and center of picture.

5. The "small, new chapel" built by the Roth family and dedicated by Sister White in Tramelan, Switzerland, on Christmas day, 1886. The little wooden chapel was built in the garden of the Roth family home.

6. First Seventh-day Adventist overseas meetinghouse in Europe. Sister White in 1886 preached a sermon here dedicating the small house of worship to God.

7. First Adventist church at Vohwinkel, Germany. In this community Ellen G. White and L. R. Conradi preached and labored in the early days of the work.

cost, after the disciples had received the Holy Spirit.
—*Review and Herald*, June 29, 1905, p. 8.

A Pleasant Experience in Germany

Toward the close of May, 1887, Mrs. White, with others, went to Vohwinkel, Germany. After she spoke to the believers on Sabbath, she advised a testimony meeting, but they did not think the Germans would know how to take part in a testimony meeting. She, however, insisted that they have one. The results were gratifying, for nearly all bore their testimony. Mrs. White wrote:

I shall never forget this little company and the pleasant associations we have had with them in the worship of God. . . . My prayer is that the Lord may make this meeting one of great blessing to the church.—*Ibid.*, Sept. 27, 1887, p. 2.

For our children and youth, the visit of Mrs. White to Europe was most fruitful. She preached a sturdy manhood; she pleaded for schools in which young men and women might be thoroughly trained. She set forth the needs for young people to bear heavy burdens in future years;

NOTES OF TRAVEL IN GERMANY

*We were sleeping soundly when at three in the morning the cars stopped, and the guard informed us that we had reached the borders of Germany, and must all pass through the custom-house. It was bitterly cold, and Bro. Kellogg went to the officers and asked permission for the ladies to remain in the car, stating that one of them was ill, and must not be disturbed. But no, nothing would avail; sick or well, we must all appear for inspection. Two officials came to the car door, and the other ladies of the party at once started to leave the car, but they had only stepped on the platform when the officers said, "That is enough; you can go back." But they were not fully satisfied about the reputed sick woman. As I lay covered with shawls and blankets, they evidently suspected that I might be a bundle of dry goods which our party were trying to smuggle into Germany. As the officers again came to the door, flashing the bright light of their lanterns into the compartment, I quickly sat up and said, "Here I am, gentlemen, please look, and see that I am a living woman." I do not know whether they understood my words, but they burst into a hearty laugh, said in German, "All right," and left us to compose ourselves to sleep again.—
Historical Sketches, p. 222.*

and we have certainly seen her words come true in every part of the world. She urged especially that the youth in our ranks give themselves to God for loving service.

The heart of Mrs. White went out in earnest love to the millions in Catholic lands. . . . Writing of the advent cause here and there overseas Mrs. White says:

Europe is stretching out her hands, and the Macedonian cry comes from across the broad waters, "Come over and help us." The work here has advanced very slowly, for want of men and means. . . . Oh, my heart is full to bursting when I think what ought to have been done here in Europe in days gone by, and how far the work might now be advanced if those who have received the light of present truth had been faithful to their trust! . . . If the church had done the work that God made it her duty to do, we should today have thousands rejoicing in the truth here, and there would be light-bearers in all parts of Europe.—*Ibid.*, Oct. 12, 1886, p. 626.

Similar touching appeals were printed several times while she was in Europe. To them we owe largely the marvelous fruitage seen in Europe from then on.

Mrs. White possessed a rare gift in getting close to people, in winning their hearts, and thus cheering them on. Europeans are unusually responsive to kindness. It gave them confidence that she seemed to find special joy in helping the weary and downhearted. Her love for children and youth and her understanding way of winning them increased this confidence. The personal testimonies sent by Mrs. White to different individuals in Europe after her return to America guided and encouraged in many difficult cases.

An Experience in Hamburg

Our believers in Hamburg, Germany, had an unusual experience that showed them how timely and helpful the messages of Mrs. White were. They had started a mission school there, as well as a city mission. In this work they met some peculiar conditions, which created difficulties that they had not known before. It seemed for a time as though the work would be totally broken, but to their joy and surprise, just as they reached the crisis a long testimony letter came in from Australia. When they received this they wondered what had led Mrs. White to write and send them the testimony. No one had written to Mrs. White, and so far as they could find out she had no knowledge of their perplexities

at all, but the light and instruction she sent them solved their problem perfectly and saved the school and the mission from great embarrassment and loss.

In the providence of the Lord, the Adventist work in Europe began in Switzerland. The Swiss are a firm people, but somewhat inclined to a cold, intellectual religion. Sometimes there was among them a lack of unity. Mrs. White carried a heavy burden for the spiritual condition of our believers in Switzerland. She felt called upon to lead out here and there in a series of local revival services for the people. After visiting our various companies in Switzerland, she did not yet feel that the work was finished, and so a special season of spiritual consecration services with the workers and others at headquarters in Basel was arranged for. Concerning these meetings she wrote:

On returning from Tramelan to Basel, Feb. 7, [1887] we found that special efforts were being made by all connected with the mission building, to draw nigh to God by earnest prayer and confession, that the blessing of the Lord might be granted us in an especial manner when our Conference and Council should convene. Meetings were held at 6:30, commencing Feb. 6. I commenced the next morning to speak to the people, and we labored earnestly with our brethren and sisters for deeper spirituality and knowledge of the will of God. We felt the great need as laborers together with God, of meeting a higher standard. . . .

Sabbath morning, Feb. 12, at half past six we had our morning meeting. The Lord gave me much freedom in speaking to the people, and the fallow ground of hearts was broken up. Many confessions were made with freely-flowing tears. We see that the Spirit of the Lord is coming into the meeting, and this makes me rejoice. We want the work to go deeper and be more earnest. I tried to impress upon the people that a happy flight of feeling is no evi-

dence that we are in favor with God. We must have the living, divine principles ever abiding in us, and not make an idol of impulse or of a high degree of feeling. If we have pardon, we must show repentance. We must have faith, and walk by faith; not entertain the idea that we must have assurance in feeling before we acknowledge ourselves blessed of God. The assurance is in God's word. God has said, and it will be done. He who trusts in God must have due respect for all the means and all the helps to obedience. The written word, the services of God's house, and the throne of grace—these are God's blessings, and our work is to lay hold upon the promises of God. Rely upon them. Live by every word that proceedeth out of the mouth of God. This is the victory, even your faith. Without holiness no man can see the Lord. Whatever our hopes or our profession, God calls for deeds and works. A meek and quiet spirit is the result of the grace of God in the heart. Faith in God's promises must be exercised while we work out our salvation with fear and trembling, God working in us to will and to do of His own good pleasure. We must be constantly guarded, for we are on the battle-field against a wily foe. We have a heaven to win; a possession to gain that requires the vigilant exercise of every spiritual muscle. Half-hearted work will not do here. God will accept nothing short of whole-hearted service, willing obedience.

Sabbath, Feb. 12, was almost entirely devoted to service. We have not had an exciting time, but firm conviction is taking hold of minds. We feel that we are advancing. We are trying to make the people understand that it is not God's design to withhold His presence, but that we are not sufficiently spiritual to discern His presence, and to lay hold of His promises, and claim them by faith. Our hearts lie too much in vapors and mists of worldliness, sin, and frailty, through which only a dim light reaches us, penetrating this mist and fog which Satan pours in upon us, while the full brightness of Christ's righteousness shines above us, and we scarcely look up. There are efforts which we ourselves must make. The cares of life will try us; but we let them disturb our confidence in God, and then we wonder why we have not more comfort,

When Sister White had completed her stay of two years in Western Europe and nine years in Australia, she reflected upon the work that had been accomplished under God in these places. One cause for rejoicing was that the books she had written had been published in many tongues. A report sent to her from Germany brought much encouragement to her. Here is the record:

Just a short time ago I received word that a copy of one of my books had been graciously received by the queen of Germany, and that she had written a kind letter expressing her appreciation of the volume. To the Lord be all the praise.

Of ourselves we can do nothing good. But it is our privilege to place ourselves in right relation to God, and to determine that by His help we will do our part in this work, to make it better. In the lives of those who humbly yet unflinchingly carry out this resolution, will be revealed the glory of God. I know this by experience. I have had no power of my own. I have realized that I must hang my helpless soul on Jesus Christ; and as the result of doing this, of praying, and of believing, the salvation of God has gone before me, and the glory of the Lord has followed.—Selected Messages, book 1, p. 101.

and more peace and hope and joy. Oh, I wish we could see these things as they are, and be sensible Christians! If we do not have ecstatic feelings, we begin to doubt whether we are Christians or not, when we should not look at our feelings, but at God's word, for there is our assurance. We must bring our hearts into a right position. We must put away all sin, all pride, all impatience, all envy and evil thoughts, all jealousies, and then, while working out our own salvation, God will work in us to will and to do of His good pleasure. . . .

At nine o'clock there was a social meeting, and then a sermon by Eld. Ings. The German portion of the congregation received a blessing, having an opportunity to hear the Bible truth in their own language. Seventeen have recently come to the truth in Basel, for which we thank and praise God. In the afternoon a discourse is given to the Germans. Three are to be baptized (several have already received the ordinance), and the communion service is to be attended this afternoon. I am full of thankfulness to God for the mercies of this Sabbath. We should make our life a clear, steady, burning light to the world. If we are not always on the mount, it is because God sees it would not be for our best good, because we would not see and be thankful for the lesser blessings. We should be thankful that He is still with us in the lowly valley of cares and troubles that press the soul. The Lord would have us look up, and be grateful to Him that there is a heaven; that Jesus is preparing mansions for us, where the weary will be at rest. Let us praise God from whom all blessings flow. Let us grasp by living faith the rich promises of God, and be thankful from morning till night.

Feb. 14—This morning we had another meeting to seek God in prayer, and by humble confession. I spoke from these words: "And they that are Christ's have crucified the flesh with the affections and lusts." The Lord helped me to speak pointedly upon this scripture. The gospel demands from every human being an unreserved consecration to God, of both body and soul, with all their energies and capabilities, throughout the entire period of our probation. In this work there is to be no indolence; continual advancement is required of us, while God claims every ordinary or peculiar power, endowment, and faculty He has given us in trust. To withhold these from God, is robbery toward God; while every talent is given us as a sacred trust, upon condition that it shall be used and improved, enlarged and strengthened, by use, in accordance with the will and design of the great Giver, that by this means divine light and power shall be communicated to the world through God's appointed channel. . . .

Our social meetings have shown still more decided advancement. We are coming nearer to the point, nearer to the freedom and liberty of the children of God. Confession with weeping has been made, and we see there is a deeper sense of how far short they have come of meeting the standard of righteousness. There is a firm purpose to do better, and if we can by repetition of great and solemn warnings and precious inducements in the promises,

bring them to feel their great need and the willingness of God to pardon and bless, we shall have gained a victory over Satan and over his devices. God requires of every one of His followers faith, sincere prayer, and a spotless example. Not one is excused; they are His employed servants, working for wages, even the life which is to come. To be unfaithful to God, who has manifested so great interest for us, is the basest ingratitude.—*Ibid.*, April 12, 1887, pp. 1, 2.

Revival and Reformation Needed Now

These intensive efforts were not without fruit as later years made plain. They are also a great object lesson for God's servants today. There is need now of deep searching and protracted revival work in many churches. The messages from God call upon our ministers to do this and awaken the people. The spiritual revival which Mrs. White brought to Europe and the help she gave our churches and missionary workers were of untold value and will never cease to bear fruit. She constantly pleaded for a stronger faith, more love, toleration, and kindness among the brethren of all races, higher moral standards, and holiness of life. In all her addresses she exalted Christ and set forth the glory of His saving grace.

Yet her most fruitful labors for Europe were not these revival efforts, important as they were. The greatest work which she, through the Spirit of Prophecy, has done for Europe was not her counsels but her writings. The books of Mrs. White have been translated into almost every European language and have been an even greater blessing than her visit there, much as that meant. These books have made her name known in thousands of homes. Hundreds of persons ask us who that woman is, and how she is able to write such beautiful, spiritual truths. For Europe *Steps to Christ* is her book number one; then *Early Writings* for our believers, and for all, *Ministry of Healing*, *Christ's Object Lessons*, and so forth. It would take another chapter to tell how these Spirit-filled books have been read and appreciated, from kings' palaces to the poorest fishermen's hovels. Our colporteurs have scattered them everywhere, and the reading of them has literally been to millions like a "voice from heaven." In some lands of papal darkness we have visited, they have been and are the only genuine gospel literature the people have ever seen. Thus the Spirit of Prophecy is a wellspring of spiritual blessing to this generation.

ellen g. white trusteeship— an international organization

W. P. BRADLEY

President, Ellen G. White Estate Board of Trustees

ELLEN G. WHITE was an international figure in the Seventh-day Adventist Church, and back of that reputation was the fact that in her thinking she belonged to the world church and not just America. She was truly an international person.

As the Seventh-day Adventist Church began to emerge after the disappointment of 1844, its message assumed a respectable shape, an enviable church organization was formed, and finally the vision of a world witness prior to the return of Jesus was conceived and developed.

Constantly Mrs. White sought to keep that vision alive. She urged: "Talk it, pray it, sing it, fill the world with the message of His truth, and keep pressing on into the regions beyond."—*Testimonies*, vol. 9, p. 30.

Ellen White lived and labored personally on three continents: Europe from 1885 to 1887, Australia from 1891 to 1900, and in North America the rest of her life.

The messenger of the Lord wanted to make sure that the thrust of her work would not stop with her death, so while she was still alive she provided for a board of trustees to have the custody of her book publishing and to arrange for use of the unpublished material found in the many manuscripts and letters she left in her large office files.

The trustees carry on all their work in close harmony with the General Conference, though technically the organization is separate from the Gen-

eral Conference and fills its own vacancies in the trustee group. As can be seen from the list of trustees (see captions under photographs) the connection with the church is very close.

With D. A. Delafield, a lifetime trustee and associate secretary of the board, coming to Europe to serve for a full year, the focus will be on the work and activities of Ellen White in the Church and particularly as a resident and laborer in Europe.

This emphasis will introduce and parallel the recognition throughout the European divisions of the period between September, 1971, and September, 1972, as Spirit of Prophecy emphasis year. It will be a happy and beneficial experience to recall during this time the great blessings that have come to Seventh-day Adventists through the Lord's messenger, and especially to review her counsel and comments relating to the role of Europe in behalf of the world church. What she said and wrote while she was in Europe (1885-1887) would indicate a great future growth of the work of God on that continent.

Today the Ellen G. White Trustees endeavor to promote the circulation of Ellen White's writings in all the countries of the world where the message has taken root, and especially, the office serves as a channel for assistance and guidance in the preparation of her works in new languages. Also from time to time new compilations appear to serve the growing needs of the denomination.

F. L. Bland, vice-president, General Conference; M. S. Nigri, vice-president, General Conference, and Jean Zurcher, secretary of the Trans-Mediterranean Division. The recent addition of these three world leaders to the White Estate Board enlarges the membership to eleven men, and internationalizes the Board.

J. BYRON LOGAN PHOTOS

White Estate Board, Standing: D. A. McAdams, secretary; W. G. C. Murdoch, dean, Theological Seminary, Andrews University; Theodore Carcich, vice-president, General Conference; Neal Wilson, vice-president for North America, General Conference; K. H. Wood, editor of Review and Herald. Seated: D. A. Delafield, associate secretary; Arthur L. White, secretary; W. P. Bradley, president; Ralph Watts, former General Conference vice-president.





D. A. Delafield, Associate Secretary of the White Estate, accompanied by his wife, Evelyn, an experienced Bible instructor, will spend a year in Europe beginning in late September, 1971.

spirit of prophecy emphasis year in europe

W. J. HACKETT

*Vice-President, General Conference,
and Chairman, Spirit of Prophecy Committee*

Between the autumns of 1971 and 1972—a period of one year—our churches in the three divisions of Europe will be observing a special Spirit of Prophecy emphasis time. The conference workers and laymen will have opportunity to become acquainted with D. A. Delafield and his wife, of Washington, D.C., who will spend the year sharing with our believers in the Northern European, Central European, and the Trans-Mediterranean divisions important facts and information about the gift of prophecy manifest in the worldwide church of Seventh-day Adventists.

For sixteen years Pastor Delafield has been the associate secretary of the Ellen G. White Estate and is a lifetime trustee of the board. His wife, who appears with him in this picture, is the lady chaplain of the Washington Sanitarium and Hospital and is an experienced Bible instructor.

Pastor Delafield serves with Arthur L. White, Sister White's grandson, on the White Estate board, which was established by the will of Ellen G. White in 1912, a few years before she died (1915).

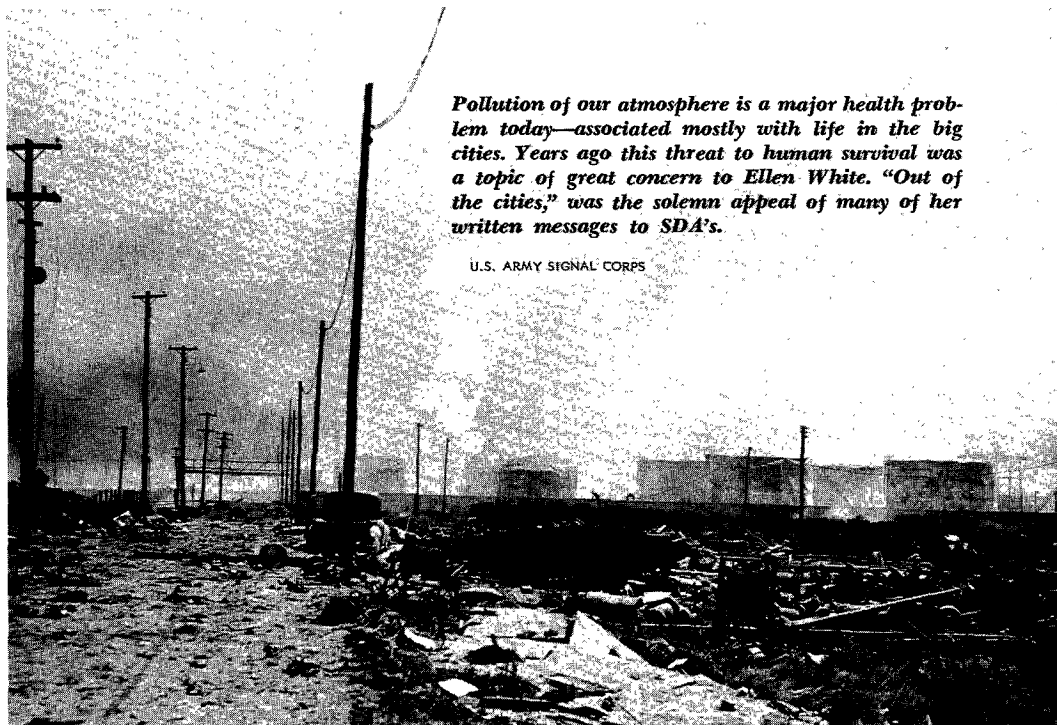
His tours of labor have carried him on behalf of Spirit of Prophecy emphasis into Trans-Africa, the Far Eastern Division, Inter-America, and within the past two years to Australia and South America. Brother Delafield has taught prophetic guidance classes at Andrews University and is the originator of the Testimony Countdown program. He and his wife will spend a year in Europe, dividing the time with the three divisions. Workers' meetings will be held in many places and these friendly visitors will appear in our institutions and churches throughout the continent. Stops will be made at schools, publishing houses, and sanitariums whenever possible.

The Spirit of Prophecy Committee of the General Conference was created in 1957 to give direction in the field work of White Estate personnel—for example, Elder Delafield's European tour—and also to give counsel and cooperate in the release and use of Ellen G. White publications for the world field.

Members of this committee of seventeen men are all General Conference employees who represent the general staff as well as the board of the White Estate. To this special group come requests for appropriations of money to assist in the publication of new Ellen G. White books in the non-English languages of the world. The interests of this board are distinctly international in character.

The Delafields will come to Europe with the approval of the Spirit of Prophecy Committee to share with the believers there in wholesome discussions about the rich heritage of guidance God has given the church. As an expert in this field, the associate secretary of the White Estate will be able to answer questions and offer guidance that will be deeply appreciated by our workers and our laity. The revival of the testimony of the Holy Spirit through the gift of prophecy among Adventists is needed today in the world church in this time when so many strong voices are bidding for our attention.

forecast and



Pollution of our atmosphere is a major health problem today—associated mostly with life in the big cities. Years ago this threat to human survival was a topic of great concern to Ellen White. "Out of the cities," was the solemn appeal of many of her written messages to SDA's.

U.S. ARMY SIGNAL CORPS

fulfillment

E. G. White Prophecies Being Fulfilled in the 1970's

"In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will."—*Education*, p. 173 (1903).

"When the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him" (Jer. 28:9).

Consider the following forecasts made

by Ellen G. White and their fulfillment:

The World on the Verge of a Stupendous Crisis

Forecast:

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis.—*Education*, p. 179 (1903).

Fulfillment: Since World War II people have had their attention fixed upon the exciting events transpiring about us as if

another great crisis were impending. Attention is fixed upon the struggle in Vietnam, the Arab-Israeli conflict, upon Washington, Paris, Berlin, Moscow, Korea, Cuba; upon strikes; lootings; air, water, and food pollution; demonstrations in our cities; violence on campuses; bombings and riots; and the tidal wave of crime sweeping over the land. This is truly a time of "overwhelming interest" to all living.

Restraining the Winds

Forecast:

Angels are now restraining the winds of strife, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture.—*Ibid.*, pp. 179, 180 (1903).

Fulfillment: In the passing years since World War II mankind has become involved in one war after another. The miracle is that a third global war and the horrors implied by nuclear attack have not occurred. Any one of the following crises could have triggered an international eruption: Korea, Suez, Cuba, Vietnam, Cambodia, Laos. In each case we might ask, Why did not an international war break out? Why has not the involvement of the great world powers in these struggles, especially Vietnam, resulted in World War III? Prophecy explains the miracle. The angels are now restraining the winds of strife that they should not blow upon the earth until God's servants are sealed. "The most High" still rules "in the kingdom of men" (Dan. 4:25). But how long will the divine restraint and patience continue?

Anarchy and Riots

Forecast:

Anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France.—*Ibid.*, p. 228 (1903).

Fulfillment: Think of this prophecy against the background of international conspiracy and revolution—a split world with East meeting West in the battle of ideologies and the real wars in Vietnam

and the Middle East. What will the end be?

The prophecy of a convulsed world resulting from anarchy is in process of fulfillment. Few people today take seriously the dimension of danger. But society today is on the verge of dramatic changes.

The Move to the Cities

Forecast:

It is Satan's purpose to attract men and women to the cities, and to gain his object he invents every kind of novelty and amusement, every kind of excitement. And the cities of the earth today are becoming as were the cities before the Flood.—*Selected Messages*, book 2, p. 355 (1908).

Fulfillment: The plan for city populations in the future envisions gigantic cities and megalopolises in the United States, for example, Chipitts, reaching from Chicago to Pittsburg; Boswash, Boston to Washington, D.C.; Sansan, San Francisco to San Diego—with 44 per cent of the United States population in these three giant complexes.

Only ten cities in the world had populations in excess of one million persons in 1900. More than 60 did in 1962.—*Sick Cities*, p. 17.

By 1980, over 90 percent of the American people will be living in urban areas. The figure in 1920 was exactly 51.2 percent. In 1962 it was just under 70 percent. Five metropolitan areas accounted for 20 percent of the nation's total population in 1960. One out of every five Americans then lived in either greater New York, Chicago, Los Angeles, Philadelphia, or Detroit.—*Ibid.*, p. 16.

Out of the Metropolitan Areas

Forecast:

"Out of the cities; out of the cities!"—this is the message the Lord has been giving me.—*Country Living*, p. 32 (1906).

It is time for our people to take their families from the cities into more retired localities, else many of the youth, and many also of those older in years, will be ensnared and taken by the enemy.—*Testimonies*, vol. 8, p. 101 (1903).

Fulfillment: Many Seventh-day Adventists and non-Seventh-day Adventists sense that the city is no place to rear families; the move is to suburban areas. Inner cities are losing large numbers of residents in some places—particularly in the United States—while many suburban areas are expanding rapidly.

Youth and Drugs

Forecast:

On every side, Satan seeks to entice the youth into the path of perdition. . . . They become

addicted to the use of wine and alcohol, tobacco and opium, and go from one stage of debasement to another. They are slaves to appetite. Counsel which they once respected, they learn to despise. They put on swaggering airs, and boast of liberty when they are the servants of corruption. They mean by liberty that they are slaves to selfishness, debased appetite, and licentiousness.—*Temperance*, p. 274 (1891).

Fulfillment: Today's youth are on the march, seeking to discover a meaningful identity and existence in an often chaotic and contradictory world. Many are succeeding, many are not. The march is sometimes loud and violent; the marchers, at times, drunk with liquor and hard drugs. There is self-deception with judgment in reverse gear. Example: Devotees of a cult of hippies; headquarters, a large city in the western U.S.A. One leader's "flattery, fear and sex lured his girls into a sisterhood of exploitation."—*Life*, Dec. 19, 1969. The gang has been tied to the murder of twenty persons by unofficial police sources. These included a prominent actress and six others. The commune was sex-and-drug oriented. The youth lived under the "magic" spell of their leader who was himself under the spell of hallucinatory drugs.

Certain crimes are associated largely with youth in their teens. This is a cause of concern for millions of people, among them many thinking, high-minded youth.

To meet the crisis with crime the U.S. Government will spend billions in the next few years. Other countries are also moving in on criminals. All the world should be grateful that the majority of youth are not represented by youthful criminals but are law abiding and motivated by high ideals.

Crime and God's Judgment

Forecast:

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near.—*Testimonies*, vol. 8, p. 28 (1904). (See page 50.)

I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. . . . Calamities will come—calamities most awful, most unexpected; and these destructions will follow one after another.—*Evangelism*, p. 27.

In the calamities that are now befalling immense buildings and large portions of cities God is showing us what will come upon the whole earth.—*Testimonies*, vol. 7, p. 83 (1902).

Fulfillment: Mrs. White particularly marked out the "display of selfishness, the misuse of power, the cruelty, and the force used to cause men to unite with confederacies and unions—binding themselves up in bundles for the burning of the great fires of the last days—all these are the working of Satanic agencies."—*Evangelism*, p. 26.

Never in the history of the world have we been in a time of such fever and tumult. Billy Graham, the well-known evangelist, refers to these happenings as judgments of God.

It is because of the fact that the cities are full of transgression and sinful in the extreme that terrible fires, floods, and earthquakes come. God permits the protecting angels to withdraw their hands of protection and the fallen angels with demonic fury stir the worst passions in human hearts. Arson, pillage, looting, murder, mayhem, assault, and theft follow.

Revivals in the Churches

Forecast:

In many of the revivals which have occurred during the last half century, the same influences have been at work, to a greater or less degree, that will be manifest in the more extensive movements of the future. There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead. Yet none need be deceived. In the light of God's word it is not difficult to determine the nature of these movements.—*The Great Controversy*, p. 464 (1888).

Fulfillment: At the dawn of the seventies the Christian churches seem to be in a deathlike state. Revival is needed, but anything but revival is the order of the day.

A Gallup Poll published on March 5 announced that 75 per cent of those Americans questioned felt that religion was losing its influence in national life.—*U.S. News & World Report*, March 23, 1970, p. 43.

Disillusioned and bewildered over their role in church and society, men and women today are leaving the clergy and religious orders by the thousands.—*Ibid.*, p. 46.

One estimate circulated rather widely is that at least 3,000 Protestant ministers, or 1 per cent of the total, are leaving the vocation each year, and perhaps 2,500 Roman Catholic clergymen, or 4 per cent of all priests in the U.S., are dropping out annually. Thousands of nuns are leaving the religious life.—*Ibid.*

Many modern church leaders have urged involvement in social and political actions and reforms.

An outspoken radical, the Rev. James D. Watson, became moderator of the New York City presbytery of the United Presbyterian Church. He summed up his view of the church's mission as follows:

"I see the ministry in terms of social action, not in terms of preaching or the rest of the nonsense we went through years ago. In our day, we are more concerned about man than God. God can take care of himself."—*Ibid.*, p. 44.

More and more the way is being prepared for reaction and for the emotional revivals of which Ellen White prophesied.

The involvement of liberal churches in social, political, and secular life—may presage a sort of emotional "renaissance."

In a new book, *Feast of Fools*, the author, a prominent clergyman, praises mysticism, mythmaking, ritual, and festivity. "We need a renaissance of the spirit, and there are signs that it is coming," he said. He referred to "seminarians and college students [who] browse through bookshelves loaded with explanations of Oriental mysticism, witchcraft, demonology, sainthood, Pentecostalism, astrology and 'sensitivity training.'"

Mysticism is an existentialist religion—with or without drugs. As expressed by an Eastern coed: "Religion can be experienced simply by going into a forest." More than a few clergymen extolled last year's [1969] Woodstock Festival, where drug-taking was commonplace, as a "religious experience," and one group of Catholics worked out a "marijuana liturgy" or "pot Mass."—*U.S. News & World Report*, March 23, 1970, p. 45.

Many are involved in this type of sensationalism and the way is being prepared for a religion of feeling and ecstasy, of ecstatic tongues, and miraculous healings—for the acceptance by the masses of the miracle-working power of Satan and the deception of spiritism.

Spiritism

Forecast:

Little by little he [Satan] has prepared the way for his masterpiece of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time.—*The Great Controversy*, p. 561 (1888).

I saw the rapidity with which this delusion [spiritism] was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board. Then he showed me the conductor, a fair, stately person, whom all the passengers looked up to and revered. I was perplexed and asked my attending angel who

it was. He said, "It is Satan. He is the conductor, in the form of an angel of light. He has taken the world captive. They are given over to strong delusions, to believe a lie that they may be damned. His agent, the highest in order next to him, is the engineer, and others of his agents are employed in different offices as he may need them, and they are all going with lightning speed to perdition."—*Early Writings*, p. 263 (1858).

Fulfillment: These nineteenth-century predictions foretold spiritism's rapid acceptance. Today spiritism is spreading with the speed of wildfire. "The veils are falling between the two worlds"—"the world of the visible and invisible," said one observer. Spiritism has saturated the Christian churches. There is great faith in the "potencies of the Psychic." Adherents from all professions and walks of life number in the millions. As to its religious garb, an official publication of the spiritists blasphemously declares:

Spiritualism, with its signs, wonders, visions and healing gifts was the religion of the Apostles; of the post-apostolic fathers, and the primitive Christians.—*Centennial Book of Modern Spiritualism in America*, p. 115.

In the final wicked harmony of apostate Protestantism and Rome we shall see most of the world swept into the ranks of the spiritists.

Except those who are kept by the power of God, through faith in His word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God.—*The Great Controversy*, p. 562 (1888).

The Church Will Not Fall

The hope of the church today is grounded in the Word of God, not in miracles and sensational experiences. And the church will triumph—not fail.

Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat.—*Selected Messages*, book 2, p. 380 (1886).

I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end.—*Ibid.*, p. 406 (1913).

The exhibits provided in this article not only pinpoint the prophetic insights of the Spirit of Prophecy but also the seriousness of the times and the need for revival and reform.

God's call to europe "go forward"

Advance on every front—"The message will go with power to all parts of the world . . . to Europe, to Australia, . . . to all nations. . . . Go forward. . . . The light of the binding claims of God's law is to test and prove the world."—Ellen G. White (1874)

[EDITORIAL NOTE: It is well known that Mrs. White labored successfully in Europe between 1885-1887. During those two busy years God enlightened her mind in a number of visions concerning the needs and the future of the Advent Movement in this large and rapidly expanding field. Scores of articles from her pen appeared in the *Review and Herald*, the church paper, during this time and on until 1891 when she took up residence in Australia and helped to build up the work there. In many of the *Review* articles she described, sometimes in tearful, burning words, the Lord's interest and loving concern for the salvation of precious souls among the many people and nationalities of Europe. The individual accounts here presented from many sources, including Mrs. White's own inspired pen, will thrill and challenge the dedicated reader who is praying and working to advance the interest of the cause of Christ in Great Britain and on the continent. (Adapted from *Life Sketches*, pp. 281-308.)]

WHEN Mrs. White arrived in Basel, Switzerland, September 3, 1885, the Basel publishing house, afterward named the "Imprimerie Polyglotte" (the printing house of many languages), was just completed. The land had been secured and the building planned during the visit of G. I. Butler early in 1884. The structure had been erected under the watchful supervision of B. L. Whitney,* the superintendent of the European Mission, and its equipment had been purchased and installed by H. W. Kellogg, for many years the manager of the *Review and Herald Publishing Association* at Battle Creek, Michigan.

The new publishing house was a large, substantial building, 46 by 76 feet, with four stories above the basement. The upper stories were so constructed that, until required by the growth of the business, they could be used as residence suites for families. It was in one of these suites that Mrs. White made her home during a greater part of the two years she spent in Europe.

When Mrs. White and her party reached the publishing house, B. L. Whitney said, "Look at our meeting hall before going up-

stairs." It was a fine room on the first floor, well lighted and well furnished. Mrs. White looked searchingly at all features of the place and then said, "It is a good meeting hall. I feel that I have seen this place before."

Not long after this, those parts of the building occupied by the printing business were visited. When the pressroom was reached, the press was running, and Mrs. White said: "I have seen this press before. This room looks very familiar to me." Soon the two young men who were working in the pressroom came forward, and were introduced to the visitors. Mrs. White shook hands with them, and then inquired, "Where is the other one?"

"What other one?" Elder Whitney asked.

"There is an older man here," Mrs. White replied, "and I have a message for him."

Elder Whitney explained that the foreman of the pressroom was in the city on business.

It had been a little more than ten years since Mrs. White, in relating before a large audience in the Battle Creek church what had been shown her in vision regarding the work to be done in many lands, had said that she had seen printing presses running in many countries, printing periodicals and tracts and books on present truth for the people of these countries.

At this point in her narrative, James White had interrupted her, asking if she could name some of these countries. She said she could not, because they had not been named to her, "except one; I remember the angel said Australia." But she stated that although she could not name the countries, she would recognize the places

* Sent to relieve ailing J. N. Andrews in 1883 and elected head of the Swiss Conference.

should she ever see them, because the picture was very distinct in her mind.

In the pressroom of the new publishing house at Basel she recognized one of these printing centers. A few months after this, during her visit to Norway, she recognized in the pressroom of the Christiania publishing house another of these places; and six years later, during her visit to Australia, she saw, in the *Bible Echo* office in Melbourne, still another pressroom where she recognized the place and the presses as among those she had seen in the vision at Battle Creek, January 3, 1875.

In this remarkable vision many, many lights appeared against the background of darkness symbolic of companies of believers in Europe and Australia who would be enlightened by literature from Seventh-day Adventist presses established among them and the peoples of many lands.

Mrs. White Attends Important Councils

The Imprimerie Polyglotte in Basel was the scene of the important Swiss Conference (September 10-14, 1885), which Mrs. White attended, and also the European Missionary Council, which immediately followed.

During the nineteen days covered by the conference and the council, Mrs. White was an attentive listener to the reports, which were given mostly in English. She spoke words of encouragement and cheer in the business meetings, and in the early-morning meetings gave a series of instructive addresses, dealing with such subjects as love and forbearance among brethren; the manner of presenting the truth; unity among laborers; courage and perseverance in the ministry; and how to work in new fields. Addressing the missionary workers, she said:

Remember, brethren, in every perplexity, that God has angels still. You may meet opposition; yea, even persecution, but if steadfast to principle, you will find, as did Daniel, a present helper and deliverer in the God whom you serve. Now is the time to cultivate integrity of character. The Bible is full of rich gems of promise to those who love and fear God.

To all who are engaged in the missionary work I would say, Hide in Jesus. Let not self but Christ appear in all your labors. When the work goes hard, and you become discouraged and are tempted to abandon it, take your Bible, bow upon your knees before God, and say, "Here, Lord, Thy word is pledged." Throw your weight upon his promises, and every one of them will be fulfilled.—*Historical Sketches of Foreign Missions of SDA*, p. 153.

When the reports of the colporteurs, who were experiencing difficulty selling their books, had reached a climax, she would urge that notwithstanding all these difficulties, the workers must have faith that success would attend their labors. Repeatedly she assured the disheartened colporteurs that it had been shown her that books could be sold in Europe in such a way as to give support to the workers, and bring to the publishing house sufficient returns to enable it to produce more books.

And the brethren believed what she said. The earnest endeavors put forth to establish the canvassing work on a substantial basis, for example in Scandinavia, bore early fruit. At the 1889 General Conference the president, O. A. Olsen, was able to report that there were fifty canvassers in Scandinavia, who were having good success (see *GC Bulletin*, 1889, p. 4). The book sales for 1889 amounted to about \$10,000, and in later years these figures were swelled to upwards of \$20,000.

During the 1891 General Conference, the general agent for Scandinavia declared: "The canvassers are supporting themselves, and besides this, are helping to support the cause by their gifts. Several hundred kroner have come into the treasury of the Swedish Conference through the donations of our canvassers, and I presume this is also true of Norway and Denmark. . . . The more our canvassers sell, the more they can sell. . . . Many have already accepted the truth by reading our publications."—*GC Bulletin*, 1891, p. 84.

Predictions Concerning the Young People

The General Conference appropriated money to help in all the branches of the work, for example, the literature work. This action of the General Conference Committee in making liberal appropriations for the translation and printing of several large books in German and French at Basel had given much work to the Imprimerie Polyglotte. This opened the way for the employment of a score of young men and women who were very glad to connect with so educational a work.

Seeing that the young people were eager to study the Bible and the languages, the management arranged classes in Bible, history, Bible doctrines, and English grammar for those who wished to attend. These classes were usually held from six-thirty to seven-thirty in the morning. With marvel-

ous rapidity the French boys mastered both the German and the English languages, and the German boys both the French and the English. At the same time they grew in stature and in wisdom.

Several times the morning classes gave place for a week or ten days to a series of religious meetings. In these meetings Mrs. White took a leading part and she seemed never to weary in her efforts to encourage the young people to fit themselves for efficient service in the cause of Christ. She urged them to improve their opportunities, to be diligent in work and in study. Mrs. White told them that it had been shown her that if they were faithful, God would use them to carry the truth to many people near and afar off; that if they kept near the Lord, they would become mighty in His work; and that some of them would be called to positions of large responsibility.

There are many who can bear witness to the remarkable fulfillment of this prediction. In later years one of these young men held for several terms the presidency of the Latin Union Conference; another, the presidency of the Swiss Conference; another has been superintendent of the Levant Union Mission. Others have been preachers, translators, editors, teachers, and managers of large publishing interests.

Mrs. White wrote concerning the Swiss Conference:

"At the close of the conference, many of our Swiss brethren were obliged to return to their homes; but some remained to the close of the Council, although it continued one week longer than was expected. The Council was attended by laborers from England, Ireland, Wales, Norway, Sweden, Denmark, Germany, France, Italy, and Romania. Besides the regular business meetings each day, there were held two Bible readings, a class for the benefit of canvassers and colporteurs, and one for those who wished to learn English. There were also several ministers' meetings, besides the sermons and regular morning meetings for social worship."

Mrs. White felt urged by the Spirit of God throughout the meetings to impress upon all the importance of cultivating love and unity. She tried to present the danger of building up separate interests between different nationalities. She declared prophetically:

If we have the truth, the work in these countries must enlarge. New fields will be continually opening, and the church must extend her efforts by entering these fields. The message must go, notwithstanding the hard times. We must make special efforts in this direction now, while the angels are hold-



Elder and Mrs. James S. White. William C. White stands between his parents. Edson White sits to the left of his father. There were four sons born to this union; two died at an early age—John in infancy and Henry when a youth of sixteen. The surviving sons were both Seventh-day Adventist ministers. William, the right-hand helper of his mother in her literary tasks and public work; Edson, the instrument in God's hands in opening the work for the Negro people in the southern United States of America.

ing the four winds. Soon the time to labor will be past. Who does not want to have a part in this closing work. All can do something. Those who cannot give themselves can give of their means, and all can pray not only that the Lord will raise up laborers, but that the treasury may be supplied with the necessary funds to extend the work. Pray, brethren, pray earnestly, that the hearts of some who are doing very little, and of others who have as yet done nothing, may be opened, and that the means that God has entrusted to them may be used to his glory.

The work begun in weakness will be carried on to



a glorious termination. The truth must go to all nations, tongues, and peoples, and that speedily.—*Historical Sketches of Foreign Missions of SDA*, p. 173.

Mrs. White was a faithful soul winner herself, laboring earnestly and unselfishly for others. She always tried to practice what she preached. At Kittering, England, July 1, 1887, she wrote in her diary, "I feel deeply the need of special help from God in seeking to win souls to Jesus Christ. 'Without me,' says Christ, 'ye can do nothing.' How weak we are in our own finite strength. We want to work for the Master. I want to please Jesus, who has loved me, who has died for me. There is an unutterable longing of souls for the sweet, constant peace of Christ. I want Jesus in my thoughts continually."

On November 26, 1885, Mrs. White left Basel for Torre Pellice, Italy. She was accompanied by her daughter-in-law, Mary K. White, and B. L. Whitney. Regarding this trip she wrote:

"It was my fifty-eighth birthday, and surely it was to be celebrated in a way and place that I had little dreamed of. It seemed hard for me to realize that I was in Europe; that I had borne my testimony in England, Switzerland, Denmark, Norway, and Sweden, and was on my way to labor in Italy.

"Our course over the Alps lay through the great St. Gothard pass. We reached Torre Pellice Friday, about 9 A.M., and were welcomed to the hospitable home of A. C. Bourdeau. The next day, Sabbath, I spoke to the brethren and sisters in the hired hall in which they held their regular Sabbath meetings."—*Life Sketches of Ellen G. White*, pp. 289, 290.

Mrs. White remained in Torre Pellice three weeks. She spoke to the people ten times, and visited some of the noted places where the Waldenses, fleeing from their persecutors, had been followed and captured, tortured, and slain. Referring to these experiences and to our own needs today she wrote:

"If their voices could be heard, what a history the everlasting mountains surrounding these valleys could give of the sufferings of God's people because of their faith! What a history of the visits of angels unrecognized by these Christian fugitives! Again and again have angels talked with men, as man speaketh with a friend, and led them to places of security. Again and again have the encouraging words of angels renewed the drooping spirits of the faithful, and, carrying their minds above the tops of the highest mountains, caused them to behold by faith the white robes, the crowns, the palm branches of victory, which the overcomers will receive when they surround the great white throne."—*Ibid.*, p. 290.

Mrs. White was instructed to encourage the workers in Europe to believe that God's angels were with them in their evangelistic endeavors even as they had been with His witnesses in ages past.

Twice after this, Mrs. White visited the Waldensian valleys—once in April, 1886, when in company with her son and his wife, she devoted two weeks to speaking to little congregations in many places; and again, in company with Elder and Mrs. William Ings, in November as they were returning to Basel after laboring two weeks at Nîmes, France.

Labors in Great Britain and Scandinavia

The fourth European Missionary Council was held in Great Grimsby, England, September 27 to October 4, 1886. The

*The work begun in weakness will be carried on
to a glorious termination. The truth must go to all nations.*

reports of the laborers showed that great difficulties were attending every branch of the work. One morning before the meeting a group of workers gathered about the stove in the meeting hall and related some of their experiences and disappointments. Good halls for public services were very expensive, but the class of people they desired to reach would not come to the inexpensive halls. Tents soon wore out in the damp climate. In their efforts to do house-to-house work, the doors of the best homes did not open to the Bible worker; and in the houses where the doors opened readily, minds were slow to comprehend the importance of obedience to unpopular truths. "What can be done?" was the inquiry.

During the series of meetings held in Great Grimsby just before the council, Mrs. White had given several discourses teaching consecration, courage, and confidence. In closing a sermon on the experience of the disciples in connection with the resurrection of Jesus, she said:

We should improve every opportunity given us day by day to overcome the temptations of the enemy. This life is a conflict, and we have a foe who never sleeps, who is watching constantly to destroy our minds and lure us away from our precious Saviour, who has given His life for us. Shall we lift the cross given us? or shall we go on in selfish gratification, and lose the eternity of bliss? We cannot afford to sin; we cannot afford to disgrace the law of God.

The question should not be with us, How shall I make the most money in the world? The question should not be, Shall I serve God? Shall we serve God, or Baal? "Choose you this day whom ye will serve;" "as for me and my house, we will serve the Lord." Joshua 24:15.

I do not look to the end for all the happiness; I get happiness as I go along. Notwithstanding I have trials and afflictions, I look away to Jesus. It is in the strait, hard places that He is right by our side, and we can commune with Him, and lay all our burdens upon the Burden Bearer, and say, "Here, Lord, I cannot carry these burdens longer." Then He says to us, "My yoke is easy, and My burden is light." Matthew 11:30. Do you believe it? I have tested it. I love Him; I love Him. I see in Him matchless charms. And I want to praise Him in the kingdom of God. . . .

O, what an exaltation is this—to be members of the royal family, children of the heavenly King, to have the Saviour of the universe, the King over all

kings, to know us by name, and we to be heirs of God to the immortal inheritance, the eternal substance! This is our privilege. Will we have the prize? Will we fight the battles of the Lord? Will we press the battle to the gate? Will we be victorious? . . .

We have no home here; we are only pilgrims and strangers, passing to a better country, even a heavenly. Place your mind upon these things, and while you are doing this, Christ will be right by your side. May God help us to win the precious boon of eternal life.—*Ibid.*, pp. 291-294.

Some of the workers responded with testimonies showing faith and determination. Some felt that she did not understand the difficulties of the field. Others were searching for some ground on which to base their hopes of future success.

Prophecy of Opening Doors

During the early days of the council one of the speakers, after referring to some of the barriers to the progress of the message, appealed to Mrs. White to state her views as to what more could be done, and if there might be expected changes in the conditions under which the laborers were struggling.

In answer to this question, Mrs. White said that there would come changes that would open doors that were closed and barred, changes in many things that would alter conditions and arouse the minds of the people to understand and appreciate present truth. Political upheavals would come, and changes in the industrial world, and great religious awakenings, that would prepare minds to listen to the third angel's message. "Yes, there will be changes," she assured them, "but *nothing for you to wait for*. Your work is to go forward, presenting the truth in its simplicity, holding up the light of truth before the people."

Then she told them how the matter had been presented to her in vision. The multitudes in our world, to whom is sent the warning message that Christ is soon coming, were presented to her as enveloped in mists and clouds and dense darkness, even as described by Isaiah, who wrote, "Behold, the darkness shall cover the earth, and gross darkness the people" (Isa. 60:2).

As in the vision she looked upon this scene with intense sorrow, her accompanying angel said, "Look ye," and as she

looked again, there were to be seen little jets of light, like stars shining dimly through the darkness. As she watched them, their light grew brighter, and the number of lights increased, because each light kindled other lights. These lights would sometimes come together as if for the encouragement of one another; and again they would scatter out, each time going farther and lighting more lights. Thus the work went on until the whole world was illuminated with their brightness.

In conclusion she said:

This is a picture of the work you are to do. "Ye are the light of the world." Matt. 5:14. Your work is to hold up the light to those around you. Hold it firmly. Hold it a little higher. Light other lights. Do not be discouraged if yours is not a great light. If it is only a penny taper, hold it up. Let it shine. Do your very best, and God will bless your efforts. —*Ibid.*, p. 295.

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These assurances and prophecies were fulfilled in part at least in the events that followed in the next few years.

In the official reports of the progress of the third angel's message in Great Britain frequent reports of the sale of periodicals appeared. This had a great effect on the development and building up of a strong constituency in that field of labor. "Publications have been sent to all parts of the kingdom," the workers reported in 1888, "and faithful souls are being aroused to embrace the truth, and scores are candidly investigating it."—*SDA Yearbook*, 1888, p. 130.

At the 1895 General Conference it was stated that "the average weekly sales of *Present Truth* [the missionary journal, now called *Our Times*, published by Seventh-day Adventists in Great Britain since 1884] have run from nine thousand to ten thousand." "Nothing that has been done in Great Britain has had such marked effect on the people as the circulation of this paper."—*GC Bulletin*, 1895, pp. 314, 315.

And in 1897 the brethren from Europe were rejoicing in a still larger circulation of their missionary journal. "*The Present Truth* has an average circulation of thirteen thousand copies weekly," they declared, "and many are coming to a knowledge of the truth in reading this medium."

Mrs. White in Scandinavia

Mrs. White's second visit to Scandinavia was made in the summer of 1886, in company with her son and Sarah McEnterfer. During the first part of the journey, Christine Dahl acted as guide and interpreter.

The most important of the meetings attended on this trip was at Orebro, Sweden. Here the Swedish Conference held its annual session, June 23 to 28, during which a tract society and a Sabbath school association were organized, each including the

work in Denmark, Sweden, and Norway.

A week before the opening of this conference, J. G. Matteson had begun a school for colporteurs and Bible workers. In the carrying on of this school he was joined by A. B. Oyen, of Christiania, and O. A. Olsen, just from America. Education was the watchword among the leaders in those days, and the people were eager to learn. The workers' institute was opened each morning at six-thirty with a prayer and social meeting. At nine o'clock there was a class in bookkeeping; at eleven-thirty instruction was given in home missionary work. Instruction on the holding of Bible readings was given at four o'clock in the afternoon; and at eight o'clock there was a preaching service. Every hour of the day was counted as precious by both teachers and students.

At the conference session following, about sixty-five Sabbathkeepers were in regular attendance. Of the ten churches in Sweden, nine were represented by twenty-three delegates. Mrs. White spoke six times

What are those doing who are living under the full light of the present truth?

in the early-morning meetings and five times on other occasions. Addressing the small but resolute band of believers, she said:

In the beginning, the work goes hard and slow. Now is the time when all should bend their shoulders to raise the load and carry it forward. Advance we must, though the Red Sea be before us, and impassable mountains on either hand. God has been with us and has blessed our efforts. We must work by faith. "The kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11: 12. We are to pray, believe that our prayers are heard, and then work.

The work may now seem small; but there must be a beginning before there can be any progress. "First the blade, then the ear, after that the full corn in the ear." The work may start in weakness, and its progress may for a time be slow; yet if it is commenced in a healthy manner, there will be a steady and substantial gain. A high standard should be placed before those who are newly come to the faith. They should be educated to be careful in speech and circumspect in conduct, giving evidence that the truth has accomplished something for them, and thus by their example shedding light upon those who are in darkness. . . .

Those who have received the truth may be poor, but they should not remain ignorant or defective in character, to give the same mold, by their influence, to others. When the church fully receives the light, darkness will be dispelled; and if in holiness of character they keep pace with the truth revealed, their light will grow brighter and brighter. The truth will do its refining work, restoring the moral image of God in man, and the darkness and confusion and strife of tongues which is the curse of so many churches, will cease. The power that God will give to His church, if they will only walk in the light as fast as it shines upon them, is scarcely conceived of.

The Lord is soon to come, and the message of warning is to go forth to all nations, tongues, and peoples. While God's cause is calling for means and laborers, what are those doing who live under the full light of the present truth?—*Review and Herald*, Oct. 5, 1886.

And the work grew as God had promised. Witness the development of the work in the Scandinavian Union Conference. At the close of 1914 it had grown to a membership of 3,807, and was divided into six local conferences and three missions. What will the final results be? Today the challenge is to finish what the pioneers started!

Mrs. White lived to see the day when a strong constituency of Seventh-day Adventist believers had been raised up in Europe through the untiring effort put forth by many laborers. She rejoiced over the prosperity attending many lines of work in the various countries, and over the reports of rapidly increasing numbers of believers—more than the entire number of Sabbath-keeping Adventists throughout the world at the time of her sojourn in Europe.

Great was Mrs. White's rejoicing whenever there was brought to her attention sample copies of books and other publications in the various languages of the European field. They represented the product of many publishing centers, which by 1913 boasted a total annual sale of \$482,000.

Message of Hope and Courage

The messages that Mrs. White sent from time to time to the workers in Europe have encouraged the following of broad policies that would bring strength and prosperity to all branches of the work. In 1902 she wrote:

"My brethren, bind up with the Lord God of hosts. Let Him be your fear, and let Him be your dread. The time has come for His work to be enlarged. Troublous times are before us; but if we stand together in Christian fellowship, none striving for supremacy, God will work mightily for us.

"Let us be hopeful and courageous. Despondency in God's service is sinful and unreasonable. He knows our every necessity. He has all power. He can bestow upon His servants the measure of efficiency that their need demands. His infinite love and compassion never weary. With the majesty of omnipotence He unites the gentleness and care of a tender shepherd. We need have no fear that He will not fulfill His promises. He is eternal truth. Never will He change the covenant that He has made with those that love Him. His promises to His church stand fast forever. He will make her an eternal excellence, a joy of many generations."—*Life Sketches of Ellen G. White*, p. 308.

Mrs. White told the youth that it had been shown her that if they were faithful, God would use them to carry the truth to many people, . . . and that some of them would be called to positions of large responsibility.

europeans begin the work in europe



**MICHAEL BONAVENTURA
CZECHOWSKI**

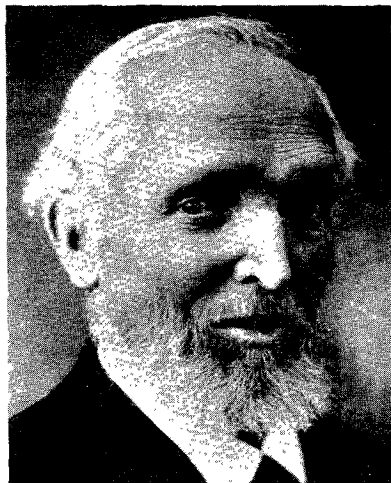
(1818-1876)

*First Carried Seventh-day Adventist
Message to Europe*

Converted Catholic priest who first carried the SDA message to Europe. A Pole by birth, he was educated for the priesthood in Cracow, but was forced to flee his native land. After considerable wandering about Europe, he became disillusioned with the Catholic Church, married, and came to America. Faced with reverses, he went West. He came upon an SDA tent meeting at Findlay, Ohio, and there joined the SDA Church in 1857.

Czechowski possessed a great desire to go to Italy as a missionary for the denomination, but the leaders felt that the young SDA organization was not yet ready for such an enterprise. Disappointed, but determined to carry out his plans, he sought assistance from another Adventist denomination, who sent him to Europe in 1864.

By voice and pen he proclaimed the Sabbath and the second coming of Christ, and as a result of his efforts several companies of believers were established in Switzerland, the largest being in Tramelan. The group in Tramelan has been later regarded as the first SDA church in Europe. He died in Vienna in 1876. Adapted from *SDA Encyclopedia*, pp. 318, 319.



JAMES H. ERZBERGER

(1843-1920)

*First Seventh-day Adventist Minister in
Europe*

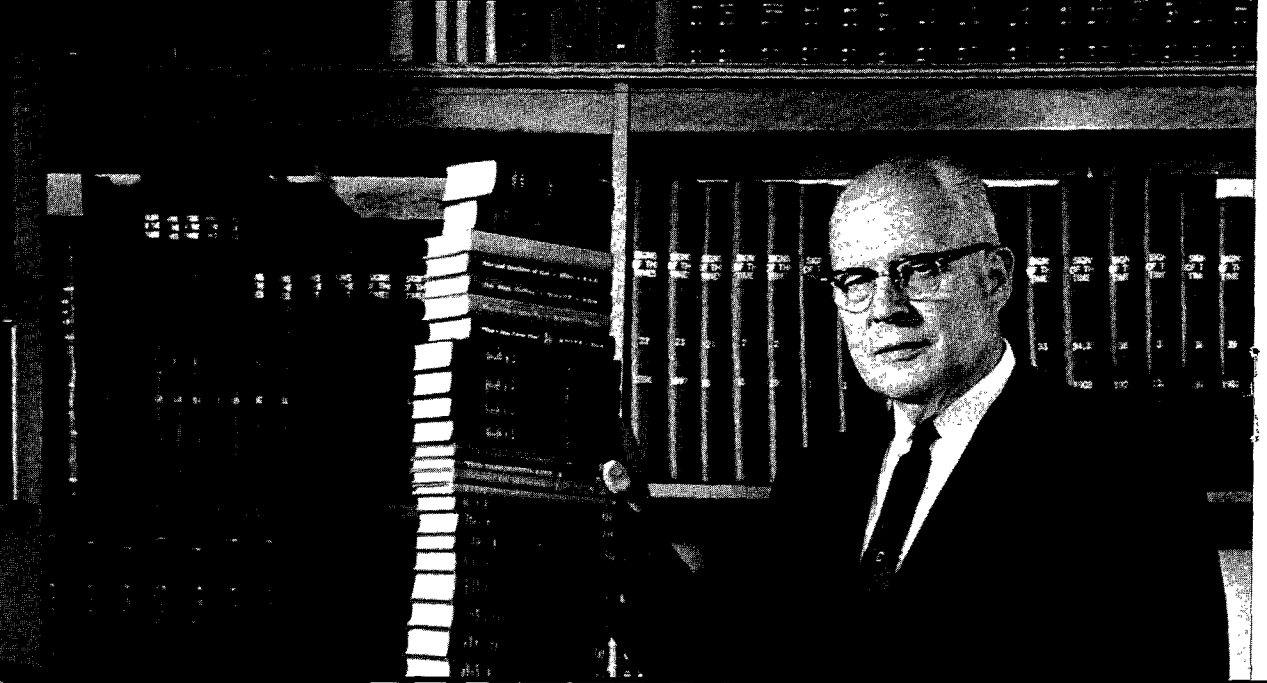
He was born at Liestal near Basel, Switzerland. In 1864 he entered a Protestant training school to prepare for ministerial work. Before long he met a small group of Sabbathkeepers in Tramelan, Switzerland, who had been instructed by M. B. Czechowski. Erzberger joyfully accepted the SDA faith, and was baptized by Albert Vuilleumier late in 1868.

In 1869 the Swiss SDA's established by Czechowski sent Erzberger to the General Conference session, which convened in Battle Creek in May of that year, to plead for a minister. He remained fifteen months in the United States, living most of the time in the home of James and Ellen G. White, who took a special interest in him.

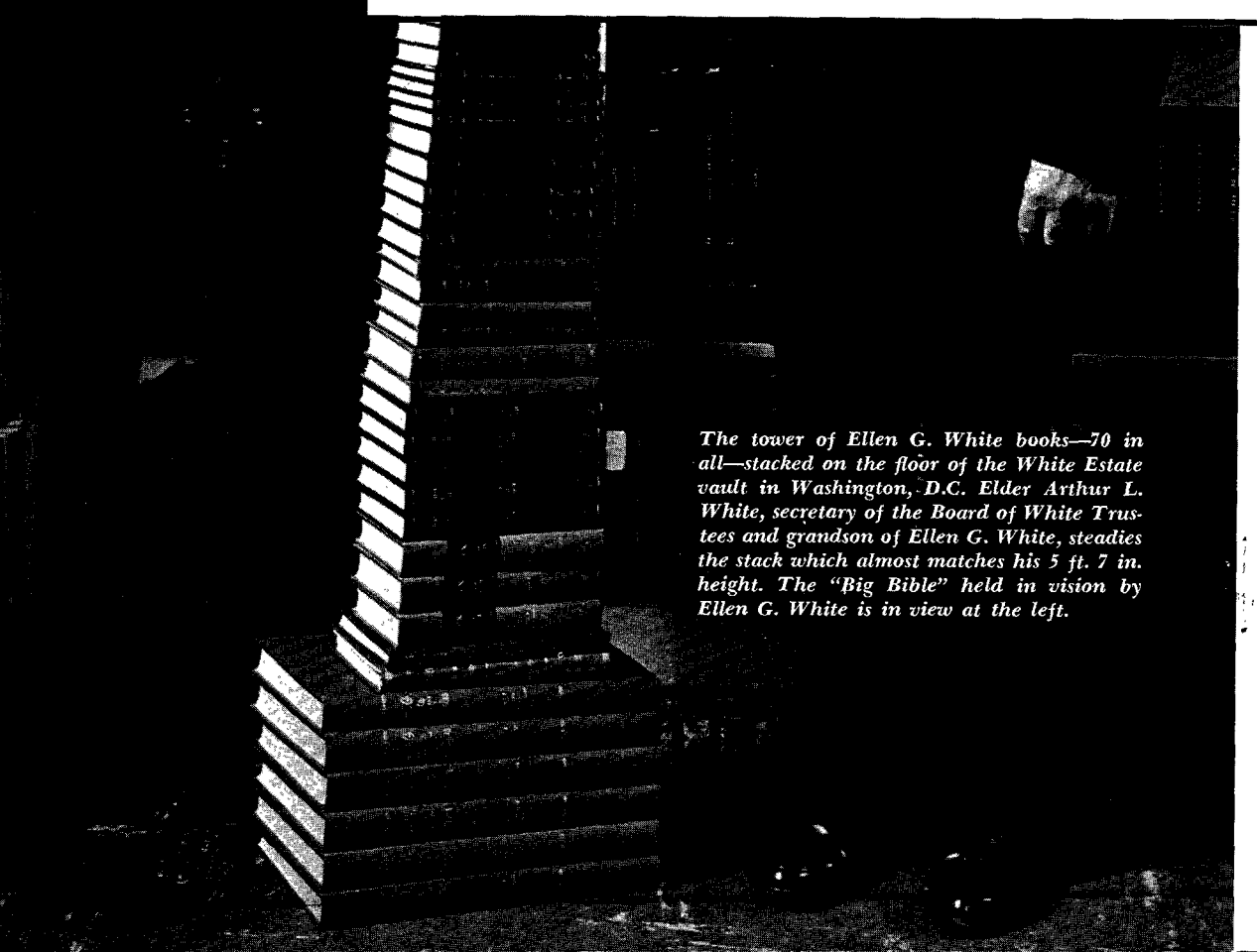
In September, 1870, he returned to Switzerland, having first been ordained. Soon after J. N. Andrews arrived in Switzerland in 1874, Erzberger accompanied him on a visit to Sabbathkeepers in Elberfeld, Rhenish-Prussia.

Erzberger remained in Germany more than three years, and while there conducted the first baptism and organized the first church (1876) in Germany. He died in Switzerland.

Adapted from *SDA Encyclopedia*, p. 380.



testimony



The tower of Ellen G. White books—70 in all—stacked on the floor of the White Estate vault in Washington, D.C. Elder Arthur L. White, secretary of the Board of White Trustees and grandson of Ellen G. White, steadies the stack which almost matches his 5 ft. 7 in. height. The “Big Bible” held in vision by Ellen G. White is in view at the left.

WORLDWIDE AWAKENING STIRS INTEREST IN TESTIMONY STUDY

ARTHUR L. WHITE

Secretary, White Estate Board

countdown

SEVENTH-DAY ADVENTISTS around the world are aware that something unique and important is going on in prayer meeting services in thousands of our churches.

Testimony Countdown classes are awakening a tremendous spiritual interest among our people. In case some of my readers are not familiar with the Testimony Countdown plan, may I explain:

Testimony Countdown is a prayerful effort to bring into focus upon the hearts of Seventh-day Adventists the message of the three volumes of *Testimony Treasures* (and in some places the full nine-volume set of the *Testimonies*) using the evening class idea as an instrument of communication.

In North America, in Australia, in South America, in Great Britain, in the Far East, and in other places the program has been launched in an effort to familiarize Seventh-day Adventists with the neglected but reformatory messages found in the *Testimonies*. Ellen White was instructed to say to members in our Seventh-day Adventist churches:

Study the Testimonies. They are written for our admonition and encouragement upon whom the ends of the world are come. If God's people will not study these messages that are sent to them from time to time, they are guilty of rejecting light. Line upon line, precept upon precept, here a little there a little, God is sending instruction to His people. Heed the instruction; follow the light. The Lord has a controversy with His people because in the past they have not heeded His instruction and followed His guidance.—Letter 292, 1902.

In connection with this same counsel Mrs. White was specific about how this study course might be implemented: "I advise that these directions and warnings and cautions be read to our people at some time when they are gathered together."—*Ibid.*

Now, the Wednesday night prayer meeting hour would provide an opportune time for our people to "gather together" and engage in this important study. This would be better than the Sabbath morning eleven o'clock hour or the Sabbath school period.

Early in the month of January, 1969, a pilot program of Testimony study was conducted in the Takoma Park, Maryland, church. Ten Wednesday-night services were

held, each meeting one hour and fifteen minutes in length. Attendance was most encouraging with fourteen hundred to sixteen hundred people packing the church auditorium every Wednesday night.

As Seventh-day Adventists—including church leaders, professional people, and laymen—opened the volumes of the *Testimonies*, they found them unique, up to date, and suitable to the needs of the 1970's.

There is an X-ray quality to the prophetic messages of the Spirit of Prophecy that exposes the needs of church members and reveals also the adequacy of God's grace to fill these needs. The Holy Spirit is present wherever these books are studied prayerfully.

The *Testimonies* are a *countdown*, a counting off as it were of the period of time remaining until Jesus comes. As we read these inspired volumes we get the impression that we are near the final "lift-off" and the translation of the saints to heaven.

It is true, brethren and sisters and fellow workers, that the church today is living on borrowed time. Again and again in the Spirit of Prophecy writings Mrs. White wrote that "the Lord would have come ere this" if there had not been earthly hindrances, indicating that the days of grace were prolonged to extend mercy to God's people. Probation has been extended to give the church just a little more time to prepare and to finish the work.

The countdown idea suggests that soon Christ will come for His people. In this program the elements of revival, reformation, and evangelism are strong. An awakening of spiritual life, a genuine renewal of spiritual power results in every church where this program is undertaken.

Each program is a composite in which

the appointed teacher reviews one of the volumes of the *Testimonies*. Each class member has a guidebook with quiz sheets. These small guidebooks are now available in English, Spanish, Portuguese, and French. Other guidebooks are being translated and prepared for Testimony Countdown classes in Europe and around the world.

Time is allowed for questions and answers, and exciting stories about Sister White and her work are told. These recount God's providences in connection with prophetic guidance in the development of the Seventh-day Adventist denomination. Historical reviews are presented, the knowledge of which makes it easier to understand why Sister White wrote as she did on different subjects and at different times. In volume 8 of the *Testimonies*, for example, she discusses the subject of pantheism and the personality of God in the atmosphere of the apostasy of the well-known Seventh-day Adventist physician, J. H. Kellogg.

One minister said, "I have never taken part in any program in my life that I have enjoyed more than this. Testimony Countdown has been like a camp meeting every Wednesday night." All of the pastors are enthusiastic as are the church members in general.

We are living near the close of time and these *Testimonies* were written for us today. They are up to date. They apply now. Many of our people are beginning to recognize this.

While the Spirit of Prophecy emphasis is currently strong in Europe and in the rest of the world, we must recognize God's voice speaking to the church, calling us all to a higher plain of spiritual life and service.



spirit of prophecy health teaching years ahead

BASIC statements from the pen of Ellen G. White in the fields of physiology, nutrition, and the care of the sick, stemming from the important health reform vision of June 6, 1863, were published in the mid-1860's in pamphlets and later in the *Testimonies for the Church*.

Subsequent visions led Ellen G. White to the amplification of these early health writings on science themes as represented in her popular books *The Ministry of Healing*, *Counsels on Health*, *Counsels on Diet and Foods*, *Education*, et cetera.

Mrs. White was not a scientist as such. She wrote in this field as the Spirit of the Lord instructed her to declare important truths essential to the spiritual, mental, and physical health of God's people and the world in general.

U. D. Register, Ph.D., professor of biochemistry, Loma Linda University, spoke of his confidence in the Spirit of Prophecy in these words:

For approximately fifty years Mrs. Ellen G. White wrote extensively in the field of health and nutrition. She advocated many principles of health for which there was no available scientific evidence. Although written at a time when health fallacies were prevalent, the principles have been verified by science in a remarkable way. She advocated a lacto-vegetarian diet about 1890 as the best diet for man. According to nutrition views of the day this diet was inadequate in protein, but present-day evidence reveals that such a diet contains an amount equal to present recommendations.

She cautioned against prematurely dispensing with milk, a restriction which may result in death. It was not until after 1950 that a pure vegetarian diet was shown to be low or lacking in vitamin B₁₂, and that a deficiency or death might result from prolonged use of this type diet.

She emphasized that the free use of animal fat, sugar, refined foods and salt was not conducive to good health. It is now generally recognized that such a diet may stimulate the development of atherosclerosis and hypertension, diseases which take the lives of about 50 per cent of all U.S. citizens.

The foregoing and other nutritional prophetic fulfillments give me increased confidence in the messages given to God's people for today. "If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men."—*Counsels on Health*, p. 575.

Following are a few exhibits that show the agreement that exists in this fascinating area of religious and scientific truth.

Electrical Charges—Back in 1934 Dr. Charles Mayo of the famous Mayo Clinic said, "Minute electrical charges are vital to the functioning of the brain." Sixty-five years before this, in the year 1869, Ellen G. White described these electrical charges or currents. "Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind."—*Testimonies*, vol. 2, p. 347.

Mind-Body Relationships—As early as 1867 Ellen White linked sickness of the body with "dissatisfied feelings and discontented repining." She counseled in 1872 that physicians needed wisdom to "cure the body through the mind." In 1905 in the book *The Ministry of Healing* (see pp. 241-259) she stressed the very close relationship existing between the mind and the body. In the present strong emphasis on psychosomatic medicine and psychogenic diseases, scientists now hold that a large share of illnesses—half or more—may be traced to emotional factors—to guilt, anxiety, or to sin.

Population Explosion—More than eighty years ago Mrs. White offered counsel to fathers and mothers. She said:

There are parents, who without consideration as to whether or not they can do justice to a large family, fill their houses with these helpless little beings, who are wholly dependent upon their parents for care and instruction. . . . This is a grievous wrong, not only to the mother, but to her children and to society.—*The Adventist Home*, p. 162.

They [parents] have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing.—*Ibid.*, pp. 164, 165.

Tobacco and Lung Cancer—In 1864 Ellen White referred to tobacco as a poison of "the most malignant kind." Again in 1905 she re-emphasized this point and added, "Tobacco is a slow, insidious, but

About an hour by automobile from Los Angeles, California, is Loma Linda University. At this Christian school scientists are finding more and more laboratory verification of the Ellen G. White science counsels.

LOMA LINDA UNIVERSITY PHOTO

most malignant poison.”—*The Ministry of Healing*, p. 327. As a result of her counsels Seventh-day Adventists neither drink nor smoke. Thus they have been protected from the peril caused by lung cancer from which sixty thousand people die annually in the United States. No less than a hundred thousand children presently in school will die of lung cancer if cigarette consumption continues at its present rate. Ten million Americans have emphysema. “Leave tobacco alone,” declared Ellen White in principle. “It will kill you.”

Alcohol and Life—In 1885 Ellen White wrote indignantly of men who were “destroying reason and life by liquor drinking” (*Testimonies*, vol. 5, p. 441). She declared that alcohol and tobacco pollute the blood of men and women and thousands of lives are yearly sacrificed to these poisons. Long before alcoholism was described as a physical disease Ellen White declared in *The Ministry of Healing*, page 172, that alcoholics were the victims of “moral sin” and “physical disease.” She condemned moderation in the use of alcoholic beverages as “the school in which men are receiving an education for the drunkard’s career” (*Temperance*, p. 278).

Today we know that even a little alcohol has its deadly effect and that alcohol in any quantity causes a “slugging” of red blood cells in the blood vessels, which may result in some mortification of tissues. When this happens in the brain the destroyed cells are irreplaceable. (See *Reader’s Digest*, U.S. edition, June, 1970, p. 65.)

Drugs and Birth Defects—In 1865, Ellen White in *How to Live*, No. 3, page 51, linked birth defects with the use of poisonous drugs and in 1890 in *Patriarchs and Prophets*, page 561, declared that thousands “born deaf, blind, diseased, or idiotic” were suffering the result of the indulgence of their parents in alcoholic beverages. One child in sixteen is born with a birth defect of some kind, ranging from the simple such as color blindness, to the complex such as club feet or open spine. In the 1950’s scientific confirmation broke quickly with:

1. The recognition in 1958 that many birth defects, mental and physical, were traceable to the use of certain drugs (*Time*, Oct. 27, 1958);

2. In 1959, the inclusion of “large doses of alcohol,” as a cause of birth defects; and

3. The thalidomide tragedy in 1962 re-

sulting in "2,000 to 3,000 blighted babies in West Germany" (10,000 children in a score of countries) furnished startling scientific confirmation. (See *Reader's Digest*, November, 1968, pp. 101-106.)

4. The linking of LSD with deformities in babies and research which seems to prove that LSD causes "genetic damage that poses a threat now and appalling abnormalities for generations yet unborn" (*Saturday Evening Post*, Aug. 12, 1967).

The last word has not been spoken yet on LSD and chromosomes but the threat to the health and sanity of the next generation is a menacing reality.

Fats and Heart-and-Blood-Vessel Disease

—In her *Testimonies to the Church*, volume 2, page 61, written in 1868, Mrs. White warned two adults in a certain family that they were "liable to acute attacks of disease and to sudden death" if they continued their dietary habits, which included a large amount of animal fats. It is well known today that a large percentage of the population die of heart and blood vessel diseases in which arteriosclerosis, the concentration of cholesterol in the blood vessels, largely from animal fats, is a contributing factor.

Too Much Sugar!—Let us look briefly at sugar, noting Mrs. White's early counsels on this very common article of diet.

Sugar clogs the system. It hinders the working of the living machine. . . .

I frequently sit down to the tables of the brethren and sisters, and see that they use a great amount of milk and sugar. These clog the system, irritate the digestive organs, and affect the brain. Anything that hinders the active motion of the living machinery affects the brain very directly. And from the light given me, sugar, when largely used, is more injurious than meat.—*Testimonies*, vol. 2, pp. 369, 370 (1868).

Far too much sugar is ordinarily used in food.—*The Ministry of Healing*, p. 301.

Americans now consume an average of well over one hundred pounds of refined sugar a year—per person! We find statement upon statement supporting declarations made by Ellen White decades ago, in warnings sounded by today's nutritionists.

White sugar contributes only calories to the diet. It is clear that the present large consumption of sugar is disadvantageous in that it means a smaller consumption of nutritionally superior foods.—*The Handbook of Nutrition* (The American Medical Association, 1951), p. 635.

While sugar is a rapid source of energy, its effect on the stomach is somewhat different from that of other foods. In concentrated form it inhibits the

appearance of the gastric secretion, a property which is not possessed by diluted concentrations of sugar. . . . It is probable that many staphylococcal infections are intensified by too much sugar.—M. E. REHFUSS, *Indigestion, Its Diagnosis and Management* (W. B. Saunders, 1943), p. 458.

It is now known that the free use of sugar leads to tooth decay. Here is enlightening information on this subject:

Much evidence has been accumulated through the past fifty years to show the effect of sugar upon the amount of caries. The observation of the marked decrease in decay in the teeth of children in northern Europe during and after the war during which time the import of sugar was markedly reduced is ample evidence. The reduction of decay followed very closely the amount of sugar reduction to the country in question.—"Diet and Dental Health," a paper (January, 1960) by Ralph R. Steinman, D.D.S., M.A., College of Medical Evangelists.

Surely the Spirit of Prophecy statement, "Far too much sugar is ordinarily used in food," needs no defense today.

Pollution of Our Atmosphere and Earth

—In 1902 and again in 1905 Mrs. White spoke of the dangers of city living, especially the physical and moral surroundings which were often "a peril to life" (*The Ministry of Healing*, p. 262). She warned against the contacts with diseases brought on by "the prevalence of foul air, impure water, impure food" [and "poisonous gases"] which were some of the many evils to be met (*ibid.*, p. 365).

Today everybody is aware of the persistent heavy smog over the great cities of the world that in a comparatively few years threatens to impair the health of all city dwellers.

In ten to fifteen years from now every man, woman, and child in the Northern Hemisphere will have to wear a breathing helmet to survive outdoors. Streets, for the most part, will be deserted, while most animals and much plant life will be killed off.—*Signs of the Times*, March, 1970.

"Mankind has reached a turning point in history where it must curb deteriorating environmental trends or leave the planet earth 'quite uninhabitable' for the next generation," warns President Nixon's science adviser, Dr. Lee A. Dubridge. Addressing a United Nations conference of some 450 leading experts on human environment, he said, "Our spacecraft called the earth is reaching its capacity."—*Ibid.*, February, 1970.

The insights God gave to Mrs. White have proved to be a boon to millions who have taken her counsels seriously.

the bible and

I took the precious Bible and surrounded it with the several Testimonies for the Church, given for the people of God. Here, said I, the cases of nearly all are met. The sins they are to shun are pointed out. The counsel that they desire can be found here, given for other cases situated similarly to themselves. . . . The Testimonies are not to belittle the word of God, but to exalt it and attract minds to it, that the beautiful simplicity of truth may impress all.—Testimonies, vol. 5, pp. 664, 665.



ellen g. white

D. A. DELAFIELD

Associate Secretary, White Estate Board

IN THIS brief article I wish to stress the vital role of the Word of God as a means of grace, and explain the relationship of the Spirit of Prophecy to God's Word. The following passage from the pen of Ellen G. White is relevant:

I took the precious Bible and surrounded it with the several *Testimonies for the Church*, given for the people of God. Here, said I, the cases of nearly all are met. The sins they are to shun are pointed out. The counsel that they desire can be found here, given for other cases situated similarly to themselves. God has been pleased to give you line upon line and precept upon precept. But there are not many of you that really know what is contained in the *Testimonies*. You are not familiar with the Scriptures. If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the *Testimonies*. It is because you have neglected to acquaint yourselves with God's inspired Book that He has sought to reach you by simple, direct testimonies.—*Testimonies*, vol. 5, pp. 664, 665.

Every Seventh-day Adventist should understand the purpose of the visions given to God's servant and the testimonies that she wrote. They were given:

1. "To bring the minds of His people to His word."—*Ibid.*, p. 663.

2. "God has through the *Testimonies* simplified the great truths already given."—*Ibid.*, p. 665.

3. To call attention to Bible "principles for the formation of correct habits of living" (*ibid.*, pp. 663, 664).

4. "To specify what is truth."—Letter 117, 1910.

5. "To correct those who err from Bible truth."—*Experience and Views*, p. 64 (*Early Writings*, p. 78).

6. "To correct and reprove the erring."—*Review and Herald*, Jan. 10, 1856.

7. "To correct specious errors."—Letter 117, 1910.



5. "To confirm the faith of my people in the position they have taken."—*Review and Herald*, July 18, 1907 (*Selected Messages*, book 1, p. 41).

6. To instruct concerning God's will (*Testimonies*, vol. 5, p. 661).

7. To instruct concerning "the course that He would have them pursue" (*ibid.*).

8. To specify "man's duty to God and to his fellow man" (*ibid.*, p. 665).

9. "For the comfort of His people."—*Experience and Views*, p. 64 (*Early Writings*, p. 78).

10. "To encourage the desponding."—*Review and Herald*, Jan. 10, 1856 (*Messenger to the Remnant*, p. 53).

Ellen White's messages encouraged implicit obedience to the Word of the Lord much as the words of Mary, the mother of Jesus, encouraged the servants at the marriage feast in Cana to obey His instructions: "Whatsoever he saith unto you, do it" (John 2:5). "Do whatever He tells you." The voice of Ellen White has led Seventh-day Adventists into an experience in repentance and saving grace in true Bible religion.

The *Testimonies* are like a string tied about the collective forefinger of the church reminding us all of the explicit directions given to us in the Word of God—stimulating our memory and inspiring faith and obedience.

To put it another way—in the chemistry of church life and experience the action of the *Testimonies* has been catalytic in drawing the people and the Word together, compounding the Spirit of God and man into a whole, strengthened for service.

In the *Review and Herald* of May 4, 1897, Mrs. White wrote:

Bible religion is not a garment which can be put on and taken off at pleasure. It is an all-pervading influence, which leads us to be patient, self-denying followers of Christ, doing as He did, walking as He walked. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." . . .

"Search the Scriptures." No other book will give you such pure, elevating ennobling thoughts; from no other book can you obtain a deep, religious experience. When you devote time to self-examination, to humble prayer, to earnest study of God's word, the Holy Spirit is near to apply the truth to your heart. As you feed upon the heavenly manna, you will find comfort and joy, and will be inspired to tell others of the wonderful experience you have received.

Mrs. White and the Protestant Reformers

Mrs. White was writing as the most authoritative voice in Seventh-day Adventism when she described the members of her church in these words:

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority,—not one or all of these should be regarded as evidence for or against any point of religious faith. . . . We should demand a plain "Thus saith the Lord" in its support. —*Review and Herald*, June 7, 1906. (See also *The Great Controversy*, p. 593.)

Mrs. White and her church here stand in the tradition of Luther, Huss, and Jerome, of Wycliffe and the Protestant Reformers as defenders of the Scriptures' authority. Note her emphasis: "the opinions of learned men," "creeds or decisions of ecclesiastical councils" are not to "be regarded as evidence for or against any point of religious faith." "We should demand a plain 'Thus saith the Lord' in its support."

Seventh-day Adventists subscribe to the foregoing theological position and humbly place ourselves along with Mrs. White in the ranks of true Protestants. She wrote:

Christ was a protestant. He protested against the formal worship of the Jewish nation, who rejected the counsel of God against themselves. He told them that they taught for doctrines the commandments of men, and that they were pretenders and hypocrites. Like whited sepulchers they were beautiful without, but within full of impurity and corruption. The Reformers date back to Christ and the apostles. They came out and separated themselves from a religion of forms and ceremonies. Luther and his followers did not invent the reformed religion. They simply accepted it as presented by Christ and the apostles. The Bible is presented to us as a sufficient guide.—*Review and Herald*, June 1, 1886.

Source of the Church's Doctrine

Seventh-day Adventists are occasionally asked, Did you derive any of your teachings from the writings of Ellen G. White? In other words, Is the Spirit of Prophecy, like the Scriptures, profitable for doctrine, that is, for teaching and instruction in the faith? It is true that all the doctrines of the Christian faith are stated explicitly or implicitly in the sixty-six books of the Bible. The doctrines were all there in the Word of God

before the gift of prophecy appeared in the Seventh-day Adventist Church. But we would have had much difficulty in unearthing some of these teachings, and in choosing the truth and rejecting error, had it not been for the Spirit of Prophecy. Describing the Bible conferences of the early formative years where the pillars of the truth were set forever, Ellen White wrote:

When our brethren who had assembled for study, came to a point where they could go no farther, and had recourse to earnest prayer, the Spirit of God would rest upon me, and I would be taken off in vision, and be instructed in regard to the relation of scripture to scripture. These experiences were repeated over and over and over again. Thus many truths of the third angel's message were established, point by point. Think you that my faith in this message will ever waver? Think you that I can remain silent, when I see an effort being made to sweep away the foundation pillars of our faith? I am as thoroughly established in these truths as it is possible for a person to be. I can never forget the experience I have passed through. God has confirmed my belief by many evidences of His power.—*Review and Herald*, June 14, 1906.

The visions of Ellen G. White were given to save the pioneers from espousing wrong views of Bible teaching. The vision of Peter on the housetop (Acts 10) was given to save the apostle from a prevalent misconception about the Gentiles' standing with God. The housetop vision at Joppa reminded Peter of a Biblical truth and principle taught and emphasized by the example of our Lord (Luke 7:24-30; John 4:1-30; etc.) and clearly stated in the New Testament: "God is no respecter of persons" (Acts 10:34).

The Adventists who survived the 1844 disappointment, but who turned from the light on the sanctuary truth and the Sabbath of the fourth commandment, believed in the same Bible and used the same Bible as the Sabbathkeeping Adventists did. Why did they not accept this light? First of all, they held to erroneous views that had become as sacred as tradition. But we must never forget that a basic reason why they were misled is because they did not have in their midst the Spirit of Prophecy to correct their errors and to specify what is truth.

Christians of all faiths have in their possession the Holy Scriptures to teach them, just as Seventh-day Adventists do, but they do not hold to the Bible on certain basic doctrines. Why is this? For one reason, they lack the guiding light of the Spirit of Prophecy writings—a blessing that the remnant church enjoys. And it has been this gift more than any other that has clarified our understanding of certain passages of Scripture and has held us true to the fundamental teaching of the Word.

The relationship of the Spirit of Prophecy to the Bible is similar to the relationship of the Bible to the law of Ten Commandments. The Spirit of Prophecy is a glorious unveiling of truth, and when the veil is pulled away we behold certain things that were there in the Word all the time, but we did not see them. Here is the science of divine magnification adapted to the needs of our poor spiritual eyesight! May these wonderful books be read more and more by every Seventh-day Adventist.

THE LORD SPEAKS IN IMPERFECT SPEECH

The Lord speaks to human beings in imperfect speech, in order that the degenerate senses, the dull, earthly perception, of earthly beings may comprehend His words. Thus is shown God's condescension. He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God; for infinite ideas cannot be perfectly embodied in finite vehicles of thought. Instead of the expressions of the Bible being exaggerated, as many people suppose, the strong expressions break down before the magnificence of the thought, though the penman selected the most expressive language through which to convey the truths of higher education. Sinful beings can only bear to look upon a shadow of the brightness of heaven's glory.—*Selected Messages*, book 1, p. 22.

our missions in europe

ELLEN G. WHITE

A great work is committed to those who present the truth in Europe. No branch of our work has a more important field than the Central European Mission. There are France and Germany, with their great cities and teeming population. There are Italy, Spain, and Portugal, after so many centuries of darkness, freed from Romish tyranny, and opened to the word of God—opened to receive the last message of warning to the world. There are Holland, Austria, Roumania, Turkey, Greece, and Russia, the home of millions upon millions, whose souls are as precious in the sight of God as our own, who know nothing of the special truths for this time. The population comprised within the limits of this mission alone is four times that of the United States.

A good work has already been done in these countries. There are those who have received the truth, scattered as light-bearers in almost every land. We have nearly three hundred Sabbathkeepers in Switzerland. There are little companies in France, Germany, and Italy, and two hundred souls in Russia, who are obeying God's law; and there is a church of forty members away in the far east, almost to the line of Asia. The foundation has been laid for a church in Holland. In Roumania and Corsica there are a few who are seeking to keep God's law, and to wait for His Son from heaven.

The Great Work Before Us

But how little has been done in comparison with the great work before us! Angels of God are moving upon the minds of the people, and preparing them to receive the warning. Missionaries are needed in fields that have yet been scarcely entered. New fields are constantly opening. The truth

must be translated into different languages, that all nations may enjoy its pure, life-giving influences. The laborers in this mission are striving to the utmost of their ability, to meet the wants of the cause. But money is needed to sustain and extend the work. The call is coming in from different countries, "Send us a minister to preach the truth." How shall we answer this call?

Sacrifices in Scandinavia

Our printing-house at Basel needs help to carry forward its great and good work of translating and publishing books on the present truth, in the different languages of Europe. Colporteurs are meeting with encouraging success in the sale of our books. The light is thus brought to the people, while the colporteur—who in many cases has been thrown out of employment by accepting the truth—is enabled to support himself, and the sales are a financial help to the office. In the days of the Reformation, monks who had left their convents, and who had no other means of support, traversed the country, selling Luther's works, which were thus rapidly circulated throughout Europe. Colportage work was one of the most efficient means of spreading the light then, and so it will prove now. But the work of translating and publishing is necessarily difficult and expensive. The office must be supplied with funds.

In the Scandinavian Mission, in the face of poverty and great difficulties, many have heard and believed the warning. There are twenty-three churches and nearly one thousand Sabbathkeepers in these countries. Nine ministers and licentiates, and about thirty colporteurs, are now in the field. It is only by self-denial and the closest economy that this has been gained. There is a great need of financial help to send out laborers and publications to these Northern peoples.

* Article appearing in the *Review and Herald* of Dec. 6, 1887, upon Mrs. White's return from a two-year tour in Western Europe. Here the servant of the Lord reflects upon the challenge of the large unfinished work that remains to be done in Europe and the whole world.

"London, That Great City"

The mission in London, that great city of 5 million inhabitants, demands a place in our thoughts, our prayers, and our gifts. A great work must be done there, and as yet it is scarcely begun. Think of the many cities of England, Scotland, and Ireland, all speaking the same language as our own, that have never yet been entered by the truth.

There will be obstacles to retard this work. These we have had to meet wherever missions have been established. Lack of experience, imperfections, mistakes, unconsecrated influences, have had to be overcome. How often have these hindered the advancement of the cause in America! We do not expect to meet fewer difficulties in Europe. Some connected with the work in these foreign fields, as in America, become disheartened, and, following the course of the unworthy spies, bring a discouraging report. Like the discontented weaver, they are looking at the wrong side of the web. They cannot trace the plan of the Designer; to them all is confusion, and instead of waiting till they can discern the purpose of God, they hastily communicate to others their spirit of doubt and darkness.

But we have no such report to bring. After a two years' stay in Europe we see no more reason for discouragement in the state of the cause there than at its rise in the different fields in America. There we saw the Lord testing the material to be used. Some would not bear the proving of God. They would not be hewed and squared. Every stroke of the chisel, every blow of the hammer, aroused their anger and resistance. They were laid aside, and other material was brought in, to be tested in like manner. All this occasioned delay. Every fragment broken away was regretted and mourned over. Some thought that these losses would ruin the building; but, on the contrary, it was rendered stronger by the removal of these elements of weakness. The work went steadily forward. Every day made it plainer that the Lord's hand was guiding all, and that a grand purpose ran through the work from first to last. So we see the cause being established in Europe.

One of the great difficulties there is the poverty that meets us at every turn. This retards the progress of the truth, which as in earlier ages, usually finds its first converts among the humbler classes. Yet we had a

similar experience in our own country, both east and west of the Rocky Mountains [in the United States]. Those who first accepted this message were poor, but as they set to work in faith to accomplish what they could with their talents of ability and means, the Lord came in to help. In His providence He brought men and women into the truth who were willing-hearted; they had means, and they wanted to send the light to others. So it will be now. But the Lord would have us labor earnestly in faith till that time comes.

The Word Is, "Go Forward"

The word has gone forth in Europe, "Go forward." The humblest toiler for the salvation of souls is a laborer together with God, a co-worker with Christ. Angels minister unto him. As we advance in the opening path of His providence, God will continue to open the way before us. The greater the difficulties to be overcome, the greater will be the victory gained.

The progress of our foreign missions depends not alone upon a few laborers, nor even upon many, but upon all who have received the light of truth. Every one can do something for the advancement of the work in distant lands. Our people are not half awake to the demands of the times. The voice of Providence is calling upon all who have the love of God in their hearts, to arouse to this great emergency. Never was there a time when there was so much at stake as today. Never was there a period in which greater energy and self-sacrifice were demanded.

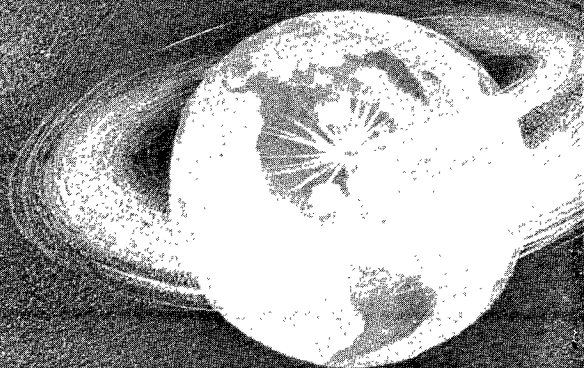
A Call to Sacrifice

Every dollar and every dime that we can spare is needed now, to aid in carrying the message of truth to other lands. . . .

Brethren, "ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

As we recount the numberless mercies of our God, and meditate upon His matchless love; as we behold the wonderful sacrifice of the Redeemer, may gratitude awaken in our hearts, till it shall kindle a flame of sacred love that shall flow out to souls even in far-off Europe.

In November, 1845, while attending a Sabbath conference at the home of Ous Nichols in Dorchester, Massachusetts, Ellen White was shown in vision the world covered with darkness. Then a little light appeared, increasing in brilliance and traveling clear round the world. She was instructed to say to her husband that he was to begin to print a paper, which would prove to be a success from the first. James White, obedient to the heavenly vision, was used by God to develop our first periodical, THE PRESENT TRUTH. Today the publishing interests of Seventh-day Adventists belt the globe with 45 publishing houses printing gospel and health literature in more than 200 languages. Joseph Bates and James White were present among others at the time of this vision.



a message for youth

chosen by GOD*

God had a special purpose for Ellen Harmon's life. She would represent Him to the Seventh-day Adventist Church. In both the Old and New Testaments God communicated to specially chosen men and women called prophets. Since New Testament times, however, He had not chosen any particular person to bring His messages to the church over a long period of time. He spoke with men in other ways. But through the life of Ellen Gould Harmon—later Ellen G. White—He would restore the office of the prophet to the church.

To represent God required special preparation, which she had received during her time of wondering whether Christ had accepted her. When God decided she was ready, He began to reveal Himself to her in a more open way. Then one day while she prayed, she felt God's blessing come upon her "like the gentle dew," as she later described it. A love for God greater than she had ever known before filled her heart. Even nature—the flowers and the trees and the animals—seemed more wonderful. She felt as if everything around her smiled and praised God.

In March, 1840, and in June, 1842, the Harmon family listened to the great preacher William Miller lecture on the

second coming of Christ at the Casco Street church in Portland, Maine. Ellen's family believed Miller and accepted the doctrine of Christ's second coming, but their Methodist friends laughed at them and eventually expelled them from the Chestnut Street Methodist church in 1843.

The Adventists of the 1840's—people now call them Millerites—thought that Christ would come in the fall of 1844. But they had misunderstood Bible prophecy. The Bible stated that the sanctuary would be cleansed 2300 days after the prophecy in the year 457 B.C. Knowing that in symbolic Bible prophecy a day stands for a year, Miller and his followers figured that Christ would come in the fall of 1844. They had made a mistake, however. The sanctuary Christ would cleanse was not the earth, as Miller thought, but the sanctuary in heaven that Moses had made a copy of for the Hebrews' center of worship after they fled from Egypt. Ellen Harmon and her family and others did not know about the mistake, though. When Christ did not come, they lived through what Seventh-day Adventists now call the "great disappointment."

The thought that Christ would return had become the most important thing in

the lives of the Harmons and their Adventist friends. His seeming failure to do so completely crushed their hopes. They feared that they would have to live the rest of their lives on earth. Many former Adventists rejected the idea of Christ's coming again and laughed at those who still believed in it. Ellen felt completely dejected. Although Hiram Edson and others soon found out where they had misinterpreted the Bible prophecy, the sense of disappointment remained. Those that kept their faith in the Lord's return turned more and more to prayer to help ease their sorrow. Never had many of the Adventists wanted anything more strongly than they now wanted Christ to come and take them to heaven.

The First Vision

One December day Ellen and four other women gathered for prayer. The cold morning light washed their faces and glistened on the simple furniture of the New England room. Ellen's turn came, and she began to pray. Each person had prayed quietly, almost routinely. Suddenly God's power seized Ellen, and a vision projected itself like a movie into her mind. Using the symbol of people taking a trip, God showed her some of the dangers and crises Christians must face as they prepare for heaven and Christ's second coming.

In the parablelike vision she saw the small group of Adventists traveling toward a city at the end of a high, narrow path. A bright light shone behind them and helped them to find their way over the difficult path. Christ led the people, who, as long as they kept their attention on Him, remained safe and would reach God's city in heaven at the end of the path. God intended for the vision to encourage Ellen and the few who had kept their faith in Christ's second coming.

The vision was the first of some two thousand that Ellen received in her lifetime. Each one helped her and the young

Seventh-day Adventist Church to understand God's purposes better. Some visions helped clarify a point of doctrine. Others gave warnings against bad habits and practices among church members. Several depicted the battle between Satan and Christ over the fate of mankind. But all strengthened the church and its members, and many prevented Adventists from falling into the dangers that had destroyed other denominations. Ellen wrote what she saw in the dreams and visions and compiled these in articles and books. Her more than one hundred thousand pages of manuscript—much of it handwritten—have resulted in more than fifty-five major books.

Ellen Harmon, however, did not spend her entire life in carefully writing out the visions. In 1846 she married James White, a young Adventist minister. The couple had four sons. Besides being a prophet, a wife, and a mother, Mrs. White also helped her husband in his preaching and other church duties. She remained busy throughout her long life.

Her Responsibility Pointed Out

Although specially honored by God, Ellen at first felt reluctant to accept the great responsibility of becoming God's prophet to the Seventh-day Adventist Church. Many times the angel who appeared in the visions pointed out evil in the church members and told her to warn them about their bad habits and traits. She dreaded revealing the evil in human nature and did not want to hurt anybody's feelings. Occasionally she had to struggle with the temptation to soften God's reproofs to the church, not realizing that she was being unfaithful to her role as a prophet. Nor did she see the dangers in such a course both to her and to the church.

God decided to illustrate to Ellen her responsibility toward her fellow church members. Again He used a symbolic dream. Taken into the presence of Christ

by an angel, she saw Christ frown at her, then turn His face away. Terror and agony seized Ellen, and she fell speechless to the ground. An overpowering desire to hide from Christ's frown made her understand the feelings of those who would beg for the mountains to fall on them during Christ's second coming.

A brightly glowing angel appeared and, attracting Ellen's attention, pointed to a group of people with bloodstained clothing and faces filled with horror and despair. Noticing Mrs. White, they ran to her, grabbed hold of her clothes, and began to rub their bloody rags on her dress. The blood stained her clothes. The sight of the people and their blood on her dress made her faint. She instantly realized that the smeared blood symbolized her guilt in not warning others of their faults and mistakes. No excuse to defend herself before the angel came to her lips. She knew that she had none. Flee she could not.

"This is not your case now," the angel suddenly said. He explained that he had presented the scene to warn her of her fate should she not present God's warnings and reproofs to others. But if she would faithfully do her duty, at Christ's second coming she would gain eternal life. "You will have to suffer much," the angel emphasized, "but the grace of God is sufficient." God would give her the strength, the courage, and the insight she needed.

Later, with the publication of her first book, *Christian Experience and Views*, in 1851, she included a special note to the readers. "A sense of duty to my brethren and sisters and a desire that the blood of souls might not be found on my garments have governed me in writing this little work," she wrote.

Never again did she weaken any of her warnings or instructions from God, but delivered them faithfully. Some of her fellow church leaders thought her needlessly severe at times. She did not let their attempts at pressure influence her.

"I had to set my face like steel to do this," she explained. Her task brought her much heartache at times, though she knew that she would face greater sorrow if she did not fulfill her mission.

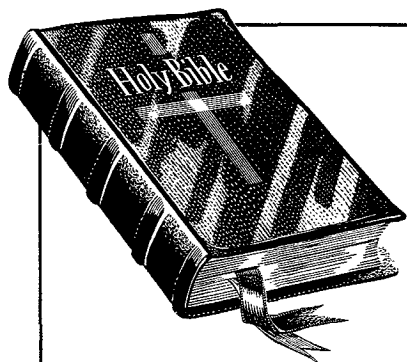
Mrs. White died in 1915, and she can no longer give personal messages from God. Her books, however, continue her task. Carefully studied, such volumes as the *Testimonies for the Church* can save the church and its members from much trouble. Some people have read wrong meanings into them, but they would do the same thing with the Bible. Her writings are valueless unless read. If Seventh-day Adventists will read them, they will find the thoughts of God given through the literary style of Ellen G. White. They will find a wonderful Christian life, one worthy of imitation. But most of all, they will find Jesus Christ.

* A chapter from the book *Angel Over Her Tent* by D. A. Delafield.

YOUTH TO BE TAUGHT OF GOD

The youth will not become weak-minded or inefficient by consecrating themselves to the service of God. To many, education means a knowledge of books; but "the fear of the Lord is the beginning of wisdom." The youngest child who loves and fears God is greater in His sight than the most talented and learned man who neglects the matter of personal salvation. The youth who consecrate their hearts and lives to God are placing themselves in connection with the Fountain of all wisdom and excellence.

If the youth will but learn of the heavenly Teacher, as Daniel did, they will know for themselves that the fear of the Lord is indeed the beginning of wisdom. Having thus laid a sure foundation, they may, like Daniel, turn every privilege and opportunity to the very best account, and may rise to any height in intellectual attainments. Consecrated to God, and having the protection of His grace and the quickening influence of His Holy Spirit, they will manifest deeper intellectual power than the mere worldling.—*Messages to Young People*, pp. 190, 191.



the inspiration of the word of GOD

e. g. white

This is a time when the question with all propriety may be asked, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

Spiritual darkness has covered the earth and gross darkness the people. There are in many churches skepticism and infidelity in the interpretation of the Scriptures. Many, very many, are questioning the verity and truth of the Scriptures. Human reasoning and the imaginings of the human heart are undermining the inspiration of the Word of God, and that which should be received as granted, is surrounded with a cloud of mysticism. Nothing stands out in clear and distinct lines, upon rock bottom. This is one of the marked signs of the last days.

This Holy Book has withstood the assaults of Satan, who has united with evil men to make everything of divine character shrouded in clouds and darkness. But the Lord has preserved this Holy Book by His own miraculous power in its present shape—a chart or guidebook to the human family to show them the way to heaven.

But the oracles of God have been so manifestly neglected that there are but few in our world, even of those who profess to explain it to others, who have the divine knowledge of the scriptures. . . .

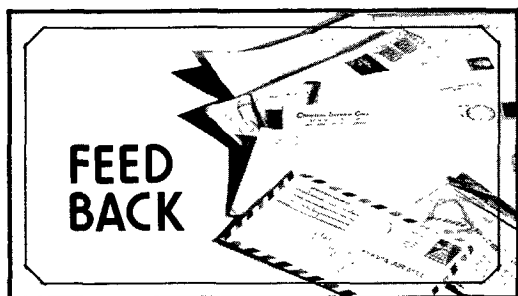
I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible. Men arise who think they find something to criticize in God's Word. They lay it bare before others as evidence of superior wisdom. These men are, many of them, smart men, learned men, they have eloquence and talent, the whole lifework [of whom] is to unsettle minds in regard to the inspiration of the Scriptures. They influence many to see as they do. And the same work is passed on from one to another, just as Satan designed it should be, until we may see the full meaning of the words of Christ, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

Brethren, let not a mind or hand be engaged in criticizing the Bible. It is a work that Satan delights to have any of you do, but it is not a work the Lord has pointed out for you to do.

Men should let God take care of His own Book, His living oracles, as He has done for ages. . . .

Cling to your Bible, as it reads, and stop your criticism in regard to its validity, and obey the Word, and not one of you will be lost. The ingenuity of men has been exercised for ages to measure the Word of God by their finite minds and limited comprehension. If the Lord, the Author of the living oracles, would throw back the curtain and reveal His wisdom and His glory before them, they would shrink into nothingness and exclaim as did Isaiah, "I am a man of unclean lips" (Isa. 6:5). . . .

We thank God that the Bible is prepared for the poor man as well as for the learned man. It is fitted for all ages and all classes.—*Selected Messages*, book 1, pp. 15-18.



Abortion

DEAR EDITOR:

I read the three articles on abortion in the March MINISTRY with interest, and I agree with much of what they say. However, I feel that some vital aspects of the question have been overlooked.

It seems to me somewhat presumptuous to set the end of the first trimester of life as a limit for therapeutic abortion. If there are *good and sufficient* reasons for terminating a pregnancy, why draw the line at the end of the third month of life?

Why demur in performing an abortion in the second trimester of life? If the reasons for terminating the pregnancy during the first trimester of life were good and sufficient, aren't the same reasons just as good and sufficient to terminate the pregnancy during the second or third trimester?

But now the question is: Are danger to the mother's health (physical or mental), fetal malformation, mental retardation, rape, and incest all good and sufficient reasons for destroying an unborn child?

This seems to enter an area that is wide open to interpretation—and *abuse*, especially in States or countries where abortion on demand is legal. Can this be successfully controverted?

I wonder whether we as a denomination will be wise to sanction abortion by our doctors or permit abortions to be performed in our institutions for reasons other than saving the mother's life and possibly true emergency situations? Without question there are problems, but would it not be the better part of wisdom to draw a line of separation between church and state at this point?

If, for example, the State allows abortion, for whatever whim or reason, and a Seventh-day Adventist adult woman feels that she can "in good conscience" have her pregnancy terminated, which, let us say, is a bona fide case of consensual incest, let her go as a non-Seventh-day Adventist to a non-Seventh-day Adventist medical institution and have the service performed by a non-Seventh-day Adventist physician.

The church may properly wonder where the woman's conscience was when she was engaging in the incestuous activity. Some may argue that this is beside the point, now that the deed is done, and perhaps from the worldly viewpoint it is. I believe, however, that from the church's standpoint (and

this is what we are concerned about), the matter of where her conscience was is very much to the point. In fact, this seems to go to the very heart of the religious aspect of the matter—self-control by God's grace and personal responsibility.

D. E. MANSELL

Additional Punctuation Not Necessary

DEAR EDITOR:

Reference to Acts 19:12 is often made by our workers with the suggestion that a comma is needed after the word "sick" to avoid a wrong connotation. This statement is introduced to justify changing the punctuation and (word order) of Luke 23:43. To my mind such a comparison is invalid and unnecessary.

First, to call attention to a ridiculous concept, one that is not necessarily obvious, tends to lower a person's appreciation of the Bible. Second, the statement in Luke 23:43 and the need for correction of the punctuation, capitalization, and word order can easily be explained by a consideration of the passage itself. The omission of the comma in Acts 19:12 is proper, for a comma is not normally placed between a subject and its verb.

Although frequently used, this reference to Acts 19:12 seems to me unnecessary, and one that might be better avoided.

STANLEY W. HYDE

Tape of the Month

DEAR EDITOR:

I eagerly await each month the Tape of the Month. In my busy life there is no one to preach to me every Sabbath. Many times I have been spiritually lifted and refreshed from the inspiring messages contained in these tapes. I have gained many new ideas and my personal witness and ministry have been helped so much by the excellent material presented. I wouldn't be without the Tape of the Month.

J. ALLEN FINE

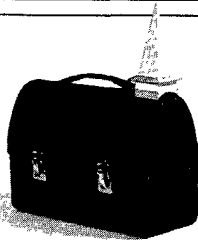
New Look Appreciated

DEAR EDITOR:

I certainly do appreciate the new approach as seen in the MINISTRY. . . . Actually I wish there were a section entitled "Adventist Theological Education" in addition to the excellent features of Feedback, Shop Talk, et cetera. The new look of the magazine and its firm stand on critical theological issues is a breath of fresh air. Evangelism cannot be separated from sound Adventist theology and the latter can accomplish nothing without the former. In fact, if evangelism is missing from theology the end result is disastrous to say the least. The two are inseparable as are grace and law. Evangelism is the heart, and sound theology the bony structure of our message.

J. J. BLANCO

**THE
LOCAL
CHURCH
ELDER**



The Pastoral Prayer

ORLEY M. BERG

THE local elder is often asked to offer the pastoral prayer for the worship service. This is a solemn responsibility, and one that many an elder would much rather shy away from. Nevertheless it will continue to be expected of you as one of the spiritual leaders of the church. Here are a few suggestions that may guide you in making this prayer what God would want it to be.

Prepare Yourself

In this prayer you speak to God for the congregation. You seek to express their joys, their needs, their soul hunger. To adequately enter into this experience your own heart must first be touched. So as you consider the awesome needs of the congregation, and how you can rightly represent them before the Lord, pray most earnestly that God will refill your own heart with His love and Spirit. Remember, the spirit and nature of the prayer can have much to do with the measure of blessing bestowed on the rest of the service. Pray that God will use you as an instrument during the precious moments of prayer to draw the hearts of all into His presence, and prepare them for the message to follow.

Prepare the Prayer

It is not necessary to write out the prayer, although to do this occasionally can be very helpful. Even then, however, it should not be read. The point is that the prayer should be carefully thought through.

As a general guide to the prayer pattern it would be well to keep clearly in mind the following five essentials:

1. Adoration.
2. Thanksgiving.
3. Confession.
4. Intercession.
5. Dedication.

Adoration, Thanksgiving, and Confession

First, we approach God in the spirit of praise. We adore Him. We love Him. Not just because of what He has done for us, but because He is God—the Creator and Redeemer—the One in whom we live and move and have our being. Second, we thank Him for the blessings we have received from Him, for the privilege of worship, song, and prayer. We are grateful for the plan of salvation, for the forgiveness of sins, for the hope of the gospel. Third, we confess our sinfulness, our proneness to forget Jesus, our ill tempers, our hasty words, our disregard for the needs of others, our selfishness and pride. We claim both forgiveness for sins of the past, and power to be overcomers in the future. Our great burden is to be more like Christ.

Intercession and Dedication

Fourth, our prayer leads to intercession or petition, taking into account the varied needs of our congregation. We pray for the church, for the pastor and his family, the church officers, each family, the young and the elderly. We pray for the community,

for leaders in governments. We should have a special burden for revival and reformation, pleading for the outpouring of the Holy Spirit and for God's direction and blessing on every soul-winning endeavor. The praying one will pray especially that rich spiritual blessings will result from the message of the morning. Finally, the prayer should conclude with a statement of commitment or dedication. "Lord, we thank Thee again for the privilege of worship. We surrender our hearts to Thee anew. Make us conscious of Thy presence as we continue to wait upon Thee. We ask in Jesus' name. Amen."

As you think over these five foundation stones of prayer, you can readily see how logically a rightly balanced prayer can be developed around them. The prayer will not always reflect each in the order here suggested. By all means avoid a stereotype outline that can become a rut. But have these principles firmly fastened in the mind. So often our prayers are almost entirely petition. How often the elements of praise and gratitude are omitted. This should not be, and, with this suggestive outline in mind, it will not be.

Avoid Wordiness

Special study should be made to make the prayer meaningful and to the point, avoiding wearisome repetition. On one occasion as we got up from our knees after one of the elders had offered an exceptionally lengthy repetitious prayer, another elder at my side whispered, "Wasn't that a dilly?" Perhaps his remarks were out of place considering the occasion, but on the other hand, the prayer was all of that and more. Unfortunately, oftentimes prayers ascend to heaven that weary even the angels. About three minutes is generally thought to be an appropriate length.

Pray in the Spirit

Some prayers are as formal and dry as the weather report in midsummer. If our prayers are to be effective we must first have a sense of real need, then the need must be expressed in earnestness and sincerity. There must be passion in our praying. I do not mean sentimentalism, but intensiveness, earnestness, and spiritual enthusiasm. There must be warmth and life—a holy passion for personal righteousness and for the triumph of God's cause.

"We" Not "Them"

Identify yourself with the needs of the congregation. This is very important. Study carefully the prayer of Daniel in Daniel 9:4-19. Notice how he prays, "*We* have sinned," "Neither have *we* hearkened unto thy servants the prophets," "*We* have rebelled." Daniel, a righteous man against whom even his enemies could find no fault, looked upon himself as a needy sinner, along with his captive people.

When praying for the congregation, remember you are one of them. It is "*we*" not "*them*." Otherwise it gives the impression of self-righteousness, you interceding for the less fortunate "*sinning*" congregation (see also Ezra 9:5-15).

Simplicity and Sincerity

Keep in mind that in the prayer you are talking to God as to a friend. Talk simply and sincerely. Don't try to "put on." Don't be unnatural. If your heart is right, and if you have a real concern for the church, its people, and its mission, the prayer will be effectual and pastor and people will be blessed.

My prayer: Dear Lord, it's a solemn responsibility to speak in behalf of the congregation in the worship service. Teach me how to better perform this task. Enlighten my heart to my own needs and to those of Thy people. Grant that my prayers may be much more than mere formal recitations, or needless repetitions of hackneyed phrases. May the words be meaningful and relevant, bathed in the spirit of gratitude and praise. May they be words that will lift hearts into heavenly places, words that will bring hope and encouragement, blessing and power. In Jesus' name. Amen.

DON'T PUT OUT THE FIRE!

We have a burning message that is capable of setting the world on fire, but too often we go around with a fire extinguisher in our hands, afraid we might set someone on fire.

A. J. SCHERENCEL

Powerful Preaching

OTTO H. CHRISTENSEN

Retired Bible Teacher

RECENTLY I overheard one sister say to another following a preaching service, "Isn't he a powerful preacher?" It is not my intent to judge whether he was or was not, but I fell to meditating—just what do we mean by "powerful preaching"? Wouldn't it be well for all of us to meditate on this and really become powerful preachers?

Does powerful preaching mean having a powerful voice? Does it mean a forceful flow of well-selected words and a gifted vocabulary? Does it mean cleverly apt and illuminating illustrations? Does it mean clear exegesis? Does it mean emotional preaching? I am sure that it could include all of these and perhaps ought to, but is that the essence of powerful preaching? An admiring listener might be so impressed.

As I listened to this same sermon I was unable to judge, as a large part of the time his voice, in his emotional excitement, was so loud and high pitched in the microphone that much of what he said was distorted by the P.A. system. It was not understandable, at least to me, and what he said was lost to many. Now to some that

may appeal as "powerful preaching," and one cannot question the sincerity of the talented, flowing words that came from his earnest presentation. Yet we are told that "the ability to speak plainly and clearly in full, round tones, is invaluable. . . . This qualification is indispensable in those who desire to become ministers, evangelists, Bible workers, or canvassers."—*Testimonies*, vol. 6, p. 380.

From the pen of inspiration we also find these words of counsel:

His [the preacher's] voice should not be raised to a high key, shouting out the truth as through a trumpet; for this is more nervous power than the calm spirit and power of the Holy Ghost.—*Evangelism*, p. 184.

We would thus be exchanging the power of the Holy Spirit for rhetoric and nervous impulses.

Lord Spoke in Still, Small Voice

There came to mind the inspired words, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." When the Lord spoke to Elijah, He used a still, small voice.

He desired to teach Elijah that it is not always the work that makes the greatest demonstration that is most successful in accomplishing His purpose.—*Prophets and Kings*, p. 168.

The psalmist says, "Be still, and know that I am God" (Ps. 46:10). The most impressive, the most moving words are those expressed in quietness "with tears in the voice." These are the words that reach the heart—that go beyond the emotions and admiration of skill, for they come from the Spirit through lips of clay.

As I try to imagine Jesus preaching His Sermon on the Mount, I can hardly suppose that He was shouting in a high-pitched voice, but in calmness and with a voice clear as a bell that all might understand His words. I am quite sure no one went away saying, "What did He say? He was so loud I couldn't understand Him." For we have these words from inspiration:

In my younger days I used to talk too loud. The Lord has shown me that I could not make the proper impression upon the people by getting the voice to an unnatural pitch. Then Christ was presented before me, and His manner of talking; and there was a sweet melody in His voice. His voice, in a slow, calm manner, reached those who listened, and His words penetrated their hearts, and they were able to catch on to what He said before the next sentence was spoken. Some seem to think they must race right straight along or else they will lose the inspiration and the people will lose the inspiration. If that is inspiration, let them lose it, and the sooner the better.—*Evangelism*, p. 670.

Never think that in working yourselves up to a passion of delivery, speaking by impulse, and suffering your feelings to raise your voice to an unnaturally high key, that you are giving evidence of the great power of God upon you.—*Ibid.*, p. 668.

Such should understand that noise and loud, hurried speaking are not evidence of the presence of the power of God.—*Testimonies*, vol. 1, p. 645.

I am sure you have all wondered what there was about Peter's sermon on the day of Pentecost that brought such results. It was a simple historical sermon with no flair of rhetoric. All the people understood his message as the Holy Spirit brought it to them. And they were deeply moved, not just emotionally or with ecstasy, but with deep conviction, so that three thousand changed their lives from opposing Jesus to accepting Him as their Saviour. New living resulted "and they continued stedfastly in the apostles' doctrine and fellowship" (Acts 2:42). There were no immediate dropouts. He preached with power. This was "powerful preaching."

Check P.A. System

As preachers, it seems to me we should check the P.A. system to see just how our voice may best carry to the audience that not a word be lost. We should see that every word is enunciated clearly. We are all different and appreciate different things and ways, but as for me, there is no sermon that moves me like one which comes from an earnest life with a calm but Spirit-filled appeal. I am afraid that sometimes our lay members take loud, excited preaching to be "powerful preaching" because it seems powerful coming through a powerful voice.

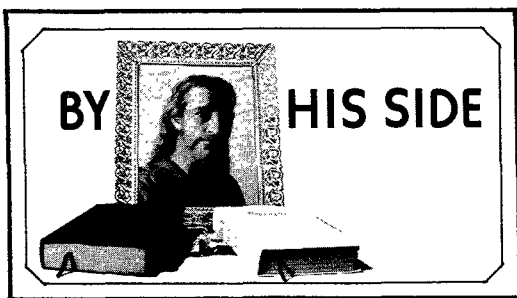
Study Heavenly Counsel

There is no finer counsel given on the use of the voice than that found in the book *Evangelism*, pages 665-670. Every preacher should also read frequently *Testimonies for the Church*, volume 2, pages 609-619.

With a message from God coming through a man living with Christ and filled with the Spirit, and a proper use of the voice, there *will* be powerful preaching. It will move men to action and they will cry out in their hearts, if not audibly, "Men and brethren, what must we do to be saved?" When the Holy Spirit has complete control of a man in his life, in his sermon preparation, and in his presentation, this is powerful preaching. There will be no need of vociferous bombasticism, frantic, shrill screaming, or sonorous booming.

It is not always the most learned presentation of God's truth that convicts and converts the soul. Not by eloquence or logic are men's hearts reached, but by the sweet influences of the Holy Spirit, which operate quietly yet surely in transforming and developing character.—*Prophets and Kings*, p. 169.

We do need powerful preaching and much more of it. May God give us of His Spirit to make this a reality. But this Spirit will come only as we preachers lay all on the altar and seek for it in earnestness and according to God's way in humility and complete submission. The Spirit will then take these words of clay and inscribe them on the hearts of men and women, moving strong men to tears as they see their sins in the light of a holy God and what God in His mercy has done for them. How wonderful it will be then to hear the angels say in their unbiased listening, "Isn't he a powerful preacher?"



A Shepherdess Feature Conducted by Dollis M. Pierson

Japanese Women in the Spotlight!

BEAUTY is a way of life to those who live in Sumiruna Ryo (the name of the girls' dormitory at Japan Missionary College). The college, built on rising ground overlooking a typical Japanese country scene of field and pine forests, has to its west Mount Fuji's snow-capped peak and blue Tokyo Bay.

From the beautifully situated Japan Missionary College, young women, consecrated and well trained, are going out to serve Christ as teachers, Bible instructors, office workers, and pastors' wives.

An outstanding teacher is Kyoko Nomiyama, who returned to her alma mater after graduate work overseas to become college choir director of the Choral Arts Society. Under her inspiring leadership the college choir helps in many evangelistic efforts and performs in benefit concerts. Donations given at the last concert were sent to help the victims of East Pakistan's recent typhoon.

Mitsue Oka, a nurse, serves as assistant medical director of Japan Union Mission. As a young army nurse she had the sad experience of returning to her home, Nagasaki, to find her mother and sister had been killed by the atomic bomb. God led her to Japan Missionary College where she finished the Bible instructor's course. Today she is busy helping her people both physically and spiritually.

Mrs. Y. Seino, teacher and dietitian, now teaches English to society women and their children. Along with lessons in English she is able to give instruction in proper diet and Christian living. As a result, some of her students have joined our church and have sent their daughters to our college.

There are many others who in their own way are quietly working to give the gospel

to their neighbors and friends. These girls and women—courteous, sweet, efficient, like the woman I met at General Conference, Mrs. Atsuko Yanami, who at my request gave me this information—are working with courage and power to advance God's cause in their country.

D. M. P.

A Suggested Topic List for the Minister's Wife's File

(To be adapted to one's interest and needs)

1. Addresses: Church Directory
Christmas List
2. Birthday: Offering and Devices
Special Birthday Dates and
Addresses
3. Branch Sabbath School
4. Baby Shower Ideas
5. Christmas: Decorations
Programs
Recipes
6. Cooking School
7. Courage for Sick, Worried, Old, Bereaved
8. Child Guidance: Clippings, Quotations
9. Counsel Clinic
10. Dorcas
11. Devices: Ingathering, Birthday, Investment, 13th Sabbath
12. Dial-a-Prayer
13. Evangelism (Child)
14. Farewell Ideas
15. Father's Day
16. Fund-Raising Ideas
17. Games: Recreational, Outdoors
Social Party, Indoors
18. Graduation
19. Health
20. Home: Christian Home
Interior Decoration
21. Home and School
22. Investment
23. Ideas New and Old: Heloise
24. Junior Camp
25. Letters
26. Mother's Day
27. Music: Sabbath School
Church
Secular
28. New Year
29. Offerings: Investment, Birthday, 13th Sabbath
30. Party: Decorations, Invitations
31. Pathfinders

32. Patterns: Dress
Sabbath School
33. Pictures: Religious, Nature, etc.
34. Poems and Quotations
35. Recipes: *Chopletter, Today's Food*, etc.
36. Readings
37. Sabbath School Council
38. Stories: Junior, Youth, Week of Prayer,
Lessons Taught
39. Talks I Have Given
40. Teachers' Meeting
41. Thanksgiving
42. 13th Sabbath Programs
43. Vacation Bible School
44. Wedding Showers
45. Youth and Junior Sermonets

MRS. A. J. PATZER

Women Comment on New Book

DEAR MRS. PIERSON:

I have been watching for the book *By His Side* since you told us about it at General Conference. I was pleased to receive a copy a few days ago, and have just finished the last chapter. I am very pleased with the book as it covers a wide range of subjects in an interesting and competent manner.

EVA REMBOLDT

DEAR MRS. PIERSON:

The book *By His Side* arrived the day before I left for the Michigan workers' meeting. I was able to refer to the book several times during the women's meeting at which I had been asked to speak. I like the variety of topics the book covers, and the very practical help that it contains. At our February meeting of the Graduate Guild we featured the book, and many of the seminary wives bought copies. We also suggested in our Seminary announcement sheet that the man buy the book as a Valentine gift.

HEDWIG JEMISON

DEAR MRS. PIERSON:

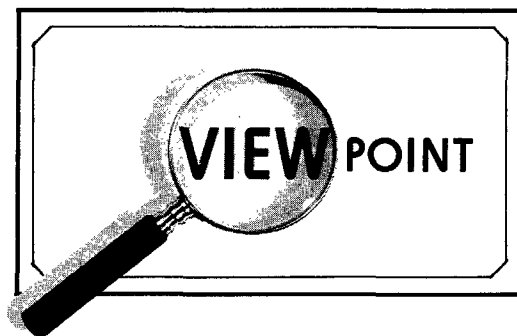
I have enjoyed reading the new book *By His Side*. I think the format—a different author for each chapter—makes it especially interesting. I am sure this book will be an inspiration and source of strength for all. Our conference is sending one to each worker's wife.

RUTH MURRILL

DEAR MRS. PIERSON:

When I read that *By His Side* was out, I made a beeline for the Book and Bible House to get my copy. This is wonderful material for our young women going into the field with their husbands, and I look forward to showing it to the girls next week when our ministerial students' wives' group meets. Thank you and the committee for all the hard work and planning.

MIRIAM HARDINGE



[NOTE: Your comments and constructive criticism are invited. Whether it be praise or disapproval, our only requirement is that it be done in the framework of a Christian spirit. All items under this heading reflect the personal views of the respective writers and not necessarily those of this journal or the denomination at large. EDITOR.]

My Response

A. J. SCHERENCEL

Pastor, Colorado Conference

IN THE February issue of *THE MINISTRY* is a letter that was sent to the General Conference that has opened a spot of irritation, and I feel compelled to write defending the church, the denomination, and the ministry.

This letter gave me the impression of utter failure—that the church has failed, and all our efforts to save our youth have been in vain. Is this really possible? Have we actually degenerated so far into inactivity we have totally missed teaching our youth, or leading our youth to a knowledge of Christ? Are we only converting and holding adults? If, as I have been led to feel, we have completely missed our objectives, then I am confused, for our reports of accomplishments would lead us to believe differently. If this is not the true nature of our position we must re-evaluate our projected plans.

Apparently we are not what we think we are—we are not doing what we say we are doing, and God is not leading in this movement as we proclaim that He is. Is this actually our situation? I pray not, yea, I am convinced in my mind that we are in a much better, more positive program of preaching Christ to the masses than some would lead us to believe. Lest I give you the impression that I am overconfident, let me assure you that I am well aware that there are churches, there are ministers,

teachers, and administrators who have failed and are still failing. We as a people have a heavy responsibility with the message entrusted to us. There are hundreds of Ellen G. White quotations to berate the failings of the church and its workers, but on the other side of the ledger there are a multiplicity of statements to extoll the wonderful accomplishments of the church—past and present. God has not left His church, the Holy Spirit is with the church, and through these two divine agencies men are learning about Christ by the thousands. Even His “feeble, defective” agency, and the faltering ministry of men are being used to finish the glorious truth of a soon-coming Saviour.

My mind retraces the varied experiences of Moses, taught in his formative years by his saintly mother, then educated formally in all the ways of Egypt in the schools of Pharaoh. Moses was to witness rioting, rebellion, campus demonstrations, and ruin all about him. He saw the church in a decayed nature, its ministers downtrodden, his people in Egyptian enslavement, and the law of God forgotten, then to complicate his confused life even more, he was banished as a murderer. Fleeing to the desert for his life, there to take up the humble work of caring for sheep, hiding from the past, out there without the benefits of a church, minister, schoolteacher, administrator, out there by himself, Moses found God in a burning bush. It was not an evangelistic series of meetings; it was not a television or radio program; there was not a current drug problem that he was escaping in; there were no fast-moving automobiles, no XX-rated movies to test his moral integrity; he was not facing supercolossal intelligentsia—just God, Moses, and all those dumb sheep. But somehow they were able to make a connection through encounter that was to prepare Moses for life. Moses found God, and God found Moses.

While on his famous journey to Damascus to hail havoc on the little band of faithful witnesses, Saul, who had not previously met Christ, was to have an encounter that

would fit him for a rich life of service. All the ministers of his day were in hiding, the church members were hiding for their lives, the evangelistic meetings had come to a standstill, there were no youth camps, no evangelism secretaries, no administrators available—Saul found Christ, and Christ found Paul. It was a personal encounter between the two.

I might go on and on with similar illustrations, but my point is this: Christ is not necessarily found in programs, organizations, riots, sermons, prayer meetings, and the like, but to know Him, to understand Him, to have a relationship with Him, must be a personal experience. I have witnessed hundreds find Christ in evangelism; hundreds find Christ on the campus; and some find Him in other methods, but it was Jesus who gave us the formula for really finding Him: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” (Matt. 7:7, 8).

As a minister I have often failed. As a father and husband I have frequently erred. But does this give license for my children and my wife to openly criticize me, shoot me down, present my failures to the unconverted public, and render me ineffective?

Thank God, my sons—two of them—are preparing for the ministry. They will profit by my failures but never will they be able to say, “I can’t find God.” Hopefully they have found Christ in the home, in the schools they have attended, and in the church, but in all these experiences their knowledge of Christ was a personal knowledge, not what they have gained from someone else. We might paraphrase the statement made by the late President Kennedy at the time of his inauguration, Don’t ask what your country can do for you, but ask What can I do for my country? The youth of today should be asking, What can I do for my church? Find Him, get involved with Him, and your knowledge of Him will increase daily.

THE GENERATION GAP IS INDIVIDUAL

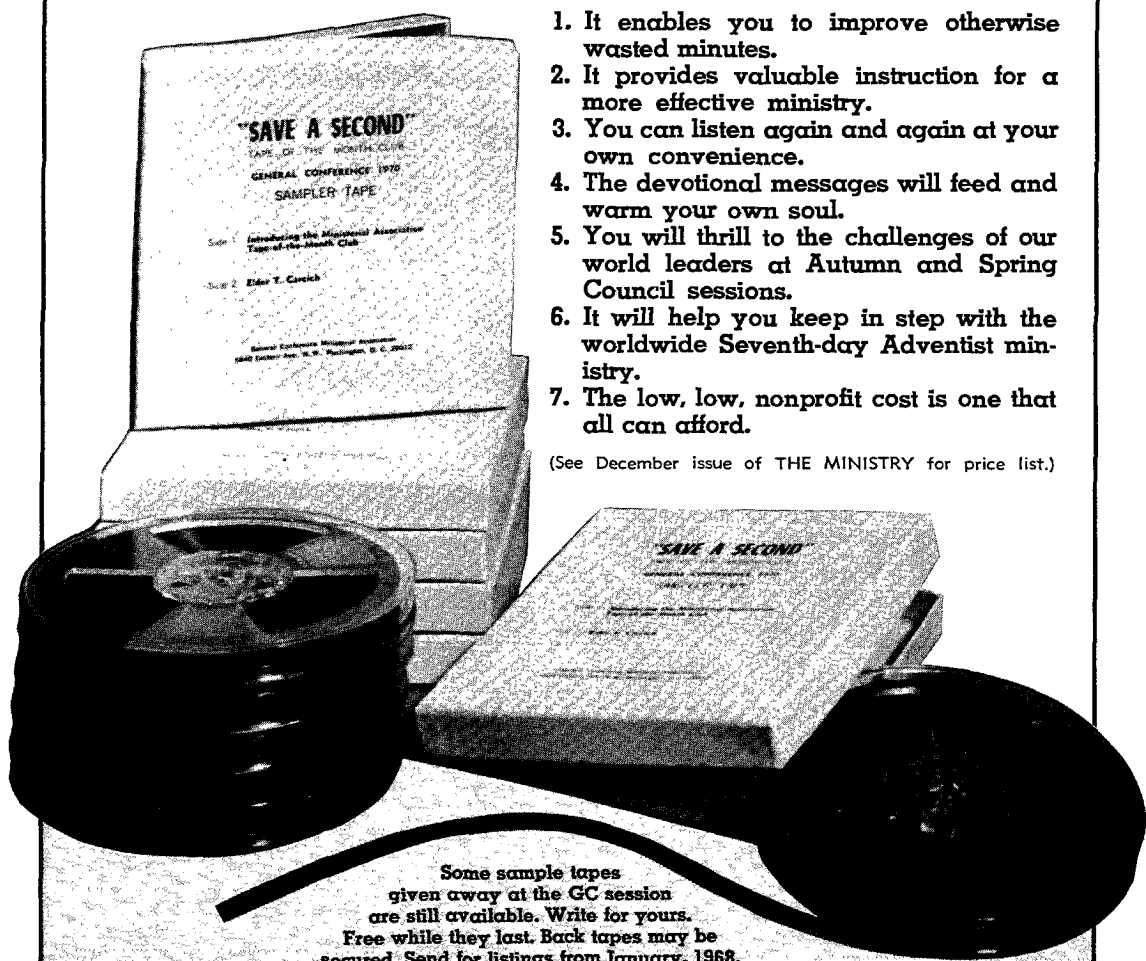
The generation gap is really a point where the teenager is so carefree, so idealistic, that it's hard for him to see things the way the older generation does, the way parents do who have realistic responsibilities.—FRAN GARTEN, *Miss American Teenager*, 1969, *Listen*, May, 1969.

7 Good Reasons for Belonging to the Tape of the Month Club

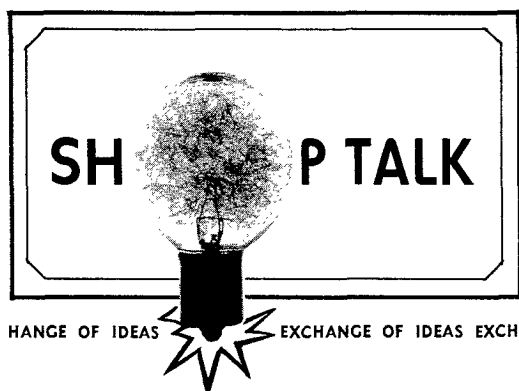


1. It enables you to improve otherwise wasted minutes.
2. It provides valuable instruction for a more effective ministry.
3. You can listen again and again at your own convenience.
4. The devotional messages will feed and warm your own soul.
5. You will thrill to the challenges of our world leaders at Autumn and Spring Council sessions.
6. It will help you keep in step with the worldwide Seventh-day Adventist ministry.
7. The low, low, nonprofit cost is one that all can afford.

(See December issue of THE MINISTRY for price list.)



Some sample tapes given away at the GC session are still available. Write for yours. Free while they last. Back tapes may be secured. Send for listings from January, 1968.



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.

WHAT LITERATURE SHALL I USE?

This being Laymen's Year and MISSION '72 before us, it is especially helpful to be familiar with our soul-winning books applicable to friends of varied religious backgrounds and persuasions. Although by no means exhaustive, the following list can be helpful. Order through your local Book and Bible House.

Catholic Friends

Apocrypha, The	\$2.95
Judy Steps Out	1.00
Mary Kennedy's Victory	.40
Truth for Catholic Friends (sample package)	1.00
Was Peter the First Pope?	.25
Wine of Roman Babylon, The	2.95

Evolutionist Friends

Creation, Accident or Design	7.95
Creation, Nature's Designs and Designers	4.95
Evolution, Creation, and Science	3.95
Evolution or Special Creation?	.40
Genesis and Science, paper	.50
In the Beginning	.10
Light From the Dust Heaps	1.25
Prophecy Speaks	1.00
Records of the Past Illuminate the Bible	.40
Search for Meaning in Nature, A (paper)	2.95
Wonders of Creation	3.95

Jehovah's Witnesses Friends

Christ Forever	.40
Is It the Watchtower?	.40
Planet in Rebellion (paper)	.40
This Is the End	.40

Jewish Friends

Can Persecution Arise in America?	1.00
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Mormon Friends

Ellen G. White and the SDA Church	.40
Gift of Prophecy in the SDA Church, The	.40

Latter-day Saints and the Sabbath	1.95
Valley of Decision	.40

Pentecostal Friends

Coming of the Comforter, The	3.95
Radio Church of God, The (Armstrong) Friends	
Radio Church of God, The	.40

Spiritualist Friends

Destination Life	.40
Fellow Travelers	.40
Other Side of Death, The	1.50
Rich Man and Lazarus, The	.20
Secrets of the Spirit World	.40
Spiritualism Today	.40
When a Man Dies	.40

Sundaykeeping Friends

Bible Speaks, The	1.95
Day to Remember, A	.40
From Sabbath to Sunday	1.00
God's Holy Day	.40
Hard Nuts Cracked	.10
Link of Love	.40
Marked Bible, The	.40
Protestant Dilemma, The	.40
Rome's Challenge	.25
Sabbath Today, The	.50
Truth Stranger Than Fiction	.40
Which Day Did God Bless?	.25
Your Bible and You (paper)	1.00

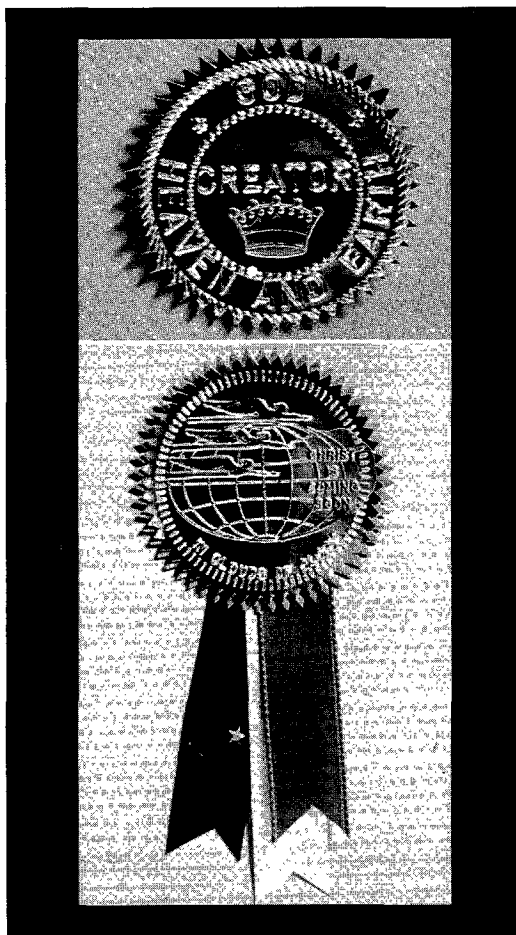
On Law and Grace

(For Baptist, Church of Christ, Lutheran, and Other Protestant Friends)	
Does God's Grace Annul His Law? (per 100)	2.25
Last Warning Message, The	.25
Let Me Assure You	1.95
Redeeming Grace	1.95
Saved by Grace	.25
Symbols of Salvation	.40
Three Hours to Live	.40

GOLD SEALS—HELPFUL ADDITION

D. O. Momb, local elder of the Elgin, Illinois, church, reports on a helpful addition to The Bible Says program as used in the churches of the district of which he is a member. The gold seals pictured here are attached to the certificates of graduation. Because they are handmade by someone at the local church, they are relatively inexpensive. The hand embosser for the seal of the three angels cost \$81.90. The large gold seal blanks cost 70 cents for 35 seals from most stationery stores. The red backing on the seal costs 59 cents per 70. The decorations are extra. Each local church may make up their own design. Two cents each can produce representative seals, although more fancy ones such as the one of the three angels with the extra

backing, satin tab, and ribbons, may cost up to ten cents each. They are regular legal size.



OPEN THAT WINDOW

What's wrong with fresh air? Nothing—absolutely nothing. But it will take much persuasion to convince me that people as a rule enjoy it. Church people, that is.

Watch closely next time you worship in the church. Keep your eyes on the windows. As a rule they will be shut tight, especially in wintertime. Some churches are stuffy and smell like old attics. The atmosphere is laden with a dead, heavy odor. The old musty air, like the church building itself, seems almost to have become sacrosanct!

Time and again I have literally felt ill in the atmosphere. One would think that fresh air was poisonous and should be kept out of the church—like worldliness itself. Time and again I have had to insist, as I have spoken to congregations on the Sabbath day, that we have some fresh air. So the deacons are dispatched, with a subdued grumble maybe, to open a window or two, maybe an inch or two. Maybe only a crack. Not much, but at least

enough to quicken my lungs and throat and help to prevent a drowsy audience. Then shortly the crack is closed when someone sneezes!

The reasons given for keeping the windows shut are inadequate. A little cool air in wintertime never hurt anybody. If the people live in stuffy houses at home, without a crack open at the windows, and accustom themselves to breathing dead air, then the church should accept its responsibility to teach the principles of healthful living.

Why not instruct the custodian of the church on the day before the Sabbath to open the windows from top to bottom and let the building air out for an hour or two? Then close the windows and heat the fresh air. When Sabbath mornings come the people will have warm air to breathe, but it will be fresh, at least, and it will be continually augmented by new air coming in from cracks near the tops of the windows.

Dead air in church buildings affects the speaker adversely and is depressing, not only to him but to the audience as well. It is difficult for a man to have charm in his voice, vibrancy in his tone, strength in his delivery, if the air that flows in and out over his vocal chords is devitalized. Let the fresh air of heaven be in it. The audience will be electrified if the preacher is and everyone will think better and feel better. Fewer people will go to sleep and it will be easier to resist disease and to prevent the spread of flu and colds.

D. A. DELAFIELD

IS GOD CALLING YOU?

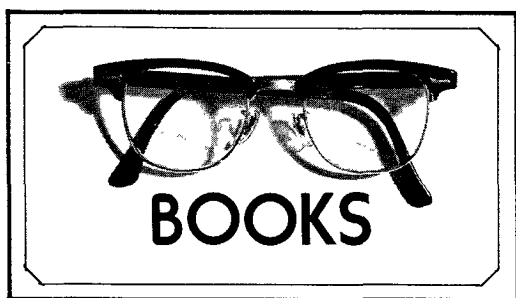
The twelve-page ministerial recruitment brochure entitled "Is God Calling You?" has now been translated into the French language. The attractive brochure is available without charge through the Ministerial Association, Trans-Mediterranean Division, Schosshaldenstrasse 17, 3006 Berne, Switzerland.

Copies in the English language can be secured through the General Conference Ministerial Association, 6840 Eastern Avenue, Washington, D.C. 20012. These brochures should be available in our schools and churches, and given to young people as they think of their future life and the possibilities of being called to the work of the ministry.

WHERE'S THAT CHURCH?

A layman called on the telephone to complain of the difficulty encountered in trying to locate a certain Seventh-day Adventist church. He had been unable to find it listed in the telephone directory. Actually, it was in the directory, but under the specific name of that particular church rather than under Seventh-day Adventist where it would normally be expected.

This same problem has come to our attention before. Wouldn't it be better if our churches were always listed under Seventh-day Adventist? If there is more than one in a city, a group listing can be given.



***Dare to Discipline*, James Dobson, Ph.D., Tyndale House Publishers, Wheaton, Illinois.**

In a day of disregard of law and order and permissiveness, it is like a breath of fresh air to read a book such as that authored by James Dobson entitled *Dare to Discipline*. Dr. Dobson is assistant professor of pediatrics at the University of Southern California School of Medicine. He is also director of the Behavioral Research Division of Child Development for Children's Hospital of Los Angeles. He is a teacher of experience in elementary, secondary, college, and graduate schools, and in my opinion, presents a well-balanced presentation on the subject of discipline.

Chapter one deals with teaching respect and responsibility to children. He says that during the critical period of the first four or five years of a child's life, the child can be taught proper attitudes and that these early concepts become rather permanent. When the opportunity of those years is missed, the prime receptivity usually vanishes never to return. "If it is desirable that children be kind, appreciative and pleasant, those qualities should be taught, not hoped for. If we want to see honesty, truthfulness and unselfishness in our offspring, then these characteristics should be the conscious objectives of our early instructional process."—Page 20.

In this chapter he mentions the process of developing respect for parents and that this is a critical factor in child management. He emphasizes the fact that the best opportunity to communicate often occurs after punishment. He counsels that we should not saturate the child with excessive materialism. At the end of the chapter he has questions and answers that are most practical such as, "My son will obey me at home but he becomes difficult to manage whenever I take him to a public place like a restaurant. Then he embarrasses me in front of other people. Why is he like that? How can I change him?"

In chapter two he speaks about the miracle tools. Many practical suggestions are given on how to teach behavior to the child. "How can a mother get her child to brush his teeth regularly or pick up his clothes or display table manners? How can she teach him to be more responsible with money? What can the parent do to eliminate obnoxious habits such as whining, sloppiness, or apparent laziness? Is there a solution to perpetual tardiness?"

All these questions are touched upon in a most practical manner.

Chapter three deals with discipline in the classroom. He emphasizes the fact that life requires a certain amount of discipline. It is needed in the classroom, in the home, and in society. He makes the observation, "the ten commandments impose a discipline. Unless general restraints are built into the character of children you can arrive eventually at social chaos."—Page 101. Every elementary teacher will appreciate this chapter.

Chapter four deals with the barriers to learning. Here he deals with the "late bloomers," the slow learner, and the underachiever. At the close of the chapter there are questions and answers. Questions such as "What causes a child to be a slow learner? Should school children be required to wear 'cute' clothes which they dislike?"

In chapter five he gives attention to discipline in morality. He touches on the subject of sex. He has counsel on how sex should be taught. Speaking about the violation of the moral code he says, "If a man jumps from the top of a twenty-story building, he will die as his body crashes to the earth below. Likewise, the willful violation of God's commandment is equally disastrous for the wages of sin is death. An adolescent who understands this truth is more likely to live a moral life in the midst of an immoral society."—Page 179.

The last chapter is entitled "Discipline Gone to Pot." In these last pages he touches on the problem of drug addiction. He speaks about the symptoms of drug abuse, the evil results of drug addiction, and possible solutions.

The book has a practical approach to difficult problems. It is well balanced. It is evident that Dr. Dobson is a psychologist who approaches the problems of life in a manner which is in harmony with the basic principles enunciated in the Scriptures.

R. R. BIETZ

***Kind Words for Sad Hearts*, Amy Bolding, Baker Book House, Grand Rapids, Michigan, 132 pages, \$1.50.**

Probably every minister has wished for additional material suitable for giving assistance to a family at time of bereavement, and for use in funeral sermon preparation. This little book provides additional source material.

The book is divided into the following sections: "Words of Comfort," which gives brief, appropriate quotations from great men and women, as well as general statements that could be appropriated as a part of a memorial service. The second section is a collection of poems—a surprisingly high percentage of which are usable and in harmony with Adventist theology. The third section lists appropriate scriptures, and the fourth contains several short, beautiful prayers. There follows a few brief funeral sermons. The closing section is entitled "Famous People Speak of Death."

I recommend this as a valuable supplemental book for funeral preparation.

GLENN S. SHARMAN



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

Charismatic Movement's Gains Cited to Baptist Convention

A California pastor told American Baptists in Minneapolis that the charismatic movement has brought profound changes to his congregation. "It has brought a real sense of love, of sharing together and of commitment," said the Reverend Kenneth L. Pagard of Chula Vista, California, a leader of the American Baptist Charismatic Fellowship. Mr. Pagard explained that "charismatic" implies that "we experience the miraculous power of God." He said there had been a number of healings in his congregation as well as other "gifts" of the Holy Spirit, including prophecy and speaking in tongues. He noted that his congregation—First Baptist in Chula Vista—has had about 150 baptisms in the past three months.

Dr. Ockenga Warns That World Conditions Parallel Those at the Time of Noah

A prominent Evangelical theologian told the Jerusalem Conference on Biblical Prophecy in Jerusalem that the world is in the same condition that it was at the time of Noah. He said there are at hand signs that the second coming of Jesus Christ is near. The warning came from Dr. Harold John Ockenga, president of Gordon College, Wenham, Massachusetts. He was pastor of Boston's historic Park Street church for 33 years and was the first president of both Fuller Theological Seminary, Pasadena, California, and the National Association of Evangelicals. "In a day when crime is increasing six times faster than the population, when people are afraid to walk in the streets at night, and when violence is claiming an increasing number of lives," Dr. Ockenga said, "we sense that we are in a time as in the days of Noah. . . . Never in the history of the universities of America or of the world has there been such a planned and concerted time of revolution against authority," he said. "Peter declares that such scoffing, rebellious people are willingly ignorant of three things: of the Creation by God, the Flood by God's judgment, and the imminence of the judgment of God by fire."

Optional Civil Wedding Service Deletes All References to God

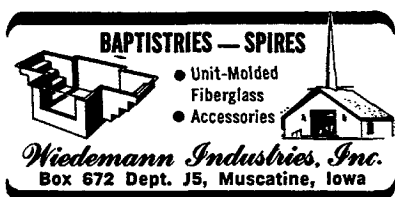
North Carolina has made available new marriage forms for couples who do not wish God mentioned during their civil wedding ceremonies. The standard ceremony—still available to magistrates for those couples who want it—joins couples "in the presence of God," and speaks of the bonds of "holy matrimony" in a marriage "ordained by God." The new form does not mention God but speaks of mutual esteem, abiding love, and of comforting one another in sickness, trouble, and sorrow.

4,000 Catholic Pentecostals Gather at Notre Dame

Some 4,000 Catholic Pentecostals gathered in Notre Dame, Indiana, to "sing a new song" to a church they believe needs to find renewal through the Spirit. In a keynote address, Father Edward O'Connor, C.S.C., a Notre Dame professor who is the author of a recent book on Catholic Pentecostalism, called attention to the growth of the movement that began at Notre Dame in 1967 with living-room-sized prayer meetings. It now numbers more than 10,000 people. Though Christ is the Word, Father O'Connor said, the Spirit adds the melody for a "new song" that will characterize the "second Pentecost" asked for by Pope John XXIII. A mixed crowd of young and old, bearded and clean-shaven, medallion-wearing and hot pantsed, lay and religious, attended the Fifth International Conference on the Charismatic Renewal in the Catholic Church. The speakers made frequent reference to the charismatic gifts on which the Pentecostal movement centers—baptisms in the Spirit, healings, prophecies, and speaking in tongues.

1,500 Christians at Service on the Mount of Olives

A communion service on the Mount of Olives concluded a four-day conference on Biblical prophecy in Jerusalem as 1,500 Christians gathered to discuss the ancient prophecies and modern Israel. The conference, believed to be the largest of its kind ever held here, featured conservative evangelical theologians discussing the fulfillment of Bible prophecies and signs of what many conservatives feel is the imminent end of the present age. Dr. Carl F. H. Henry, founding editor of *Christianity Today* and professor at large of Eastern Baptist Seminary, was program chairman. Dr. Henry issued a statement saying that the speakers would agree on at least five crucial points: (1) That ancient prophecy and Scripture still expound God's purpose and man's destiny; (2) that Jesus Christ is the Messiah and His crucifixion and resurrection are the decisive hinge of human history; (3) that God is the Supreme Judge of the nations, and the re-establishment of the nation of Israel does not exempt Israel anymore than her neighbors



from answering to justice and judgment; (4) that the sole basis of hope for personal survival after death is the resurrection of Jesus; (5) that Christ will return soon and that the gospel of forgiveness of sins and the offer of new moral and spiritual life remains the world's brightest good news.

A former president of the Southern Baptist Convention, Dr. W. A. Criswell, observed that the survival of the nation of Israel is proof of the Old Testament prophecy regarding the valley of the dry bones. Dr. Criswell, pastor of First Baptist church in Dallas, said that "while Israel's continuing preservation from A.D. 70 is a divine miracle, her resurrection and her preservation as a modern state to the present is no less a miracle." The 61-year-old minister described the State of Israel as "a wonderful fulfillment of Ezekiel's prophecy that Israel could be spared and resurrected as a nation and army of people at the end of time." Conference participants came from 32 countries, the majority from the U.S.

Humor From a Prison Cell: Inmate Finds a "New World"

A man in a Robin Hood suit holding a collection basket says to an astonished couple in the front pew of a church: "The entire collection goes to the poor this week." This is one of the special cartoons drawn for Religious News Service by a Marquette Branch Prison inmate, who says he has discovered a "whole new world" by bringing joy and illumination to others through

his art. "Cartooning has given me an entirely new perspective on life," states Joe Giacalone, serving a term for robbery. "This is my first time in prison and I'm sure that it is the last." He observed that "the very idea that I have actually made millions of people laugh, or at least smile, gives me such a kick that I know I'm hooked forever. I've never done anything illegal that was nearly this satisfying." The Reverend John Duncan, Protestant chaplain at the prison and a United Presbyterian minister, said, "The same talents that brought Mr. Giacalone here to prison are now being directed by his pointed pen towards a new way of life. . . . His imaginative insights into the strengths and weaknesses of people, our foibles and fears, our predicaments and prejudices, are all displayed with satire and humor in good taste." The chaplain said, "We are delighted with this opportunity that has come to him and feel that the world will now be enriched by his talents rather than . . . made poorer because of them."

20 Per Cent of Births Unwanted, Commission Chairman Says

The chairman of the Commission on Population Growth and the American Future said here that a 1965 study showed 20 per cent of the nation's births were unwanted; and that a new survey is expected to reveal similar statistics. John D. Rockefeller III said that the keys to stabilizing population are family planning, distribution of services, immigration laws, abortion, sex education, and housing.

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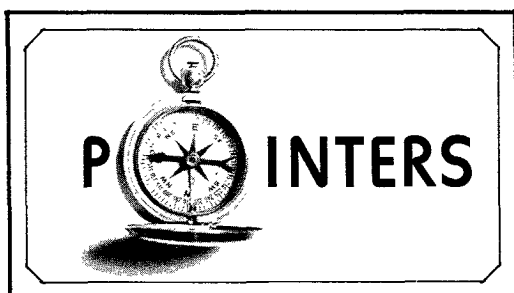
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DO WORKS COUNT? THAT we are "saved by grace through faith" is a truth held in common by all Christians. That obedience to the law is not a condition thereof may have escaped some. The truth of the facts stated above is anchored in their basic harmony.

The first speaks of a relationship based on faith and love. This involves the attitudes, the state of mind, and the motives. Allegiance lies here; so also does alienation begin here. The seat of reason is the earthly throne room of Jehovah. It is here that the faith-love relationship with the Creator is formed. It is an experience "given birth to" by the agency of the Holy Spirit. It is a junior incarnation. The character of Christ is implanted in the soul. Christ becomes a personal Saviour. One to whom this has happened is *saved* as of that moment, without the works of the law, with faith in the merits of Christ as the only condition.

Obedience to God is not a condition of salvation, it is a revelation thereof. It is the natural outgrowth of the faith-love relationship. The branch, connected with the vine, bears fruit in harmony with natural law. Not, mind you, because the law *says it*, but because of a healthy relationship with the vine. Law merely describes the results of the relationship. Law defines the course of behavior. It instructs man as to how faith behaves. Law defines the fruitage of love, for obedience is its outworking. The effectiveness of faith and love is tested by law. The law is expressive of divine authority, an authority based on creation and redemption. It is therefore as binding today as is God's authority. But it is also as exacting as is God's character. No man in the flesh can therefore meet its claims. *Christ alone* can satisfy the law. Christ in substitution for us. Christ residing in us. The first we claim by faith, the second, we embrace with love. Covered thus with His life, we stand perfected.

E. E. C.

IN-STEP EVANGELISM It is always an inspiring sight to see a good parade, whether on some national holiday or in connection with a great event. It is thrilling to hear the martial music and the sound of marching feet, all in step, as they go on parade before the watchful eyes of thousands of spectators. Someone has

planned the parade. People have prepared for it and practiced their part in it so that each unit becomes a vital part of the whole.

There is something special about the surge of power that is represented by an army moving in cadence along a chosen route toward the accomplishment of a common task. This is organization in demonstration. This is coordination in its most meaningful form.

In MISSION '72 we have a beautiful example of "In-Step Evangelism." "Like a mighty army moves the church of God." Every church member is to rally to the work and unite with the ministers and church officers in an earnest effort to save the lost. What a gripping picture this presents to the world! God has promised to recognize such united effort by an outpouring of His Spirit without measure. Every department, every member, every minister, every organization, every conference, and every church is to move along together. This is no time for independent action either as individuals or organizations if we are really in earnest about finishing the work and hastening the coming of Christ.

We should be deeply impressed with the promise of inspiration that "if Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Testimonies*, vol. 9, p. 221. The hour has come for this wonderful promise to be demonstrated by the church to the whole world. Let us all, then, move along together, fully united in every way, "in step" for the speedy finishing of God's work.

N. R. D.

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