



Finishing the Work

N. R. DOWER

EVERY DAY more than 200,000 people are born. That means that each day more people are born than we have Adventists in many of our world divisions. It also means that there are that many more mouths to feed—and this is becoming one of the world's greatest and seemingly insoluble problems. Each year there are 75 million more mouths to feed. Already two out of every five children in the world who die before age 6 are dying of malnutrition. One and one-half billion people are already underfed. Even the most optimistic estimates indicate that we can stave off mass starvation in the less developed areas of the world for only the next two

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decades. Many consider the outlook beyond that absolutely hopeless.*

As we consider these statistics and prospects, we are struck with another startling thought. With 200,000-plus people being born every day, what about that other famine—the “famine for the Word of God”? What a superhuman challenge faces those attempting to carry the gospel to all the world so that Jesus can come.

Two Distinct Impressions Emerged

Two very distinct impressions emerged from our nearly three weeks in Vienna last summer. The first was in our Ministerial Advisory. There a suggestion was made that in addition to setting baptismal goals again, which would be a repetition of the past, we focus in on a new objective for the next five years. One that would give us a new challenge and be expressive of what we should be doing if we truly believe what we profess to believe about the nearness of the coming of the Lord.

The second was in the General Conference session. On numerous occasions, beginning with Elder Pierson's opening address, it was mentioned wistfully by many speakers that our next session should be in the kingdom, rather than in Dallas.

As these two thoughts turned over and over in our minds, the question emerged, What are we really doing to finish the work? Are we engaged merely in a holding operation? Are we thinking in terms of expansion only? What special plan do we have?

This vital question has been considered by numerous workers and leaders, including prominent laymen, over the past few months. As never before, we are addressing ourselves to complete the task God has committed to our trust.

We cannot expect anyone else to carry the ball for us. We cannot expect them to preach the three angels' messages. This has been the special assignment given to God's remnant church.

With these thoughts in mind, certain vital questions present themselves to us:

The first of these is, “What is it that stands between us and the coming of the Lord?”

The answer is plainly stated in two messages from the Lord to His people: The first of these is quite familiar. “Christ is waiting with longing desire for the manifestation of Himself in His

“A super-human challenge faces those attempting to carry the gospel to all the world.”

church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

“It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ. . . . Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain.”—*Christ's Object Lessons*, p. 69.

In this statement we are reminded of the fact that our fitness for heaven is closely related to the finishing of the work. The Holy Spirit, through the apostle Paul, appeals to us to “cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof” (Rom. 13:12-14).

When this counsel is faithfully followed by God's people, then the prophecy of Isaiah will be fulfilled: “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising” (Isa. 60:1-3). Therefore, we can logically conclude that character preparation is a prerequisite to successful evangelism.

In All the World

The second barrier that stands between us and the coming of the Lord is brought to our attention in the familiar words of Jesus in Matthew 24:14: “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” The fact that we are still in this world is a positive indication that we have not fulfilled our great commission to “Go . . . into all the world and preach the gospel to every creature.”

Many years after the great Disappointment, in Minneapolis in 1888, the servant of the Lord wrote these significant words that still speak to us today: “There is so little real vitality in the church at the present time, that it takes constant labor to give men the appearance of life to the professed people of God. When the converting power of God comes upon the people, it will be made

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manifest by activity.”—*Review and Herald*, Jan. 17, 1893.

Again the Lord pleads with us in startling terms: “God calls upon all, both preachers and people, to awake. All heaven is astir. The scenes of earth’s history are fast closing. We are amid the perils of the last days. Greater perils are before us, and yet we are not awake. This lack of activity and earnestness in the cause of God is dreadful. This death stupor is from Satan.”—*Testimonies*, vol. 1, pp. 260, 261.

“Here is our great sin. We are years behind. . . . Not one one-hundredth part has been done or is being done by the members of the church, that God requires of them.”—*Home Missionary Leaflet*, No. 9, p. 10.

“The work of God is retarded by criminal unbelief in His power to use the common people to carry forward His work successfully.”—*Review and Herald*, July 16, 1895.

These are indeed serious indictments and clearly indicate what it is that stands between us and the finishing of the work and the coming of our Lord and Saviour, Jesus Christ.

How Is It to Be Done?

Another question that demands attention is, How is this work of carrying the gospel to every creature under heaven to be done? We are not left in darkness about the answer:

“In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory.”—*Testimonies*, vol. 7, p. 140.

“I am bidden to say to our publishing houses: ‘Lift up the standard; lift it up higher. Proclaim the third angel’s message, that it may be heard by all the world. Let it be seen that ‘here are they that keep the commandments of God, and the faith of Jesus.’ Rev. 14:12. Let our literature give the message as a witness to all the world.”—*Testimonies*, vol. 9, p. 61.

“Our publications should go everywhere. Let them be issued in many languages. The third angel’s message is to be given through this medium and through the living teacher. You who believe the truth for this time, wake up.”—*The Colporteur Evangelist*, p. 101.

It seems to me that the servant of the Lord is simply telling us that every agency at our disposal—including newspapers, radio, television, literature in

“These are serious indictments that stand between us and the finishing of the work.”

all of its forms, as well as house-to-house work by individual church members, and the living preacher and teacher—should be proclaiming the special message for this time.

What is the actual key to the finishing of the work? Again inspiration gives us the answer:

“The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.”—*Gospel Workers*, p. 352.

One of our greatest responsibilities as ministers is to train and involve our church members in active service for the Lord. We have been assured that when the majority of church members become laborers together with God He will manifest His blessing by pouring out His Spirit without measure.

We must develop a project for the next five years that is truly aimed at “finishing the work” rather than just baptizing a certain number. Baptismal goals are based largely, usually, on what has been accomplished in the past, with some challenge to do more than before. And this is good, but this will never succeed in finishing the work. We must raise our sights to encompass what Heaven expects, not just man’s goals.

Our challenge is to fully unite and coordinate all our efforts on reaching every home in the world with the vital aspects of the three angels’ messages—not “in this generation,” which has been our slogan for the past seventy years, but in the next five years. In order to do this we need to assign territory so that each member has his “parish” and is responsible for getting the message into the homes in his territory.

Such a project will require administrative guidance, participation, and support on all levels of our organization, and the full cooperation and coordination of all our departmental activities. All interests from each year’s project should be carefully followed up, and repeated visits should be made periodically to areas already covered. The task is an immense one and the challenge great, but under the blessing of God and with consecrated people the work can be finished, for the Lord has promised “he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth” (Rom. 9:28).

At the last Annual Council, time was

given to a consideration of this important theme, and from the results of the discussions that followed, and from other such group discussions in various parts of the world field, the following recommendations emerged, which are now being studied for implementation.

Below we summarize just a few of these important suggestions that are being given priority attention:

1. To give renewed and urgent emphasis to repentance, revival, and reformation in all of our homes and churches as a means of preparing God's people for the latter rain and the speedy finishing of the work. Our ministers must demonstrate their leadership commitment to such an endeavor, both by the kind of lives they live and the nature of the sermons they preach. To aid in such an endeavor we urge that each church organize its entire membership into small prayer and study groups, the purpose of which shall be to diligently study God's Word and to seek the Lord for personal victory and power to share the blessed hope with loved ones and neighbors and friends.
2. To take as our objective for the next five years the placing of the vital truths of the three angels' messages in some form in every home on Planet Earth.
3. That as one vital means of accomplishing this, we prepare a series of four-, eight-, or sixteen-page tracts that will deal with the mighty truths contained in the three angels' messages, and seek by personal contact, through the mails, and by every other means at our disposal, to place these in every home in every land where people can read.
4. That we reinstitute the mailing-band program of former years, especially for the purpose of getting our literature into the great apartment complexes of our cities. Special prayer should be offered over the tracts, asking the Holy Spirit to attend the readers and to open their hearts to the message. The tracts should contain a warmhearted invitation to attend the nearest Adventist church on the Sabbath of the Lord.
5. That we pledge ourselves to make our churches real training centers, where the members are prepared to do effective personal and house-to-house soul-winning work.
6. To request all of our radio and television programs to proclaim clearly and effectively in true Christian love the three angels' messages in their public broadcasts. To focus on the second coming of Christ and the preparation that is needed to make ready a people for the coming of the Lord.
7. That one of our missionary journals be prepared for the specific purpose of giving the three angels' messages to all listeners and viewers and tract interests who desire further study, and that a year's subscription be offered to all who write in for it. The expense should be met by the local churches.
8. To make our churches truly evangelistic centers, where services are offered and

"It is indeed possible for the next General Conference session to be held in heaven rather than in Dallas, Texas."

meetings held to encourage and reap the interests that develop from all our missionary endeavors; and to hold at least one major evangelistic campaign in each church or area each year. Where the pastor has more than one church in his district, lay or youth efforts can be conducted in such churches under pastoral guidance and with his support.

9. That each institution—educational, medical, and publishing—plan to prepare for and conduct one evangelistic campaign in some underdeveloped or unworked area, and that employees be invited to participate.
10. That as an aid in such evangelistic outreach special doctrinal films be prepared that would take advantage of all the available media materials and that these be used to develop interest in the meetings and to reinforce the messages presented by the speakers. These films also should be considered for use on television programs whenever possible.
11. To encourage more of our ministers to use radio and television wherever possible in order to proclaim with a clear voice the vital message for the world today.

In recent issues of *Religious News Service* the following interesting information has appeared:

"The Jesuits plan to set up a multi-million dollar fund to provide for a communications center from which by way of satellite the 'Holy Father' can communicate the 'true faith' to all the peoples of the world."

"The World Council of Churches has launched out on a program to give the Gospels, or portions of them, to every person in the world."

"Leaders of fifteen major evangelical denominations recently met to try to develop a set of Sunday School lessons that would be used in all of their churches at the same time."

We are all aware, of course, that Campus Crusade has already started on a program to take the gospel to every home in all the world. Certainly, God's remnant church must not do less in the fulfillment of our great commission.

It is indeed possible for the next General Conference session to be held in heaven rather than in Dallas, Texas. If every member of the church had been faithful at his post of duty, if every watchman on the walls of Zion had given the trumpet a certain sound, we would long since have been in the kingdom of heaven. Let us awake out of our sleep. Let us go forth in the power of the Spirit to finish God's work quickly and to hasten the coming of our blessed Redeemer. ■■

* "Population, Food, Inflation and Power," *Thinking About the Future*, (Alexander and Alexander, Inc.), December, 1975.

Inspirational Issue

This first day of the year I have spent considerable time reading and studying the January issue of *THE MINISTRY*. I think I have never read a more inspirational issue.

The one program that has been my interest and had my prayers above others is that of sending *THE MINISTRY* to the non-SDA ministers in this union. It seems to me that this is really a Heaven-inspired program. This should bring the message to this area of the country as nothing else might. The Spirit of Prophecy tells us that the power of the message will return to the northeast. I wonder if this *MINISTRY* program is the catalyst.

EDWARD REIFSNYDER
Johnstown, Pennsylvania

Profitable Fellowship

Thank you for the complimentary subscription to your church's official organ *THE MINISTRY*. While pastoring in Hawaii some years ago we had an opportunity for fellowship with one of your ministers that was very enjoyable and profitable. On a retreat with a group of ministers from several communities he led us in a very meaningful foot-washing service.

While we have our theological differences, we also have similarities.

NAZARENE MINISTER
Pennsylvania

Origin of Waldenses

Just wanted to call your attention to an item on the back page of *THE MINISTRY* of January, 1976. I realize this is a quote from Religious News Service and you did well to quote as you found the item in the RNS.

However, without editorial comment, it may slip the attention of readers that there seems to be a gross error of fact in the item on the Waldensians. The item states that "the Waldensian Church, which is Presbyterian in theology, began in the twelfth century as a movement within the Roman Catholic Church . . ."

This does not accord with the history of the Christian church as recorded in *The Great Controversy*, chapter, "The Waldenses." The record reads, "Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers."

We also read, same chapter, "They were determined to maintain their allegiance to God and to preserve the purity and simplicity of their faith."

The whole issue of the church in the wilderness versus the developing Catholic church would be compromised by effacing the difference between that line of faithful souls who preserved the faith from apostolic times down through the centuries, separate from the Roman hierarchy, and those new churches that arose from within

feedback

the Catholic church beginning with the Reformation.

If we destroy this difference, we have no defense from the claims of the Catholic church that it was the preserver of the faith through the long centuries, and that, though corruption gradually crept in, it is the true church to which we must all return to be part of the body of Christ.

But if it can be maintained that the Catholic Church *did not* preserve the faith but put forth all its energies to destroy the Word of God, and that preservation was through the "church in the wilderness," despised and persecuted, then we can be pointed to the truths thus preserved, rather than the claimed "living church" as our guide and hope of salvation; then the Holy Spirit, not the Pontiff, is the true successor of Jesus.

CECIL C. SHROCK
Leslie, Arkansas

EDITOR'S NOTE: At times news briefs appear on the back page, taken from Religious News Service, with which we do not necessarily agree. They are printed as we receive them so that the reader may be informed as to trends and issues in the religious world. In this particular instance we feel that the distinction pointed out in the above letter is of such importance as to warrant the publication of the letter.

Likes Inserts

As a deeply appreciative reader of *MINISTRY* magazine I want to express my gratitude for the excellent material it contains. I read and study it regularly. It strengthens my presentation of the Sabbath school lessons.

The special inserts, "Christ's Atoning Ministry on the Cross" and "In Heaven," are priceless additional information. Thank you for including such scholarly and well-documented material.

T. K. MARTIN
Edgewater, Maryland

Positive Influence

Over the weekend I had occasion to review the most recent issue of *MINISTRY* magazine and felt compelled to report to you what I consider to be the present high level of editorial competence. The present *MINISTRY* stands out in sharp contrast to the periodical that I remember several years ago. Most important, while reflecting the unique viewpoint of the Seventh-day Adventist Church, it appears to go beyond a mere sectarian or parochial voice and expresses a Christian message that can have positive influence on the clergy of all faiths. I am sure that the good Lord has inspired you and the editorial staff in the development of this special platform for the preaching of present truth.

WARREN L. JOHNS
Takoma Park, Maryland

What It Means to Be Part of—

“The Highest Authority That God Has Upon Earth”

In order to share with our world working force the spirit and burden our leaders carry for an exemplary life-style on the part of our General Conference family, we requested R. H. Pierson's permission to print a portion of his talk given at a General Conference worship, January 9, 1976.

We feel the principles expressed are applicable to all denominational employees.

EDITORS

WHEN you and I joined the General Conference family something special happened to us. This is not just “another office.” What goes on in these three buildings is of unique significance to the God whom we serve. Listen: “When the judgment of the General Conference, *which is the highest authority that God has upon the earth*, is exercised, private independence and private judgment must not be maintained, but be surrendered.”—*Testimonies*, vol. 3, p. 492 (italics supplied).

Did you notice those sobering words—“The General Conference, *which is the highest authority that God has upon the earth*”? They should cause every one of us to ponder well their import. When we begin work in the General Conference office we become part of what inspiration describes as *God's highest authority on earth*. This is a tremendous thought, freighted with great responsibility.

In this chapel from time to time workers from all over the world speak to us. They bring us news of what God is doing thousands of miles away. We are frequently told, “The eyes of our people everywhere are focused upon you who serve in this office.” Imagine—you and I serve in this office under the scrutiny of two and a half million Seventh-day Adventists living in nearly two hundred countries of the world.

Workers in no other office on earth serve under such circumstances—with five million eyes focused on them. Those of you who are privileged to serve as

From One Leader to Another



Robert H. Pierson

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secretaries in these offices are not secretaries in the normal sense of the word. Officers, departmental directors, accountants, security, and maintenance personnel are not just “run of the mill” workers. All of us are something special in God's sight. Our relationship to our church, to the world field, to one another, and to the work entrusted to us is unique. We are part of “the highest authority that God has on earth.”

This week in our worships we have been studying the words of Paul to the Christian believers in Corinth: “If any man love not the Lord Jesus Christ, let him be Anathema *Maranatha*” (1 Cor. 16:22). Our attention has been focused upon that one word “*Maranatha*”—“*the Lord is coming.*”

We have sought to emphasize the need of living every hour as though the blessed *maranatha* hope were to be fulfilled this very day. Such a concept is a challenging one. It should make a tremendous impact upon the way we live, the way we speak, the way we dress, the way we conduct ourselves in these hallways and in these offices.

“Every man that hath this hope in him purifieth himself, even as he is pure” (1 John 3:3). The *maranatha* hope in your life and mine will do something for us. Through the power of the Holy Spirit and the indwelling Christ it will purify us “even as he is pure.” It will produce a Christlikeness of character.

We who are part of “the highest authority that God has upon the earth” must be sure that the purifying work of the Holy Spirit has been felt in our lives. We should experience this even more than any other group of workers! What a challenge! What a responsibility! Surely the *maranatha* hope must do something for you and for me today and every day!

We should exemplify the highest principles of God's last message to the world. There are some things that you and I can't do that workers serving in other offices might do with impunity. Because our example is more far reaching, because our relationship to the decision-making processes of God's remnant church is different than in any other office group, we are, in a sense, a spectacle to the world of Adventists. God expects more of us than of any group of His workers on earth!

Visitors—several thousands every year—enter our buildings. Tour groups and individual visitors are shown through these three buildings every

working day and sometimes on Sunday. To some it is the fulfillment of a life-long dream to walk these corridors and to visit these offices. They have heard of the General Conference. They have read of the General Conference. They want to see the General Conference.

Here they expect to find perfection as nearly as it can be found on earth. Their expectations are high. They feel that surely those who are at the head of the world work are paragons of all that is good and holy.

Are these expectant visitors from all continents of earth ever disappointed? What do they see? Do they see in *you*, in *me*, living examples of the maranatha hope? Do they see men and women who talk, dress, and apply themselves to the work of God as though we were expecting Jesus to return today?

Or are some of them disappointed to find workers here at the world headquarters acting and conducting themselves very much like workers in offices of the world? Can these visitors to our offices tell by our conduct, by our application to duty, that we truly believe Jesus is coming in our day? Do they see us living the maranatha hope? These are serious questions. We dare not pass over them lightly.

Workers who are a part of the highest authority of God upon earth have a tremendous responsibility and a glorious opportunity to let their light shine out to the ends of the earth.

Are There Any Truly Little Things?

Something significant came to my attention this week. Of itself it was a small incident, yet I appreciated it very much. It illustrates what I am talking about—our example here in the General Conference office.

Recently, along with many others, two new workers joined us here in the General Conference. Elder and Mrs. Newcomer came from a country where it is the custom to wear wedding bands. Now they were coming to America, where the wedding ring does not have the same significance. They were coming to serve in the General Conference office. What about their wedding rings?

"We thought it over and prayed over the matter," Brother Newcomer explained one day. "We decided that since we were coming to America where wearing the wedding ring does not have the same significance, and since we are connecting with the General Conference where it is so important to set the



SKIP BAKER

General Conference family assembles for daily worship service.

right example, we should not wear our rings. We do not want to be a stumbling block to anyone."

A small matter? Perhaps. Perhaps not. When I read the experience of Uzza in the Scriptures I wonder—or do I?

In His Sight

"*The highest authority that God has upon the earth.*" You and I are a part of such an awesome group of workers. This office is the headquarters of our Commanding Officer—the Lord Jesus Christ Himself. Do we think of it this way? All that we do—no matter what our assignment—we are *working in His sight*. Is the work we do, the way we behave ourselves, the way we dress, the things we say, pleasing in His sight?

These three buildings are not ordinary buildings. Oh, they are constructed of the same materials any other building is constructed of. But there is a difference! These buildings constitute a consecrated place where God, through His appointed servants—you, *me*—directs His worldwide work. It is an awesome thought! One that we dare not pass over lightly.

Unseen Visitors

A few moments ago I referred to the thousands of visitors that pass through our General Conference offices every year. There are other visitors in these buildings too. Our Commanding Officer sends His special representatives among us—every day. Holy angels walk these halls and visit our offices. They see all that transpires within our walls.

Do we fully realize this? Do we think about it frequently? Does their presence have any effect upon us?

What do these unseen visitors see? Do they behold men and women expecting the fruition of the Advent hope in our day—perhaps the present day in which we are serving? Are we living in the existent reality of the maranatha hope?

This is a solemnizing thought. It is a solemnizing reality that we here in the General Conference live and serve as part of "the highest authority that God has upon the earth."

Responsibility of Leaders

Leaders serving any place in God's great worldwide organization have a tremendous responsibility. The influence they have upon the church is tremendous. They lead for weal or woe. It is theirs to draw their followers up on higher spiritual ground. The wrong example of a leader may cause followers to choose wrong courses of action—even to be lost eternally.

The prophet Isaiah speaks of the latter kind of leaders. "They which lead thee cause thee to err, and destroy the way of thy paths" (Isa. 3:12). One of the modern paraphrases describes such leaders in these words: "True leaders? No, misleaders! Leading you down the garden path to destruction."—*The Living Bible*.^{*} Again the gospel prophet declares: "The leaders of this people cause them to err; and they that are led of them are destroyed" (chap. 9:16).

Accountability of Leaders

On occasions some of you may feel that we speak too frequently about the standards of this headquarters office. Why should we say so much about attendance at worship each morning, about the length of skirts, the wearing of adornment, diligent application to our work, putting in full honest time in our service?

You may reason that most of these items are mere externals and ask, Why do we have to hear so much about some of these items?

Perhaps the Lord's servant has the answer. "If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for these sins."—*Testimonies*, vol. 3, p. 269.

The Lord holds those in charge of this office responsible for the standards of the office and for the work that goes on here. If those who are charged with this responsibility fail the Lord, then such leaders themselves become responsible

"Shall we not be filled with fear lest we are . . . seeking to pass off a counterfeit experience for a genuine one?"

—*Testimonies to Ministers*, p. 187.

for the laxity and for the sins of those who have not been reminded or corrected. We have an accountability to the Lord.

I thank God for the workers who serve in this General Conference office. The highest percentage of those who work here are the salt of the earth. You hold high the standards of this church. Those who visit us (seen and unseen) witness true Adventist Christianity at work. It is a real privilege and an inspiration to work with you. God bless you!

In closing this morning, may I share with you a statement from the Lord's messenger? It is meat in due season. It underscores the blessed reality of the maranatha hope in our day:

"The end of all things is at hand. The Lord is soon coming. Already His judgments are abroad in our land. We are not only to talk of Christ's coming, but in every action, we are to reveal the fact that He is soon to be manifested in the clouds of heaven with power and great glory. Have we the wedding garment on? Have we personal piety? Have we co-operated with divine agencies in a wholehearted, unreserved manner, in weaving into our life's practices the divine principles of God's holy law? It is one thing to talk the law, and it is another thing entirely to practice it. It is the doers of the law that shall be justified before God; for those who do the law represent the character of God, and lie not against the truth.

"The Lord is coming. Oh, the time is short, and who in the Bible view are laborers together with God? Shall we not be filled with fear and awe lest we are still in our own natural tempers, lest we are unconverted and unholy, and seeking to pass off a counterfeit experience for a genuine one? Awake, brethren, awake, before it shall be forever too late."—*Testimonies to Ministers*, p. 187.

As those of us here on the General Conference staff continue our unique service for Him let us remember that we are daily, hourly, momentarily a part of a group of leaders that constitute the highest authority of God upon earth. May Adventist workers and members around the world, when they visit this office or when they see us in the field, see a committed group of maranatha leaders who truly believe Jesus will return in our day!

God bless you all!



^{*} From *The Living Bible, Paraphrased* (Wheaton: Tyndale House Publishers, 1971). Used by permission.

“Preach, Preacher, Preach”

OBVIOUSLY a General Conference president has plenty of demands on his time, and it is easy to understand his leaving to others the work of preaching the gospel. In the early part of this century, the Adventist Church faced a crisis in regard to evangelism and preaching. With great earnestness, Ellen G. White urged our leaders to lead out in preaching. Especially did she address the General Conference president, A. G. Daniells, urging him to get into evangelism personally. Daniells responded by putting into practice greater plans for preaching but was not personally involved.

On one occasion he went from Washington to California to call on Sister White. However, she refused to grant him an interview. She actually refused to talk to the General Conference president. Instead, she sent out word for him to go home and do that which he had been bidden of the Lord to do—to preach—and open up centers for evangelism.

Still he faltered. He failed to go out and hold a series of meetings he promised Ellen White he would hold. Then in the General Conference of 1909, where he had pledged to lay larger plans for evangelism, he spent most of the time defending his theory of the “daily sacrifice” (see Dan. 8:11-13) that had been attacked.

Another message came from the Lord’s messenger. “When the president of the General Conference is converted, he will know what to do with the mes-

LYNDON
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sages God has sent to him” (*Australasian Record*, Aug. 13, 1928, p. 1.) You can imagine what a humbling blow this was to Daniells, who considered himself to be a converted man. But still he held back and did not take up the work of preaching. Finally, another message was sent to him, which suggested that if he didn’t lead out in the work of evangelism and preaching personally, the leadership of the General Conference should be given to someone else who would do his duty.

This time the message got through. Canceling appointments for the next year, and sharing some of his administrative duties with associates, Daniells went into full-time evangelism with his whole heart and devoted a full year to leading the denomination in soul-winning preaching.

Probably no one other than Sister White would have ever had the courage to place the burden of soul winning so squarely on a General Conference president. But she knew that unless he led the way personally, those whom he was leading would not feel the burden of evangelism, either.

At a time when so many projects, promotions, plans, and programs proliferate, those of us called to a special work for this time must be especially selective in setting our priorities in such a way as to prevent our programs from being pulled to pieces. We can actually become involved in so many extra good causes that we fail to do the work the Lord wants us to do—the preaching of the gospel.

The Call to Preach

When Jesus began His ministry He “came . . . preaching” (Mark 3:14). The apostle Peter, later on in his ministry, looking back on that experience, testifies, “he commanded us to preach” (Acts 10:42).

After His ascension Jesus called a great rebel named Saul to the work of the gospel ministry along the Damascus Road. Writing of this experience to Timothy, Paul said, “I am ordained a preacher” (1 Tim. 2:7).

From the Mamertine dungeon Paul, perhaps knowing all the things that could take up a young preacher’s time, urged, “Preach the word” (2 Tim. 4:2). “Do the work of an evangelist, make full proof of thy ministry” (verse 5), as though that were the one and only way possible to make full proof of his ministry.

As to the effectiveness of preaching, Paul adds, "It pleased God by the foolishness of preaching to save them" (1 Cor. 1:21). And so certain was the great apostle of his call to the ministry that he wrote, "Woe is unto me, if I preach not" (chap. 9:16).

The book of Acts pictures every Christian a witness. These eager first-century witnesses filled Jerusalem with their doctrine, both in private meetings and on the public platform, by the riverside and in the churches. The call for surrender made by Peter on the day of Pentecost was just a culmination of many and varied soul-winning endeavors on the part of the church.

The devil was unable to destroy the church as long as every one in the church was an active soulwinner. Even severe persecution didn't stay the work of the church, but rather advanced it. They went everywhere preaching the word.

Satan's Clever Plan

Finally, Satan dragged the program of evangelism to a halt by a very clever plan. He got the church divided into two groups. The laymen were trained to pay and to pray. The soul-winning witnessing was left up to the clergy. This is the program that ushered the church into what became known as the Dark Ages.

Even today we hardly expect every layman to get involved in personally executed evangelistic witnessing. But have we come to the place where we don't expect that of the ordained-of-God ministry, either? Could it be that the ministry is divided into two groups—those who are preachers and soul winners, and those who support and administer the work of the church?

Some may see denominational disaster should everyone become involved in winning men and women to Christ. What would happen to the youth program, the church schools, our magazine campaigns, Ingathering, and many more important functions of the church?

I spent several thrilling and happy years in a conference that developed a program called Crisis Hour Evangelism. The conference president led the way in holding four or five reaping series of evangelistic meetings each year. The coordinator of evangelism preached, and baptized large numbers. The youth leader held meetings, as well as the educational director. The leaders of the Sabbath school and lay activities departments got into the program with

Some who once were "dying" to be ordained now "would rather die" than hold an evangelistic series.

enthusiasm, holding several campaigns a year. Naturally, the men in the field began to get fired up to preach.

Did the program of the church go to pieces? More Ingathering funds came in in less time. New church schools were opened. Church buildings programs multiplied. The conference led the way in subscriptions to missionary journals. Radio work opened up and grew, along with Bible correspondence activities. The camping program expanded at an unprecedented rate. At one camp twenty-eight youth made decisions for baptism.

In addition to all of these activities a new academy was built and opened. And, naturally, with every department a soul-winning endeavor, the conference led the North American Division in percentage of baptisms.

Not only that—there was the happiest group of workers in this field I have ever known. The *esprit de corps* was unequalled. Others looking on from the outside were asking us how they could become a part of such a tremendous soul-winning adventure.

Ordained to Preach the Gospel

I can well recall the sacred occasion when holy hands were laid on my head, separating me for the work of the gospel ministry. This was without doubt one of the greatest moments of my life. What an honor I consider it to present the gospel of salvation to perishing thousands in behalf of our great Leader.

And yet, what a sad commentary on our sense of values when those who as young men were "dying" to be ordained to preach the gospel would later on rather "die" than to hold an evangelistic series in order to win men to Christ. And the farther up the ladder of "success" we climb, it seems that the less we take seriously the burden that was laid upon us when we were ordained to preach. But shouldn't our desire to preach escalate with our responsibilities of leadership?

Suppose all who were ordained to preach the gospel were preaching the gospel. Maybe it couldn't be full time on the part of many. If every minister took seriously his ordination vows we would have the greatest wave of evangelism and baptisms ever experienced in this organization. And every other important branch of the Lord's program would surge forward. And no doubt the Lord would soon return. Preach, preacher, preach!

P.R.E.A.C.H.*

"Someone's Brainstorm"

THE CHORE before me didn't seem particularly exciting. It consisted of digging out the names of non-Adventist ministers in my area. The reason, I was told, was so that the General Conference might send a copy of *THE MINISTRY* magazine in an endeavor to better acquaint them with what Seventh-day Adventists have to offer.

Searching through telephone books and calling various churches and parsonages was quite a task. Finally the work was finished. Very frankly, I considered it a waste of time, but at least I had complied with someone's brainstorm and hoped that it made them happy.

But I had not heard the last of the P.R.E.A.C.H. project, as the endeavor was called. My next contact with the project was through a brief note addressed to me by an Episcopal priest!

The letter was from the priest of the local Episcopal church, who was serving as the current president of the area ministerial association.

The pastor's letter indicated that he had received the September issue of *THE MINISTRY*. He reported his impression that it was "well-written and interesting," and went on to say that he was especially thrilled since it "contained an article on my late beloved teacher, William Albright."

The pastor explained that in enjoying the magazine "it occurred to me that you (the local Adventist ministers) might be

DAVE GREEN

*P.R.E.A.C.H. is an acronym for Project for Reaching Every Active Clergyman at Home. Currently 25,000 copies of *The Ministry* are being sent to non-Adventist ministers in the Columbia Union.

interested in joining our area ministerial association."

So I was invited to attend the next session of the local ministerial association and wondered what course to take. After praying about it and researching the counsels, I appeared at the October 22 meeting held at a nearby Lutheran church along with about twenty-five other ministers of various denominations.

I was pleased and a bit surprised to find that the Episcopalian pastor who was in charge knew quite a lot about Adventists and explained that he was sorry the lunch was "not kosher," but might be able to arrange something better in the future. "We will set you at the end of the last table, near a non-smoker," he volunteered.

I praised his thoughtfulness, but asked him not to be overly concerned for me. By mid-meeting the president was announcing plans to take a sabbatical in order to finish a paper on the early history of the church in the United States. I heard him saying, ". . . and since I must resign my position as liaison with the county board of education and health, I would like to recommend another." With that he introduced a new member, myself, and added, "Since he directs the Healthful Living Center, and since Adventists are very health-conscious, I thought it would be well to nominate him to replace me." I smiled, a bit stunned to find myself already a representative to a public body from a ministerial association I had joined only thirty minutes before. But that was just the first surprise!

Near the end of the meeting the pastor, speaking again, said, ". . . and so for our December program I thought it would be nice to have Pastor Green share with us the truth about Adventists. Who they are and what they believe!"

Thus, on December 3, I found myself pushing open the door leading into the Episcopal church, prepared to present this special program and explain what Adventists believe.

I commented on how nice it was to know that the church took my talk so seriously, since the school was decorated in a theme on Creation and the church in a theme on the Second Advent. It seemed to me that our Lord had all things prepared for my message. I preached a half-hour sermon on the three angels' messages and the "ecumenical movement that began in 1844."

The ministers present listened attentively. They seemed to be quite impressed. When it was finished, one of them broke the silence by saying, "That was extraordinary. I can see the mission you talk about!" Other comments were: "I did not know you firmly believed in

salvation by grace." "We are not so far apart as I thought!"

P.R.E.A.C.H. opened the door. I was the fortunate one who was given the golden opportunity that "someone's brainstorm" presented. Thank you! I'm sure this is just a beginning! ❧

Messianic Mileposts—Psalm 72

W. E. READ

In the K.J.V. this text reads: "His name shall endure for ever; his name shall be continued as long as the sun: . . . all nations shall call him blessed."

This is another of those sacred songs that through the centuries has been regarded as a foreview of the Messiah. Both Jewish and non-Jewish writers held this view, as will be seen in the following:

Abelson's View

Joshua Abelson, a language scholar of the present generation, gave us the following excellent excerpts.

"How close is the correspondence between the ideas of the opening verse of the Fourth Gospel, and the many Rabbinical sayings about the eternity and pre-existence of the Torah. But even more pronounced is the correspondence between the ideas of both prologue and body of that Gospel, with the theological import of the Targumic Memra. In the prologue the 'Word' is the essence of the immanent God in the universe and man.

"Before the sun His name sprouts forth as Yinnon, the awakener" (Psalm lxxii. 17, Rabbinical interpretation). This pre-existence "of the name of the Messiah" has a strong bearing on the Gospel idea under consideration. In John viii, 58, Jesus says, "Before Abraham was, I am." One can clearly see, then, that the "Word" made flesh and became the Christ, is an echo of the Rabbinic teaching about the pre-existence of Messiah. In certain passages in Rabbinic literature, the Messiah is singled out for special sonship. Thus T. B. Sukkah 52a makes God address

Messiah, son of David, in the words of Psalm ii. 7, 8, "Thou art my Son. . . . Ask of me, etc." (cp. also Genesis Rabba xlv. 8). Similarly the "Son" of Psalm lxxx 17 is rendered by the Targum as "King Messiah."—*The Immanence of God in Rabbinical Literature* (New York: Herman Press, 1969), pp. 160-164.

It should be observed that instead of the "continued" of the K.J.V., he gives YINNON as the name of the Messiah. This is the only instance in the Old Testament where YINNON is used in the Hebrew text.

The Hebrew Lexicons

Jacob Levy (1819-1892), a German lexicographer, wrote "YINNON is name of the Messiah" (*Worterbuch der Talmud*, Vol. II, p. 246).

Gesenius has an indirect reference, but he highlights the word before, NEGED and these remarks: "before the sun, while the sun is yet in the sky," p. dxxx, Col. 2. Then he quotes Psalm 72:17.

One of the Older Jewish Prayer Books

"O our Rock, not brought consummation on us. Our righteous anointed is departed from us: horror hath seized us, and we have none to justify us. He hath borne the yoke of our iniquities, and our transgression, and is wounded because of our transgression. He beareth our sins on his shoulder, that he may find pardon for our iniquities. We shall be healed by his wound, at the time that the *Eternal* will create him (the Messiah) as a new creature. O bring him up

from the circle of the earth. Raise him up from Seir, to assemble us the second time on *Mount Lebanon*, by the hand of YINNON" (Philips *Prayer Book for the Day of Atonement*).

The Talmud

"What is his [the Messiah's] name? The School of R. Shila said: His name is Shiloh, for it is written, 'unto Shiloh come.' The School of R. Yannai said: His name is YINNON, for it is written, 'His name shall endure forever, e'er the sun was, his name is YINNON,'" Sanhedrin 98b, p. 667.

"The name of the *Messiah*, as it is written, His [Messiah's] name shall endure forever, and has existed before the sun," Pesahim 54a, p. 265.

The Midrash

"The School of R. Jannai said, 'His name is YINNON; for it is written, E'er the sun was, his name is YINNON (Ps. LXXII-17),' "Midrash and Lamentations, 1-16 51; 1-16/17 51, 52, pp. 137, 138.

The Non-Jewish Writers

"Where is the Messiah set forth as the Redeemer of the world? The Redeemer of the world is Jehovah—This one is Jesus Christ, Jehovah's . . . son in one person . . . in a word the God-man, blessed be He," *The Book of Psalms*, J. J. Stewart Perowne, Cambridge, England: (George Bell Bous, 1884), pp. 322, 323.

"Shall be his name forever, before the face of the sun shall be continued (YINNON) his name," M. McH. Hull, *Two Thousand Hours in the Psalms* (Chicago, Ill.: J. A. Dickson Publishing Company), pp. 262, 263.

The Troubled Waters of Evolution

ONE of the latest products from the prolific pen of the foremost defender of Biblical creationism, the book entitled *The Troubled Waters of Evolution*, by Henry M. Morris, may be expected to enjoy a wide circulation.

The Foreword, by Thomas G. Barnes, president of the Creation Research Society, states the burning desire of Dr. Morris' life, and the purpose of this book—to bring everyone a knowledge of the evidence for special creation and the historicity of the Scriptures, in the hope that faith in the true God of Creation will be the result. In the Introduction, Tim La Haye, who is widely known in evangelical circles, places the theory of evolution as the root of each of the various philosophies that are responsible for current social and political problems, a theme that Dr. Morris carries throughout the book.

The first chapter begins with a brief discussion of the Scopes trial, which is described as a nominal legal victory but a public defeat for creationism. Subsequent confusion among creationists and the rapid ascendancy of evolutionary thought are then traced through the following three decades. In presenting the resurgent interest in creationism that began to become conspicuous in the 1960's Dr. Morris describes the background and character of the American Scientific Affiliation, the Moody Institute of Science, the Creation Research Society, the Bible-Science Association, and the Institute for Creation Research (ICR). The perceptive reader will wonder why the institute directed by Dr. Morris, ICR, is described as "potentially the most significant development," while another San Diego-based organization—the Creation Science Research

ROBERT
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Center, which has been foremost in preparing educational creation-science material, and with which Dr. Morris was once associated—is not mentioned.

In pages 16-48 the author presents a broad survey of the practical philosophical issues that may be related to concepts of origins. He places the evolutionary concept as the cause of amorality and atheism pervading modern literature, music, drama, and art, and holds it responsible for all undesirable political and social developments, including racism. He cites evidence that the evolutionary viewpoint has tacitly become basic in modern religions, including much of Christianity. This section of the book provides stimulating philosophy and contains much excellent logic. At the close of the book (pp. 178-184) the author calls attention to the infiltration of evolutionary views into supposedly conservative Christian colleges and periodicals.

The reader will need to seek elsewhere than in this book for a hard, analytical treatment of basic scientific data. The allusions in the second paragraph on page 21 involve interpretations that are highly debatable, even among scientists who are just as firmly committed to a short chronology interpretation of the Bible as Dr. Morris is. The discussion in the last paragraph is rather loose and overly generalized.

At the beginning of Chapter III a valuable discussion on the development of evolutionary thought in the eighteenth and nineteenth centuries places Charles Darwin in proper scientific perspective. This chapter also develops the thought-provoking suggestion that all ancient cosmogonies, excepting that of the Hebrews, were evolutionary. While this view can be sustained with an appropriate adaptation of the term "evolution," many readers will question the association between ancient myths and a scientific theory of evolution. Dr. Morris suggests that the concept of evolutionary development may have originated in heaven with Lucifer, who may have proposed it in an effort to account for God and deluded himself into believing that only time separated him from God.

Readers who attempt to share with others the views expressed in this book may expect greater success if statements such as "all the real data of science supports creation rather than evolution" (p. 51) are interpreted to mean the basic data of science usually can

be understood better from a creation viewpoint than an evolutionary one.

In Chapter IV Dr. Morris accounts for the phenomenal acceptance of Darwinian evolution on the premise that it was an idea whose time had come. Its acceptance was not due to the brilliance or scientific excellence of Charles Darwin (there was lack of both), but rather Darwin's success in presenting a rationale for what people wanted to believe. This chapter provides a good comparison between evolution and creation as scientific models.

The statement in paragraph three on page 94, "massive formations of so-called 'evaporites' may best be explained as precipitates," needs qualification in view of the evidence that some of these features (salt domes and salt beds, e.g.) may be basic mineral formations.

Radiometric dating problems are dismissed in an entirely too cavalier fashion on page 96. The reader should be cautioned against the cheap solutions to radiometric dating problems that are frequently presented in creationist literature, most often by well-meaning individuals who are incapable of recognizing the inconsistencies and inadequacy of the explanations they offer.

On the positive side, the reader will find on pages 97-101 a good non-technical discussion of the probability that the popularly presumed evolutionary development has actually occurred. On pages 93, 101-103, 131, 132, and 185-190 there are excellent discussions of theistic evolution that will be helpful to anyone who seeks to witness among Christians who have been influenced by modern liberal theology.

The reader can better understand and evaluate this book, as well as others by the same author, if he keeps in mind that for Morris, creation means the appearance of the *entire universe* by divine fiat within six consecutive 24-hour earth days at some point in time between 6,000 and 10,000 years ago (p. 183). Consistent with this view, he places Lucifer's rebellion and expulsion from heaven after the creation of Adam (p. 190). On page 109 he states the view that as a result of Adam's fall "the entire cosmos" was brought into a state of deterioration leading toward death. Related to this view is the inference that the Second Law of Thermodynamics (the progressive unavailability of energy, the trend toward randomness, the continual loss of "information" in physical systems) is a consequence of sin (p. 158).

The Troubled Waters of Evolution, Henry M. Morris, Creation Life Publishers, San Diego, California, 1974, 217 pp., \$2.95 paperback.

The reader should know that this concept concerning the Second Law of Thermodynamics is contested by many (probably most) creationist scientists [Emmet L. Williams, "The Fall and Degeneration." *Creation Research Society Quarterly*, vol. 12, September 1975, pp. 124-126].

Chapter V, "Can Water Run Uphill?" presents a good discussion of thermodynamics-type arguments against evolution, and clearly portrays the extent to which faith is involved in accepting evolutionary models. Individuals who are looking for good quotations to use in discussions concerning evolution will appreciate those on page 135.

The first part of Chapter VI contains a discussion of population growth considerations that shows no more than about 6,000 years of history is necessary to account for the human population, even under stringent assumptions.

Reference to the vapor-canopy model is to be expected in a book of this nature (p. 158). It is unfortunate that Moses was not more specific in describing the "waters which were above the firmament" (Gen. 1:7), and that no physically satisfactory model has yet been devised for holding in position the amount of water required by the usual vapor-canopy hypothesis.

Dr. Morris appears to believe that in all the universe Earth is the only planet that supports life. He is entitled to this view, particularly since there is no Biblical testimony that explicitly contradicts it; but he has overly generalized in saying that the absence of life on the moon and every other planet in the solar system is "exactly as predicted by creationists all along" (p. 169).

In his concluding observations Dr. Morris emphasizes that neither evolution nor creation can be proved or tested; they can only be compared. Accordingly, the public schools should either teach both models, or neither of them. On pages 173-178 he offers excellent counsel to parents, students, and concerned citizens on how to deal with the current situation in the public schools.

Typical of the many choice statements in this book is the following from pages 184, 185: "If the Bible cannot be understood, it is useless as *revelation*. If it contains scientific fallacies, it could not have been given by *inspiration*." The evangelistic conclusion presented on pages 190-194 could provide a model for use in a sermon, study, or discussion on Biblical creationism. ■■

Does the White Estate Suppress Secret Documents?



Q. Someone told me that one of your White Estate secretaries was being interviewed by a professor in a meeting of scholars overseas. He stated bluntly to him, "I understand it is as hard to get into the White Estate to get access to Mrs. White's writings as it is to get an interview with the Pope of Rome." Is there any truth to this charge?

A. Well, I have never tried to get an interview with the Pope of Rome, so I am unable to comment on that statement. But one thing I'm sure of, the person who asked that question was badly informed as to the policies that control the operations of the White Estate vault.

Q. What are these policies, and who is in charge of these operations? How does the process of access to and release of Ellen G. White documents really function?

A. I think you know, Bob, that the Ellen G. White Estate established by Mrs. White's will of February 9, 1912, became operative at Elmhaven, California, upon her death in 1915. In harmony with the will five trustees of her appointment undertook at that time the custody of her literary works. In 1938 the entire collection of her writings, along with related literary materials, was transferred to the Central Building of the General Conference in Washington, D.C. Today eleven trustees, together with a White Estate office staff, continue to carry out the responsibilities laid upon them by Mrs. White's will.

Q. What are these responsibilities? And how closely is the Board of

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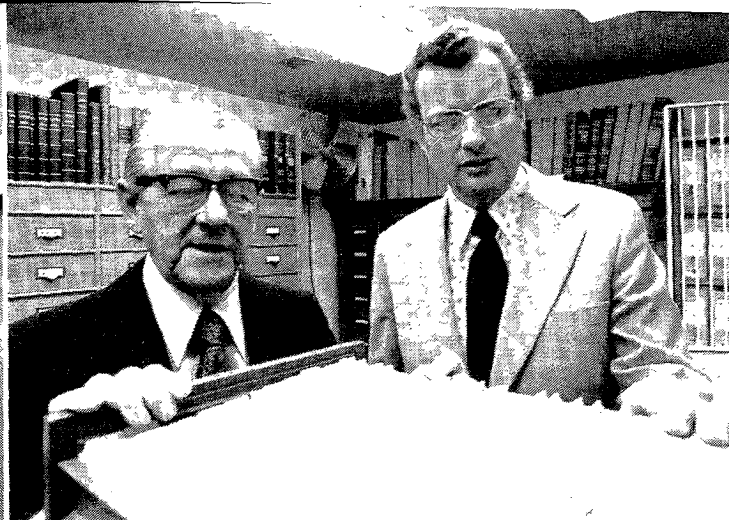
Trustees discharging the terms of their trusteeship?

A. Well, the first duty imposed upon us is to promote the publication of the Ellen G. White books in the English language. Number 2, to encourage the publication of her books in non-English languages. Number 3, to exercise the stewardship of managing the Ellen G. White files. This includes: (a) caring for and *protecting* the manuscript and letter files; and (b) compiling new books as called for from the Ellen G. White manuscripts and periodical articles. Frequently we are asked by General Conference leaders to compile material from Ellen White's pen on specific subjects that will give guidance in conducting the work of the church.

Q. The White Estate has been charged with suppression of some documents. Certain scholars intimate that there is a cover-up, a sort of concealment strategy. Some get the impression that the trustees are holding out on the church, that there are certain books or papers which if disclosed would discredit Mrs. White and upset too many people. Is there any truth to these charges?

A. These charges are not new. The trustees have had to meet them for years. Human nature being what it is, people are naturally curious and suspicious, and when we are dealing with the guardianship and the proprietorship of these inspired counsels, I suppose that we have to expect that some just do not trust human nature sufficiently to believe that because unrestricted access is not given to every document there is some concealment of vital instruction from Mrs. White.

W. P. Bradley is chairman of the Ellen G. White Estate Board of Trustees.



SKIP BAKER PHOTOS

Q. I recall the time when the General Conference was bringing out *Questions on Doctrine*, in which answers were given to questions raised by certain evangelical leaders. One of these leaders emphatically stated that his associate had seen a little black book hidden in the White Estate vault that contained materials which if disclosed would destroy confidence in Ellen White. When his associate heard this story, he was shocked and stated in writing, "I am delighted to go on record that I have never made such a statement, never saw any such book, and do not know of the existence of any such material." Still it was rumored that he had seen the book and that it represented a withholding of the materials which if disclosed would damage the church.

A. No, Bob, we have nothing to hide or to be ashamed of. We do not fear to let light shine into any aspect of the work of Ellen G. White.

The experience you cite illustrates the vaporlike character of rumors, which pop like a bubble when the truth is known. Why should the White Estate suppress the Ellen G. White writings when the very commission that gives them direction in their work requires that they put them to good use? At the present time we have sixty-three titles bearing Mrs. White's name as the author, more than 2,000 *Review* articles from her pen, and about 1,400 *Signs* articles soon to be published, as well as numerous pamphlets, many dealing with local issues. And I have not mentioned volume 7A of the Commentary Series, in which all of the Ellen G. White quotations are extracted from

the seven volumes of the *SDA Bible Commentary* and put together under one cover.

By the way, in addition, we publish a three-volume comprehensive *Index* which cost the denomination more than \$110,000, to say nothing of the labors of a half dozen people over a period of six or seven years. Let me ask this question: If the White trustees and the church are not eager that the members should have easy access to the Ellen G. White writings generally available, why did we spend so much money and go to such pains to provide access to her teachings in every conceivable area of her vast published writings?

Q. Are research workers welcome to come into the vault for study of the unpublished letters and manuscripts?

A. Yes, hundreds of individuals have had this privilege, usually in their graduate study.

Q. Are such researchers given liberty to browse in the unpublished materials?

A. No, browsing is not allowed in the Ellen G. White vault. A staff member always assists a visitor who wishes to do research there. The established procedure is for the researcher to write in advance to the secretary of the Ellen G. White Estate and describe the subject of his contemplated study program, and request permission to do research in the letters and manuscripts. When this permission is granted, the researcher can come to the E. G. White office and consult the card index of the manuscripts and letters, and request that he be given access to relevant ma-

terial. The staff member gets out the documents for him.

Naturally a trusteeship of important historical papers involves guardianship and care in the use made of them. That is what trusteeship is all about. Archivists recognize the sacredness of their responsibility as proprietors of valuable historical and confidential documents from the pen of important people.

Q. Perhaps you should clarify the difference between access to materials and release of materials for publication. Is a researcher free to copy and carry away at will, unpublished materials that he discovers?

A. Not unless it is first released. When release of hitherto unpublished material that makes a significant contribution is desired, a request is placed with the Ellen G. White trustees and if they approve, the material is considered by the Spirit of Prophecy standing committee of the General Conference; if approved by them the publication and distribution of the material is open to any writer.

Q. How broad is the researcher's access to the vault materials? Are there any limitations to what a researcher may read? I am not referring to securing a release for publication of certain materials.

A. There are sensitive Ellen G. White letters written to private individuals. We think sensitive biographical materials in which the names of prominent persons appear ought not to become a subject of public discussion and criticism. Living members of the families of these individuals would resent the publication and the general distribution of private details of their lives. Not only does such a procedure denigrate the party concerned, but it could bring reproach upon living relatives or descendants.

In much of the work of Ellen G. White there was and is an aspect of confidentiality that does not exist in the work of ordinary secular workers. She herself recognized that her spiritual work for others involved the inner lives of people, and she refused to open these matters to others, even in the church. In 1867 she spoke about the matter as it arose in Battle Creek:

"It has been the disagreeable work assigned me to reprove private sins. Were I, in order to prevent suspicions and



jealousy, to give a full explanation of my course, and make public that which should be kept private, I should sin against God and wrong the individuals. I have to keep private reproofs of private wrongs to myself, locked in my own breast. Let others judge as they may, I will never betray the confidence reposed in me by the erring and repentant, or reveal to others that which should only be brought before the ones that are guilty."—*Life Sketches*, p. 177.

This brings to mind the comment that Ellen White made about the confidential relationship of Jesus with those who came to Him for spiritual help: "Those whom He thus helped were convinced that here was One in whom they could trust with perfect confidence. He would not betray the secrets they poured into His sympathizing ear."—*The Desire of Ages*, p. 92.

In the case of a church leader whose life and work were faulty, Ellen White would uphold him as far as possible in his official duties, while at the same time giving him counsels from the Lord to correct his errors and to strengthen his leadership. She refrained from openly undermining his leadership and destroying his influence as long as he could be helped.

In the case of Dr. Kellogg, when his theological departure from truth became clear, she did not hesitate to bare the deception involved in his teachings (see *Selected Messages*, book 1, pp. 193-200).

The same was true in Indiana where the conference president and several other workers were teaching that believers could attain to a holy flesh experience (see *Selected Messages*, book 2, pp. 31-39).

Q. What about Ellen G. White's statements dealing with last-day events and developments? Don't you have some documents that you are holding back that ought to be released because they represent prophecies now meeting their fulfillment?

A. Prophecies made by Ellen White years ago regarding developments in the world and in the church are in the hands of our people in the current books and published articles. A few of these prophecies are a bit ambiguous; even so, the White Estate has shared some of them with our people. For example, "When the judgment shall sit, and the books shall be opened . . . then the ta-

bles of stone, hidden by God until that day, will be presented before the world as the standard of righteousness."—*Review and Herald*, Jan. 28, 1909. The exact meaning of this prophecy is not clear; nevertheless, the statement is made currently available to the church as relating to last-day events, the trustees leaving the application or interpretation to each reader.

Q. That is a good illustration. I can see that there are some things that Ellen White said in the way of prophecy, the meaning of which is still not completely clear at this time.

A. It is not the responsibility of the trustees or staff to interpret the prophetic or other statements of Ellen G. White, though it seems advisable at times to add notes of historical or explanatory material that will help the reader to understand the setting of her statements. One responsibility the trustees have is to see that she is quoted accurately in books and periodicals, and in proper context. Also we are often called upon to verify or to give the source of quotations. You will remember that in volume 3 of the *Index*, pages 3189-3192, there is a collection of apocryphal quotations attributed to Ellen G. White, covering all kinds: Those depending on the uncertain memory of an individual, those which seem to be logical deductions, as well as some that are pure fiction.

Q. Have you ever had to turn down an applicant who wanted to do research in the White Estate offices?

A. In dealing with applicants we have leaned over backwards in order to be completely fair. On several occasions we have been dubious of the intentions of certain researchers whose past record seems to reveal a fault-finding, disloyal spirit. These persons, since they were still employed by denominational institutions, have been permitted to do research in our vault, assuring us that they would use the releases requested in a responsible way, but unfortunately this has not always turned out well. While nearly all researchers have handled the materials responsibly, several have used these materials, twisting them out of context, or ignoring balancing statements in a subtle attempt to attack the church and to denigrate the prophetic mission of Ellen White and to destroy confidence in the visions. Such



persons are frequently the originators of the cry, "The White Estate is guilty of suppression."

Perhaps it is too much to hope that the work of the church, its founders, and leaders will be free from the attacks of those who are on a crusade of fault-finding. Wrote Ellen White: "Every advance made by those whom God has called to lead in His work has excited suspicion; every act has been misrepresented by the jealous and faultfinding."—*Patriarchs and Prophets*, p. 404.

Q. What is your opinion as to how these ideas of suppression got started?

A. I think the charge of suppression is in the very air we breathe today. It is directed against government leaders and church leaders, as well as the White Estate. When people have power and influence in their hands, they are immediately suspect. This is a problem that will remain as long as there are committees, boards, presidents, secretaries, and leaders in positions of responsibility. The important thing is that those who have power delegated to them shall use it wisely and unselfishly. The White Estate Board of Trustees tries to do this, conscientiously and in the fear of God.

In these present times it is regarded as meritorious to open all operations to public view. Often this is unwise. Regarding the interests of the church and the unveiling of her secrets to the world, Ellen White warned: "We must be true, loyal soldiers in the army of Jesus Christ. All His followers are to keep step with their Leader. They should never introduce their secrets to, or make confidants of, the enemies of Jesus Christ in regard to their movements or what they purpose to do in their line of action; for it is a betrayal of sacred trusts, and is giving the enemy every advantage. Let the counsel of the people of God be within their own company."—*Testimonies to Ministers*, p. 269.

"Let the Christian keep his own counsel, and divulge no secret to unbelievers. Let him communicate no secret that will disparage God's people."—*Counsels on Health*, p. 341.

Let me thank you for your time and for being so open and frank in your replies. Personally, my confidence has been greatly strengthened in the work of the White Estate and those in charge of this work. ■■

“Return and I’ll Return”

WE CALL him Malachi. The Hebrews did the same. It’s because we have not translated the word. If we did, we would say “My Messenger.” Back in Bible days this may have referred to his position and office and work rather than to his actual name. However that may be, it is the message that counts, not the name or even the messenger.

“Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?” (Mal. 3:7).

What an invitation! What a promise! But what a miserable response!

Appeal to Priesthood

The real value of the prophecy of Malachi to clergymen today arises out of the fact that it contains a tremendous appeal to the priesthood. The messenger calls them “the sons of Levi” and “the messenger of the Lord of Hosts” (chap. 2:7). I noticed the *Living Bible* goes a step further and says, “the Levites—the ministers of God” (chap. 3:3, T.L.B.).*

Israel was far from God—the people were in apostasy. But the prophet asserts that the priests were really to blame. The very men whose work was to lead the nation to God were at best negative and in many ways a source of evil rather than an example of righteousness.

So the message of the messenger, while addressed to all Israel, is directed to the priests in particular. The messenger holds up the ugly picture of national apostasy. But he blasts the religious leaders and cries out in God’s name, “Return—return unto Me.”

The ancient priesthood is no more. But they doubtless represent God’s ministry now. What God wanted from His priests back there is what He looks for in His ministers today, for Malachi asserts, “I am the Lord, I change not” (Mal. 3:6).

A. E. COOK

Let’s look now at the ideals of the ministry as portrayed by the messenger. These are not abstract ideals. They are embodied in a Person. That’s where ideals are most meaningful. That way people can comprehend them. It was when the Word was made flesh and dwelt among us that men saw God best. And it’s the same today. Truth is still best revealed in the life of a person.

Levi was one man who made the grade. He actually met the standard. He pleased God and is held up before us as the kind of servant God was looking for. “My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name” (Mal. 2:5). *The New English Bible* takes the fear out of this passage and injects something more true to the meaning: “I laid on him the duty of reverence, and he revered me and lived in awe of my name.”

Reverence is the very soul of true worship—and it’s of first importance here. God placed it first because that’s where it belongs. We today have replaced “the high and lofty One who inhabits eternity,” whose “name is holy and reverend,” and the One in whose presence sinful men fall on their faces with “Somebody up there likes me”—a “buddy beyond the blue.”

But Levi was a reverent man. “The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest’s lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts” (Mal. 2:6, 7).

The priest needs to be this kind of man. Men hang upon the words of the priest, and seek knowledge and instruction from him, because he is the messenger of the Lord.

There Is a Difference

The people expected something from their priest—so did God. God expects something of His ministry today. In this democratic age this isn’t very popular. People want everyone to be the same, and the idea has a strong appeal. But when a man is called to lifelong service for God, as Levi was, there is a difference.

When Levi was called, the idea was already abroad that there was no difference, and God met it and answered it once and for all.

A. E. Cook is Ministerial secretary of the Trans-Africa Division.

Numbers 17 records the story, and every man here must know it quite well. A rod for each tribe was laid up overnight in the sanctuary of God. In the morning Levi's call to a special ministry was vindicated by three specific evidences: (1) it budded—there was life there—new life; (2) it blossomed—it was a special kind of life with its own character and an evident beauty (theologians would say a sanctified life); (3) it bore almonds—the end result was *fruitfulness*.

God looks for born-again men, sanctified men, fruitful men—in that order—and a balance between the three. There must be a blending of the spiritual with the practical—a rich and deepening spiritual life within that motivates the man to service, and service for men that sends him back to the spiritual sources that sustain the worker for God and make his efforts fruitful. All true ministry will issue in fruitfulness—not in mere words.

In high school in Australia, we were obliged, like most British children, to study some of the works of William Shakespeare in our English course. One term it was Henry V and, of course, the Battle of Agincourt. Since the battle is celebrated in our literature you will have guessed that Henry came out victorious.

King Henry had some very brave and efficient generals but none quite like Fluellen, the Welshman who was the very salt of the earth. Being an honest man himself, he believed all things and took life at its face value.

After the battle he approached the king, saying, "Your Majesty, I have a soldier for a citation."

"Fine, and what is his name?" asked King Henry.

"Pistol, Ancient Pistol," Fluellen replied without a smile.

"Aye, sir, and what has Ancient Pistol done?" Henry demanded. "How many enemy has he killed?"

"Don't know that he has killed any enemy," Fluellen admitted.

"Then prisoners? How many prisoners has he taken?"

"Didn't see any prisoners," the honest Fluellen conceded.

"Has he suffered grievous wounds, shed blood in the battle perhaps?"

"Didn't notice any blood."

"Then, Sir, please tell me, *what* has Ancient Pistol *done*?"

"Your Majesty, with my own two ears I heard Ancient Pistol uttering the

"God looks for born-again men, sanctified men, fruitful men—in that order—and a balance between the three."

words, 'For the bridge,' during the battle."

There was no citation awarded. No medal for that!

Disturbing reality, the sons of Levi had come to about that stage—their service issued in words and formalities, the letter without the spirit. And it is against this background that the Lord sent His messenger to cry, "Return unto me, and I will return unto you."

Form of Religion

The people had returned from exile, the city was rebuilt, the Temple raised up, the services restored, offerings were being offered—such as they were. The fasts and feasts and services were following the schedule.

There was a mechanical outward observance. The machinery was in place and turning over, side by side with spiritual failure and terrible evils. Malachi pictures a people having the forms of religion without its power, fulfilling external requirements without the internal experience, repeating the symbols while destitute of the graces that the symbols represented.

God's message was: This whole thing is meaningless because it is not leading men to Me. "Return unto me, and I will return unto you."

Israel lost their contact with Jehovah. Their position was pathetic, and yet, the prophet's first assertion is: "The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, 'Wherein hast thou loved us?'" (Mal. 1:1, 2).

Because they had lost their love for God, the assertion of His love for them was incredible. It takes love to respond to love—and only love really recognizes love. Only a sincere return to God could put things right. Without love for God we may search the universe in vain for evidence of His love for us. If we truly love Him, then every stone is an altar, every tree a burning bush, and every twig is aflame with God and the divine love.

Seven times in this short book those addressed respond with hurt tones challenging God with "Whereins."

"Wherein hast thou loved us?"

Wherein have we despised thy name?

Wherein have we polluted thee?

Wherein have we wearied thee?

Wherein shall we return?

Wherein have we robbed thee?

Wherein have we spoken against thee?"

* Texts credited to T.L.B. are from *The Living Bible, Paraphrased* (Wheaton: Tyndale House Publishers, 1971) and are used by permission.

† Texts credited to N.E.B. are from *The New English Bible*. The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

The dead are always insensitive, whether it be physical death or, as here, spiritual. They were unconscious of any need. That's why they repeated, "Where-in?" They were living in self-righteous security.

God's *first* work is for His *ministers*—the sons of Levi. And His first concern is that they may be purified. No doubt He wants them to be efficient, organized, educated, active, powerful, healthy—but first and foremost, He wants them clean. Only through purified, clean vessels can the power flow and God's will and work be done.

This process of being made clean may be more pleasant to preach or write about than to experience. If we submit we may be in for anything. He will sit and watch as the dross is burned away; that is, "Return unto me, and I will return unto you," and I'll turn on the heat because I mean at all costs to make you clean—if you are willing.

The Biggest Issue

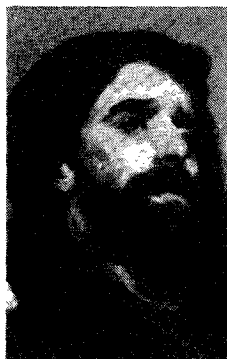
That's the biggest issue. Are we willing to let God have His way? Are we prepared to face the cost of full surrender—total acceptance of the will of God and whatever may be involved?

A few years ago I cut from the newspaper the story of a man who had lived for long years hidden in an attic room in appalling discomfort because of certain dangers. I'll not waste time describing his pitiable condition. Let's go straight to the punch line. Asked what he wanted to do next, the man whimpered, "I want to go back in." His tragedy was that he had become comfortable in his squalor. Sunshine and fresh air and freedom had lost their appeal.

Jesus wants His ministers to be clean, "that they might offer unto the Lord an offering in righteousness." Righteousness—that is doubtless the biggest issue facing this movement today.

Notice the *New English Bible* rendering of Malachi 3:3: "He will . . . cleanse them like gold and silver, and so they shall be fit to bring offerings to the Lord" (N.E.B.).† I like this. It goes to the heart of the matter. If the man is right with God, the service will be right and acceptable. The service of an unrighteous man can never be right or acceptable.

"Return unto me, and I will return unto you," and the end result will be righteousness and not just fit service but fitness to serve. This is the real



need, and this is our glorious possibility in Christ, for righteousness is the gift of God in Christ to the truly penitent.

It comes by Christ alone—through faith alone—and by grace alone. But let us never forget Christ and faith and grace never dwell alone. They lead inevitably to obedient Christian living.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). This is just another way of saying, "Return unto me, and I will return unto you." Are you hungry? Are you thirsty? Then you're in the place of blessing, and thank God, you will be filled.

The Thirst Sign

Not long ago, down in the dry center of Iran (that's ancient Persia), I was returning from a thrilling visit to the tomb of Cyrus the Great when our driver suddenly applied the brakes, and our bus screeched to a halt. I kept going—till I hit the back of the seat in front of me, that is—because I was watching a shepherd leading his flock, not in green pastures or by still waters, but along the barren hillside.

Now the man came running down to the bus. Our driver opened his door, took the water can and filled a large cup with water. Then he handed it to the shepherd in silence. The old man gulped the water down eagerly, then another, and then like Elijah, he did it the third time. Thirst sated, he bowed a polite Thank you, and returned to rejoin his flock.

Soon we were speeding down the highway again. I moved forward to ask the driver some questions about the incident: "Was that old shepherd a relative?" "No." "A friend?" "No." "What was his name?" "I don't know." "Do you always stop for strangers and give them a drink in this part of the world?" "No." "Then, tell me, please, how did you know the old man was so thirsty, and why did you stop for a stranger?" "That's easy," he said. "Didn't you notice?" "No, I saw nothing unusual." "Ah, it's because you don't understand the sign language of the desert. He gave the thirst sign. We never pass a man when he gives the thirst sign."

The One at the controls above is like that. He left the ninety and nine and went to seek for the one lost sheep—thirsty, hungry, and cold. If He did that for one lost sheep, what will He not do for a shepherd of His flock if the shepherd sincerely signals the thirst sign? ■■

What Preachers May Not Know About the Church Hymnal

HAVE you ever looked at your church hymnal? I mean, *really* looked at it? You've used it many times, of course, but there is a lot more to our hymnal than just hymns and responsive readings.

For instance, your hymnal contains several indexes. The *title and first-line index* is almost self-explanatory. If you want to find a song and can't remember its title, you may be able to find its first line listed in this index.

The *topical index* is a great help when you need to find a hymn that ties in with a specific theme or subject. There is also an *index of authors* that lists the names of those who wrote the words to the hymns and, in some cases, an indication of who translated the lyrics into English. A *composer-arranger index* gives the sources of the tunes and the names of those who arranged them in the form in which they are currently being sung.

Would you like to know which hymns have the same metrical letters and/or numbers and can be sung to the same tune? The *metrical index* tells you, for example, that "Crown Him With Many Crowns," "Make Me a Captive, Lord," "This Is My Father's World," and "He's Coming Once Again" all fall into this category.

The words and melodies of many songs come to us from many centuries back. Clement of Alexandria wrote the words to "Shepherd of Tender Youth" between A.D. 200 and 300. They were translated by Henry M. Dexter in 1846. The melody to which this song is sung today was written by Edward Bunett in 1887. A notation at the bottom of the page states, "The earliest Christian hymn extant."

Other very old hymns include: "All

BONNIE MOYERS

Bonnie Moyers is
a wife and
mother living in
McDowell,
Virginia.

Glory, Laud, and Honor," the words to which were composed by Theodulph of Orleans who died in A.D. 821. John of Damascus, who lived around A.D. 750, wrote two hymns that are still being sung. They are "The Day of Resurrection" and "Come Ye Faithful."

Sacred music has a universal appeal that breaks through the barriers of nationality, language, and denominational differences. People from all walks of life write religious music. "We Gather Together" is sung to the tune of a Netherlands folk song. "O Come, All Ye Faithful" came originally from Portugal. "Come, Let Us Sing," is Russian in origin. Much-loved Christmas carols that come to us from France and Germany include "The First Noel," "Silent Night," and Martin Luther's "Away in a Manger."

People who wrote the hymns we sing ranged from those who were famous or held distinguished positions in society, to the poor, but honest, Selina. The Countess of Huntingdon and Count Zinzendorf were of royal blood. Joseph Haydn, Frederick Chopin, Felix Mendelssohn, Bach, Mozart, and Beethoven were well-known composers who wrote melodies that have been incorporated in hymns. "Joy to the World" was arranged from George Frederick Handel's magnificent "Messiah."

Isaac Watts, Charles Wesley, Fanny Crosby, and Ira Sankey were prolific hymn writers. Notice how many of their songs have been included in the *Church Hymnal*.

Although some hymns have been taken from classical settings, many familiar hymns have been put to popular melodies. "Long for My Saviour I've Been Waiting" (No. 186 in the *Church Hymnal*) is one such piece—the tune being the same as that for the Stephen Foster song "Nellie Was a Lady—Last Night She Died." The "Blessed Assurance" listed in our hymnal has also been sung to the tune of "Beautiful Dreamer."

Other interesting facts come to light when you take a really good look at the hymnal and the notes at the top and the bottom of the pages. Sidney Lanier, an American poet, wrote "Into the Woods My Master Went." Alfred Lord Tennyson contributed "Crossing the Bar," and Rudyard Kipling composed "God of Our Fathers, Known of Old."

How many people are aware of the fact that Harriet Beecher Stowe, author of the famous *Uncle Tom's Cabin*, also

wrote the lovely hymn "Still, Still With Thee"?

People of many religious persuasions have been instrumental in providing us with the hymns we know and love. Lutherans, Calvinists, Methodists, and Baptists have all added to the rich repertoire that the hymnal brings to our finger tips. Roman Catholics have given us at least two well-known hymns. "Lead, Kindly Light" was furnished by John Henry Newman, an Anglican who later converted to Roman Catholicism and became a cardinal in the church. "Faith of Our Fathers" was also written by a Roman Catholic.

A fascinating activity is that of looking up as much information as you can find about a given author of hymns or other sacred music. One of the stories that I uncovered while doing this was that of Peter Abelard, a prelate in the Catholic Church who lived from 1079 to 1142. Abelard wrote "O What Their Joy Must Be" (No. 202, *Church Hymnal*).

Abelard was a brilliant student and by the time he was 21 years old had established his own school. He had difficulty understanding and accepting the idea that Catholic clergy must never marry. He fell in love with Heloise, a beautiful 17-year-old girl student that he was tutoring. They were privately married.

The prelates learned of the marriage, and Heloise publicly denied that they were married, to keep Peter from losing his standing in the church. Their marriage was broken up, but they still loved each other and remained true to each other until their death, keeping in touch through correspondence. "Letters of Abelard to Heloise" are among some of the most treasured love letters of literature.

Separated in life, they were reunited in death—their bodies being buried together in Paris.

It is also interesting to learn about the contributions of early Adventist writers. Many songs by early Adventists were about the Second Advent, some about the coming of Christ, others about the pilgrims' life on earth.

Mary S. B. Dana wrote:

"I'm a pilgrim, and I'm a stranger;
I can tarry, I can tarry but a night;
Do not detain me, for I am going
To where the fountains are ever
flowing."

The words have been adapted to al-



Frank Belden

tered versions of the tune, and the song is enjoying a renewed popularity.

Charles Fitch was a great preacher and much loved until he accepted the Advent message. At that time most of his friends turned against him. He "kept the faith," not wavering, but putting his all into God's hands. His faith and trust is expressed in a hymn, "One Precious Boon, O Lord, I Seek" (No. 338, *Church Hymnal*).

Two friends who stuck by the Fitches were Phoebe Palmer and her husband. Mrs. Palmer was a poet and wrote the familiar "Watch, Ye Saints, With Eyelids Waking." She also wrote "O Now I See the Crimson Wave."

James Springer White was musically gifted and felt that the fledgling Seventh-day Adventist Church needed a hymnbook of its own. He didn't have much money to invest in such a hymnal, but in 1849 he managed to publish a small book of hymns without tunes. It measured a diminutive 3½ by 5 inches and contained forty-eight pages and fifty-three hymns.

In those days long titles were fashionable and the title of this little book was long enough to fill the title page. It was called *Hymns for God's People That Keep the Commandments of God and the Faith of Jesus*, compiled by James White.

In 1855, White produced another hymnbook. This one had 320 pages, and some of the hymns were put to music. This was a Seventh-day Adventist first—a hymnbook for the church, with printed musical notes.

James White's sons, like him, had musical ability. They were singers and composers. James Edson, the second oldest of the boys, produced *The Song Anchor* for the Sabbath School. Printed in 1878, it was the first denominational songbook with music. In 1886, another songbook, *Joyful Greetings for the Sabbath School* made its appearance. James Edson produced this book in collaboration with Frank Belden, his cousin.

Frank Belden was a prolific hymn writer. He put together a hymnbook called the *Gospel Song Sheet* in 1895. Shortly afterward, his *Christ in Song* came on the scene and was popular for more than fifty years. Even now, copies are still in existence and are treasured by people who love old books and songs. *Christ in Song* and *Hymns and Tunes* were replaced in 1941 by the *Church Hymnal*, which is currently in use.

Frank Belden was one of the three most outstanding Seventh-day Adventist hymn writers. The other two were Annie R. Smith, and Roswell F. Cottrell. Music wasn't Belden's only talent. In addition to artistic talent, he had good business sense. More than once he served as business manager for the Review and Herald Publishing Association. He also went into business for himself. His compositions numbered in the hundreds.

Twenty-three of Belden's hymns have been preserved in the *Church Hymnal*. He often wrote the music to go with his words. One of his hymns, "Look for the Beautiful, Look for the True," has found its way into the *Brethren Hymnal*, the official hymnbook for the Brethren Church.

Annie R. Smith was a poet who wrote for magazines, including the *Review and Herald*. She wrote a number of hymns, eight of which are found in the *Church Hymnal*. Her consecrated life and talented pen made a definite impact on the church. But her work as a contributor was cut short when she fell prey to pulmonary tuberculosis. The disease progressed rapidly and she died at the age of twenty-four.



It is believed that this is a self-portrait by Annie Smith

Roswell Cottrell, the third of the three most outstanding Seventh-day Adventist hymn writers, has three of his compositions in the *Church Hymnal*. Cottrell served as a corresponding editor at the Review and Herald Publishing Association. He also had experience in tent evangelism, as a tent master and occasional speaker. In the summer of 1856 he received \$3 a week for performing these duties.

Other early Adventist writers contributed one or more hymns to the repertoire of sacred songs we enjoy today. Time and space do not allow for much to be said about them. Some we know, others are buried in anonymity. Early Adventist believers were so concerned with the Second Advent and everything pertaining to it that they sang their music enthusiastically, and didn't worry too much about keeping records. So it is that the identity of some early writers has become lost.

Learning as much as one possibly can about our hymn writers is a fascinating pastime. A study into the circumstances that surrounded them when they were writing their hymns helps us better to appreciate the musical heritage they have passed on to us. ■

Ten Commandments for Preachers

1. Thou shalt control thy temper at all times.
2. Thou shalt be kind to thy family and take time with them.
3. Thou shalt not tear down the denominational organization or its leaders.
4. Thou shalt not do any other work than the ministry.
5. Thou shalt not be overactive at the expense of personal Bible study and prayer.
6. Thou shalt not tell or listen to shady jokes.
7. Thou shalt preach short spiritual sermons.
8. Thou shalt not criticize the work of the pastor who served in thy church before thee.
9. Thou shalt be prompt in all things and meet all appointments on time.

During a very busy life I have often been asked, "How did you manage to do it all?" The answer is simple: Because I did everything *promptly*.

—SIR RICHARD TANGYE

When you have anything to do, do it.

—SIR JOHN LUBBOCK

I try not to put off unpleasant decisions or actions. My secretary is instructed to pile all the bad news on top of the morning mail. And if there is a tough thing to be done it gets priority. That way the first half hour of the day is often spoiled—but the rest of the day isn't.

—BRUCE BARTON

10. Thou shalt always be considerate of all thy members.

—A church member is the most important person in our business.

—A church member is not an interruption of our work, he is the purpose of it.

—A church member is a part of our business, not an outsider. We are not doing him a favor by serving him.

—A church member is not a cold statistic. He is a flesh-and-

blood human being with feelings and emotions like our own.

—A church member is not someone to argue or match wits with.

—A church member is a person who brings us his spiritual needs. It is our job to fill those needs.

—A church member is deserving of the most courteous and attentive treatment we can give him.

—A church member is the lifeblood of our business. We are dependent on him.

These are the ten commandments for Adventist pastors. They are nicely summarized by adding one more.

11. Thou shalt make Christ first, and last, and best in everything.

—Presented at the San Diego, California, Ministerial Association meeting on December 11, 1975, by Stephen Pully.

Warning— City Living Is Dangerous to Your Health

SINCE the late 1920's millions of Americans have forsaken life in the country for the opportunities to be found in the large cities. Today 70 per cent of the United States population is living on only 2 per cent of the land.¹

We have come to the cities for a variety of purposes—work, education, or social advantages—but have these “advantages” really been to our over-all good? Specifically, how has this affected our health?

According to the U.S. Department of Health, Education, and Welfare, the air we breathe in our big cities ordinarily contains high levels of carbon monoxide, a highly toxic gas that interferes with normal intake of oxygen, another gas essential to life. Carbon monoxide levels are high enough in city air to slow down the reactions of even the healthiest persons, making them more prone to accidents.² The National Tuberculosis and Respiratory Disease Association confirms that high rates of illness and death are associated with the polluted air that hangs overhead in a motionless mass.³ There is also less sunshine in the big cities because of the sun's rays being obscured by the pollutants. “Cities tend to have less sunshine, more rain, less wind, and higher temperatures than do rural areas,” says Elgin.⁴

Emotional health is also adversely affected in urban areas. Overcrowding is more harmful than we realize—probably because it is so subtle. Dubos says, “Paradoxically the dangers of overpopulation will be increased by the ex-

DENNIS BLUM

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College.*

treme adaptability of the human race. Human beings can adapt to almost anything—polluted air, treeless avenues, starless skies, aggressive behavior, the rat race of overcompetitive societies, even life in concentration camps.”⁵

Because we adapt so easily to “almost anything,” does that mean we are maintaining good, balanced emotional health? Not necessarily. Parr states that “every thought and feeling we experience leaves its traces on our personality. If enduring features of our surroundings provoke steadily predominant moods or frequently repeated emotional responses, the conclusion seems inescapable that the environment itself may be a major determinant of personality.”⁶

Even though we may not realize it, the environment does affect us. Parr, in the same report, tells us that it is not how much stimuli we receive that is important but how many different images are transmitted to our minds that really counts. Diversity, rather than repetitive quantity, is what helps prepare a healthy mental attitude. As we commute or walk to work, school, or yes, even church, how much diversity do we see? Or are we continually bombarded by the repetitive scenes of brick buildings, old familiar signposts, even the repetition of common sounds and smells?

In the Scripture story of Lot we find one of the greatest examples of a city's subtle influence over man's mental health. The city was, of course, Sodom.

Sodom was probably not much different than many cities today. It offered the same kind of social, educational, and work advantages we look for in our cities. It also contained a strong segment of society with twisted moral judgments, and we have the same problems. Lot chose this kind of society for himself and his family even though he was a worshiper of the Living God and undoubtedly shared with his family the wonders and mercies of God. But apparently the city held a greater influence upon the members of his family than it did for him, for not only did he lose his wife as her heart pulled her back to Sodom, but his daughters became involved in the first reported cases of incest.⁷

Too Great a Price

In a report to the 94th Congress, the Stanford Research Institute tells us that "anxiety, alienation, disorder, and mistrust seem to be part of the price we must pay for the adaptation of our individual and collective social arrangements to an economic system which brings us such great material benefits."⁸ What a price for material benefits! Certainly this is not God's plan for a healthy, happy, holy life.

Our Creator is concerned about the whole man, not what size house we own, or how much income we bring home. He is not concerned about how popular the school is which we or our children attend. He wants us in the best environment so we can prepare for eternal life.

WHEN man began to build cities to which the rural populace migrated, an ominous threat lurked in their crowded dwellings—disease. The widespread plagues that ravaged the cities of Europe during the Middle Ages are prominently mentioned in history. Decimating the population, some of them, such as bubonic plague ("black death"), came close to eliminating the culture of some countries. The diseases were not new, but the crowded and unhealthful living conditions of the cities contributed to their rapid spread.

Modern cities, however, have improved on the past—or have they? Perhaps there is as much to fear from city

"Do not consider it a privation when you are called to leave the cities and move out into the country."

—Country Living, p. 14.

He wants us to be where we can best be transformed into His image.

In 1908 Ellen White said, "Do not consider it a privation when you are called to leave the cities and move out into the country places. Here there await rich blessings for those who will grasp them. By beholding the scenes of nature, the works of the Creator, by studying God's handiwork, imperceptibly you will be changed into the same image."⁹

Today there are more people leaving the cities than are entering them, according to Beale.¹⁰ This is, of course, a significant trend. As opportunities arise for us to seek a more rural life, we might carefully and prayerfully consider the consequences for ourselves and our families. No sacrifice is too great if we would but gain heaven. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). ■■

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Unseen Killers

ALLAN MAGIE

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water today as there was a hundred years ago. Not from bacterial-caused diseases like typhoid and cholera, but from such things as hepatitis virus and cancer-causing chemicals given off by industry that are not removed in our water-purification plants. We certainly aren't experiencing epidemics like smallpox and plague. But a new set of diseases is beginning to emerge—some well-known old foes, and some much newer and less understood threats to our health and survival. And they are serious threats especially to those living in urban areas.

Admittedly, when Ellen G. White wrote the statements that follow, the

conditions in the cities of our world left much to be desired as far as health was concerned. However, recent studies reveal that her messages are just as appropriate today, and perhaps even more so, since the dangers are unsuspected and often unknown.

"The physical surroundings in the cities are often a peril to health," she wrote. "The constant liability to contact with disease, the prevalence of foul air are some of the many evils to be met."—*The Ministry of Healing*, p. 365. "The air, laden with smoke and dust, with poisonous gases, and with germs of disease, is a peril to life."—*Ibid.*, p. 262.

Let's explore a few of the dangers pinpointed in these statements. Although we can discuss only a few illustrations, they represent a broad spectrum of very real health hazards found in most cities. There are undoubtedly plenty of environmental diseases that we do not, as yet, know about, but these are a few that have been identified.

1. "The physical surroundings . . . are often a peril to health." One theory attributes the decline and fall of the Roman Empire to poisoning by drinking from lead goblets. We don't use lead containers for such a purpose today. Yet lead poisoning is still with us. Peelings of lead-laden paint attract the attention and mouths of unsuspecting children. And in the streets, automobile exhaust pipes spew out lead fumes for all to breathe.

2. "The air, laden with smoke and dust . . ." This also characterizes the lead fumes released from high-octane tetraethyl lead gasoline. But a far more important prophetic fulfillment is found in asbestos fibers. Some medical researchers suggest that more than 80 per cent of all cancer comes from our environment. One particularly vicious form of cancer—mesothelioma, a rapidly spreading cancer of the lungs and abdomen—has been linked to asbestos. Asbestos workers develop more of this ailment than do others. But they are not the only ones at risk. A few years ago a young man of 30 died of mesothelioma. Investigation showed that he never worked with asbestos, but in early life he lived a short distance from the Brooklyn Navy Yard, where large amounts of asbestos were used in building and remodeling ships.

Notice the long incubation time required for the development of the cancer! This is characteristic of most en-

"The air, laden with smoke and dust, with poisonous gases, and with germs of disease, is a peril to life."

—Ministry of Healing, p. 262.

vironmentally related cancers. Today's cases of full-blown disease are associated with the use of unsuspectedly harmful materials 20, 30, or 40 years ago. The implication is clear—the future health of our children is determined by what they are exposed to today!

One last look at asbestos. It can cause other types of cancers too. Also emphysema-like lung failure. Once in the human body, asbestos fibers can stay for life. They have been discovered in most tissues, including the liver, pancreas, lung, intestine, and kidney. And asbestos is used almost universally—some 3,000 products, including talcum powder and vehicle brake linings, use large amounts in their manufacture.

3. "Foul air." "The air, laden with poisonous gases." Carbon monoxide, for one, is odorless, colorless, tasteless, and extremely poisonous, and it is probably the most dangerous air hazard to city dwellers. It is formed from the incomplete combustion of any carbon-containing fuel such as wood, charcoal, or gasoline. A concentrated pall of this deadly material hangs over automobile-clogged streets during rush hour. Skyscraper-lined thoroughfares and vehicle tunnels are especially hazardous.

What does it do? The gas unites with the hemoglobin of the red blood cells, cells that normally carry oxygen to the body tissues. Thus it decreases the amount of oxygen available. If one is already weakened by an ailment such as restriction of blood flow to the heart muscle (coronary artery disease) the result can be fatal. The symptoms of carbon monoxide poisoning should be familiar to anyone who has been cooped up in a poorly ventilated, cigarette smoke-filled room—headache, delayed reaction time, impaired ability to think, and irritability. School children in areas of high carbon monoxide levels are said to have lower reading scores. And automobile accident rates seem to be higher in such localities.

None of the disease-causing agents mentioned in this article can be seen, smelled, or tasted. They are unseen killers. Yet, if you are a city dweller they are things to which daily you are likely to be exposed, regardless of race, sex, or economic station.

Although few, if any, Edenic habitations are currently available to the person of modest means, country living, away from the special hazards of city life, offers the best opportunity for a healthful life. ■

Muscles, Mind and Movement

Did you know that: •

You have about 500 muscles in your body?

The muscles in the calf of your leg weigh in the neighborhood of one kilogram (more than 2 pounds)?

The tiny muscle that tightens your eardrum weighs about as much as a match head?

Muscle is heavier than water?

LET'S take a look at the kind of muscle that we can, for the most part, control voluntarily, called skeletal muscle, and leave other kinds, like those of the heart and the intestines, for another time.

All movement in the body results from contraction of muscle. Most of the skeletal muscle can be controlled voluntarily. When the brain decides on a specific movement, signals are passed from brain cell to brain cell until they arrive at a certain area called the motor area. Here an action-transmitting nerve cell (motor neuron) sends a wave of chemical influence down to the anterior part of the spinal cord where it connects with a spinal cord nerve cell and induces it to "fire." The signal then travels down the long transmitting fiber (called an axon) of the spinal cord nerve cell to a specialized receiving structure, termed the motor end-plate, which is attached to part of the muscle to be used. The muscle then contracts. Its action may be slow or fast, gentle or forcible; the variations are controlled by the brain's movement-control tower, the cerebellum (see figure 1).

Muscles usually act in groups. When you decide to walk, muscles all the way from the soles of your feet to your shoulders begin to act, all coordinated into a pattern. When you swing your foot forward, muscles in the back of your leg and thigh contract. When you swing

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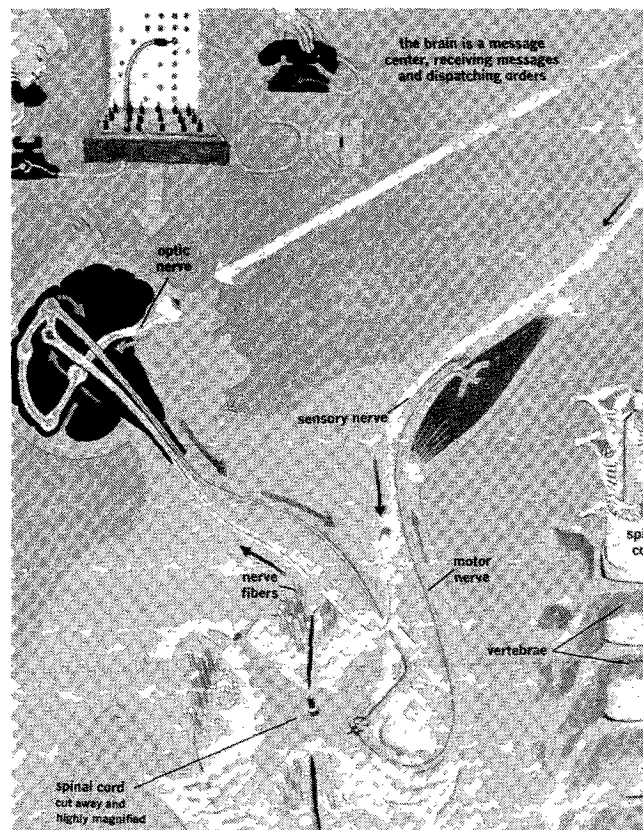
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your foot back, those muscles relax and the opposite set contracts, all under control from the brain. Such alternation or rhythmic activity involves what is called reciprocal innervation, a sort of nerve-function teeter-totter.

Coordination of muscles and muscle groups is effortless and natural in most of us, but the baby learning to walk or the child learning to write must slowly initiate the proper muscle movements. Repetition makes the movements more and more familiar and automatic until whole complex patterns of movement are habitual.

Some muscles are directly controlled by reflex arcs. These fascinating units consist of a muscle, the nerve of feeling that conveys information from the muscle to the spinal cord, and the nerve of motion that orders action from the cord back to the muscle. The familiar knee-jerk is an example. When the tendon just below the kneecap, or patella, is struck, the muscle in the front of the thigh is stretched a bit. The automatic

Figure 1. In the illustration below, nerve endings in the skin report that they are touching the ball. The brain will relay a message for the fingers to close around and catch the ball. The eye has already sent a message along the optic nerve, warning the brain that the ball is on its way.



response is a signal to the spinal cord and an instant return message, which says "Contract," to the muscle.

Although we cannot activate reflex arcs voluntarily, we may inhibit them. Indeed, when the control area of the brain is damaged, the reflex muscles' contraction is greater.

Muscles are enclosed in a thin fibrous-tissue sheath called fascia. Along with the fascia go arteries, ending as capillaries to feed the muscle. While resting muscle uses only a moderate amount of blood, during strenuous muscular effort these arteries open up to furnish about ten times as much blood as during muscle rest.

A Closer Look

So far we have described only the naked-eye or gross appearance of muscle. The microscope reveals beautiful details far beyond the powers of the unaided eye. The muscle is found to be made of fibers, about 1/20-millimeter (five hundred fibers to an inch!) wide, and indefinitely long—often as long as the whole muscle. On the surface of each fiber are many nuclei, dark-staining cell headquarters, distributed along its length. The fiber is contained in a sheath of the most gossamer delicacy, about 1/1000 mm. thick, called *sarcolemma*.

The microscope also reveals dark stripes, or striations, crosswise of the fiber, spaced about two to three micrometers (2-3/1,000 mm.) apart. When one cuts across the muscle fibers, they appear as circles, or, if cut extremely carefully, as hexagons neatly fitted together. Each fiber is made up of many fibrils (little fibers) of about one to two micrometers diameter (see figures 2 and 3).

The ordinary microscope, magnifying the muscle 1,000 times, can reveal no further detail than we have so far described. But the electron microscope unveils a fascinating picture, delicate and intricate beyond imagination. The cross-striations are now seen to be subdivided into five separate kinds of lines, and the fibrils are seen to consist of even finer filaments of about 1/25-micrometer diameter (1/600,000 inch).

A system of tiny tubes (tubules) full of a gelatinous material is spread over the surface of each muscle fiber, with rootlets penetrating into the interior. This system of tubules helps to convey nerve impulses to the contracting parts of the muscle. Since the electron micro-

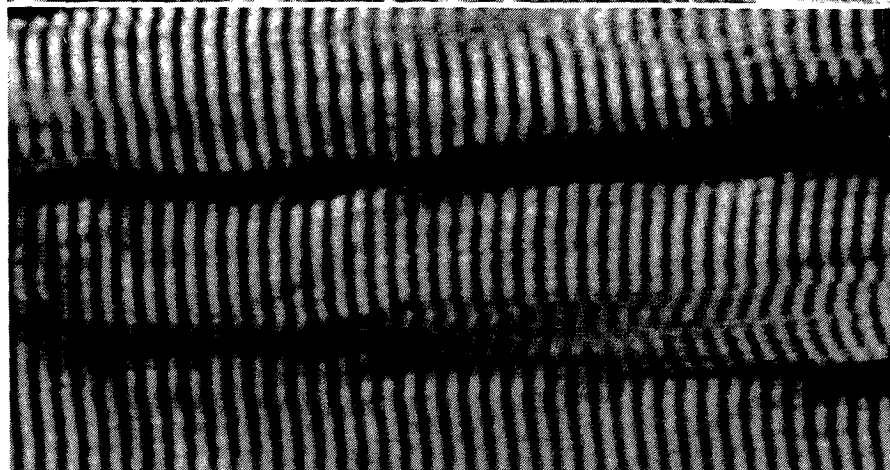
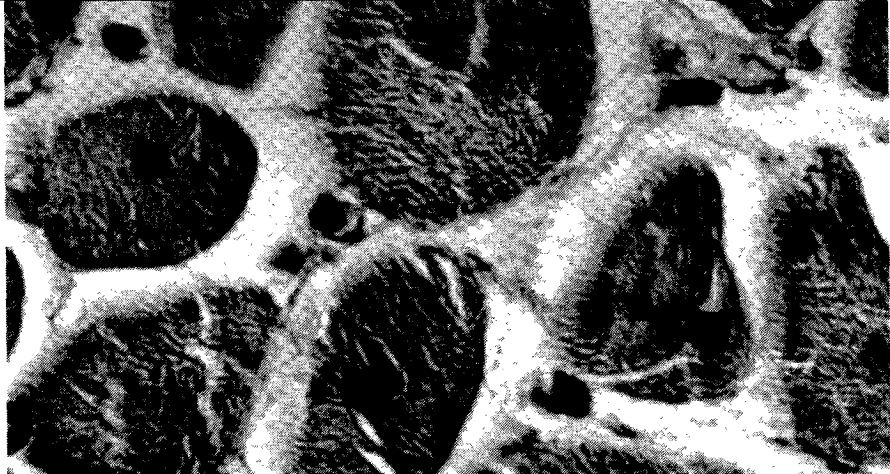


Figure 2. Muscle, cross section to show fibrils. Magnified 650 times.

Figure 3. Muscle, longitudinal section, with polarized light. Dark bands are I-bands. Light bands are A-bands. Magnified 650 times.

scope can magnify up to 250,000 times, it makes all this detail very distinct.

Now, a little more about the cross striations. The ordinary microscope shows two—"A bands" that appear bright, and "I bands" dark, in polarized light (see figure 3). But with the electron microscope, the A-band is divided by a central "H-band," which, in turn, is divided by a narrow "M-band." The I-band has a "Z-band" in its middle. The portion of a filament between two Z-bands (about 2 to 3 micrometers long) is called a sarcomere, or basic unit of muscle contraction (see figure 4).

We are not finished reciting complexities. We never are when describing God's handiwork.

The filaments contain two kinds of protein, myosin and actin (see figure 4). Myosin comes in tiny rods, thick in the middle and thin at the ends, 1 micrometer long and 100 times thinner in diameter. Between myosin rods are cross-connections to keep them in position. The actin is also in tiny threads (actually several smaller threads intertwined) about half as thick as the myosin rods. The actin threads are placed between the myosin rods and can slide lengthwise among them. This sliding action constitutes the shortening of muscle that is called contraction.

Even though we can see all this fine detail at magnifications of 150,000 or so, we still cannot distinguish the actual molecules, which are even smaller than anything described above, although proteins are often 50,000 times larger than water molecules.

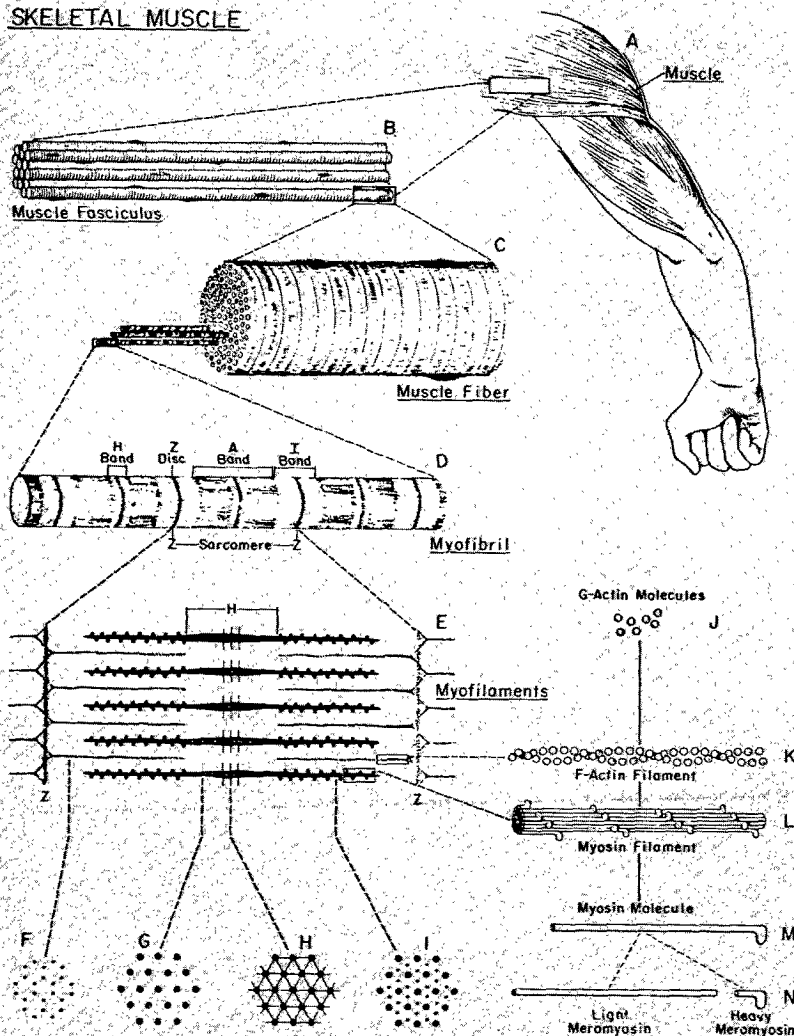
How Muscles Contract

Now, let's assume that an order to contract has arrived at the receiving area of the muscle. In a millisecond or so it conveys the necessary electrical message to cause the actin threads to ratchet their way between the myosin rods and shorten the muscle. The time required to do this can be adapted to slow movements of rowing a boat or the lightning movements of a trained boxer.

Many muscles are always slightly contracted. Such constant tension in the muscle is called tonus. We are ordinarily unconscious of tonus, but if you lift your friend's relaxed arm and then lift an arm of a paralyzed person, the difference in muscle tone is obvious.

Muscles have position-sense. A person

Figure 4. Diagram of the organization of skeletal muscle from the gross to the molecular level. F, G, H, and I are cross sections at the levels indicated.



whose nervous system is healthy can walk downstairs in the dark and not miss a step. But when the nerves of position-sense are interrupted, the stair-walker does not know where his legs and feet are, and he falls.

Muscles first appear early in the development of a baby in the womb and grow with him. Their size is partly determined by sex hormones. Men usually have heavier muscles than women do. Exercise also contributes to muscle size, causing individual muscle fibers to enlarge. Infants have as many muscle fibers as he-man loggers, but each fiber is much smaller.

Lack of exercise makes muscles shrink. If muscle effort is lessened, the flow of blood is meager, muscle nutrition lags, and muscle size dwindles.

Our muscles are afflicted by a variety of diseases. We have just mentioned one—disuse shrinkage, or atrophy. If a nerve to a muscle is cut, or if the spinal cord or the motor area in the brain is damaged, certain muscles are paralyzed, and they shrink. Indeed, some victims of poliomyelitis (polio) suffer such shrinkage of the paralyzed muscles that the whole muscle disappears and is replaced by fat.

Muscles are attached to bones and other structures by very strong fibrous tissue. So strong is this tissue and so tenacious its attachment to the bone, that an unusually violent muscle contraction, as from a powerful electric shock, may break a large bone or crush vertebrae.

Some children are born with faulty muscle chemistry, leading to a variety of diseases called muscular dystrophies. The muscle fibers may be normal in size but be very weak. Another somewhat related disease is progressive muscular atrophy, resulting from slow disappearance of the nerve cells in the spinal cord. Another and mysterious muscle disease is myasthenia gravis, which means "severe weakening of muscle." People who have this disease may suffer such weakness that they cannot swallow or even keep their eyes open, and without help they cannot breathe.

Marvelously complex in design, intricate and harmonious in function, and instantly responsive to chemical and electrical signals detailing our need, muscle opens to the seeing eye more of the wisdom, power, and love of our Creator. We are, indeed, "fearfully and wonderfully made."

spotlight on health

New Health Course by Voice of Prophecy

The Voice of Prophecy is now offering a new correspondence school course entitled, "It's Your World of Good Health." This series of 14 studies is being featured in conjunction with the popular set of 12 studies, "It's Your World of Good Food."

Prepared by Loma Linda University health education students under the supervision of their professors, the new health lessons are beautifully illustrated with four-color covers and two-color artwork inside.

"It's Your World of Good Health" lessons are divided into two booklets. They feature such subjects as weight control, exercise, health and organization of the home, cancer, and heart problems.

Registration fee for the course is only \$1.00.

Clarence Gruesbeck, until recently director of the Bible school, says: "It's Your World of Good Health' will meet increasing demand for more information on this vital subject. We believe the lessons will be of value in building good health in a time when interest in principles of healthful living was never greater."

Manager Daniel Guild points out that the new course is the twelfth correspondence course currently offered by the Voice of Prophecy. Those interested in the course are invited to write: "It's Your World of Good Health," P.O. Box 3838, Hollywood, California 90028.

T.V.—Terrifying Violence

"There was a child went forth every day,

And the first object he look'd upon, that object he became,
And that object became part of him for the day or a certain part of the day,

Or for many years or stretching cycles of years."

—WALT WHITMAN, *Leaves of Grass*

"One hundred forty-six articles in behavioral science journals, representing 50 studies involving 10,000 children and adolescents from every conceivable background, all showed that violence viewing produces increased aggressive behavior in the young and that immediate remedial action in terms of television programming is warranted.

"The time is long past due for a major, organized cry of protest from the medical profession in relation to what, in political terms, I consider a national scandal."—"Effect of Television Violence on Children and Youth," Michael B. Rothenberg, *Journal of the American Medical Association*, 234: 1043-1046, December 8, 1975.)

Virus Linked to Cancer

Virus protein has been found in malignant human breast tumors. There was no evidence of the virus in normal placental tissues or in tumors at other locations in the body. This may constitute one more link in the chain of evidence that at least some cancers are caused by viruses. (J. Yeh, *et al.* Detection of an antigen related to Mason-Pfizer virus in malignant human breast tumors. *Science* 190:583, 584, 1975.)

Migraine: All in the Head?

The cause of cluster and migraine headaches has prompted much speculation. Some theories attribute them to psychological factors, others to physical problems, and still others to a combination of the two. Dr. Alice Rogado and her co-workers at Boston's Headache Research Foundation aren't saying which theory they favor, but their findings will provide the psychological proponents with ammunition.

This camp contends that victims of both types of headaches tend to be compulsive, weak, and harbor a great deal of repressed anger. And, indeed, when the Boston research team matched

the psychological tests of 50 migraine and 50 cluster victims against those of 50 other patients, they found the headache sufferers scored higher in all these areas.

The differences between the "normals" and the headache groups were particularly marked in behavior categories, such as anxiety neurosis, hypochondria, hysteria, depression, and obsessiveness, the doctors report. Interestingly, the migraine and cluster victims scored about the same, leading the researchers to suspect the two disorders may be related. (*Family Health*, June, 1974, p. 9.)

"The condition of the mind affects the health to a far greater degree than many realize. . . . Grief, anxiety, discontent, remorse, guilt, distrust all tend to break down the life forces."—The Ministry of Healing, p. 241.

Diet, Heart Disease, and You

An evaluation of his studies of rhesus monkeys led Dr. William E. Connor of the University of Oregon to conclude that diet alone can be responsible for the developing of atherosclerosis (deposits of cholesterol in the arteries that hinder blood flow)—and reversing that same condition.

A 17-month diet of egg yolk severely blocked the arteries of the monkeys, but it took 30 months on a low-cholesterol diet to reverse the atherosclerotic process to one fourth of its previous severity!

Based on the results, Dr. Connor proposes a rigid diet for humans: very little meat, no egg yolks, few dairy products, and large amounts of grains, vegetables, fruits, and rice.

And, most important, he recommends that this diet be started early in life—before the symptoms of heart disease appear.

("Latest on heart disease: new theories, treatments." *U.S. News and World Report*, 88:49, 50, February 2, 1976.)

Renewing the Romance

A FEELING of urgency combined with a heart-warming appeal as the servant of God revealed to the Adventist Church in the year 1904 that an "intimate relationship should ever exist between the medical missionary work and the gospel ministry. They are bound together in sacred union . . . and are never to be divorced."—*Counsels on Health*, p. 528. It is certainly true that most of us have grown up and worked in the church under conditions similar to those of a divided home. We never knew that a sacred, indissoluble union should exist between the medical and ministerial work and workers. The divorce took place before the majority of us were born.

In personal retrospect the year 1904 challenges memories of startling events affecting our work in my youthful days. That year marked the sixtieth anniversary in the history of Adventism, and with it the attainment of a worldly membership of approximately 75,000 believers. My parents embarked on the moving stream of church fellowship in the year 1888. The "first love" was the motivating spirit through those early years; and, being a physician, my father left the impress of a devoted medical missionary on the heart of a growing family when he died in the year 1907.

I cherish the memory of a table in his front office dedicated to missionary purposes. It contained a fine array of our literature for patients to read while waiting for his ministry, and also for gratuitous distribution as occasion offered. In his medical practice he was always on the alert to present the Great Physician as the only one who can make men whole. His example and indoctrina-

H. K. CHRISTMAN

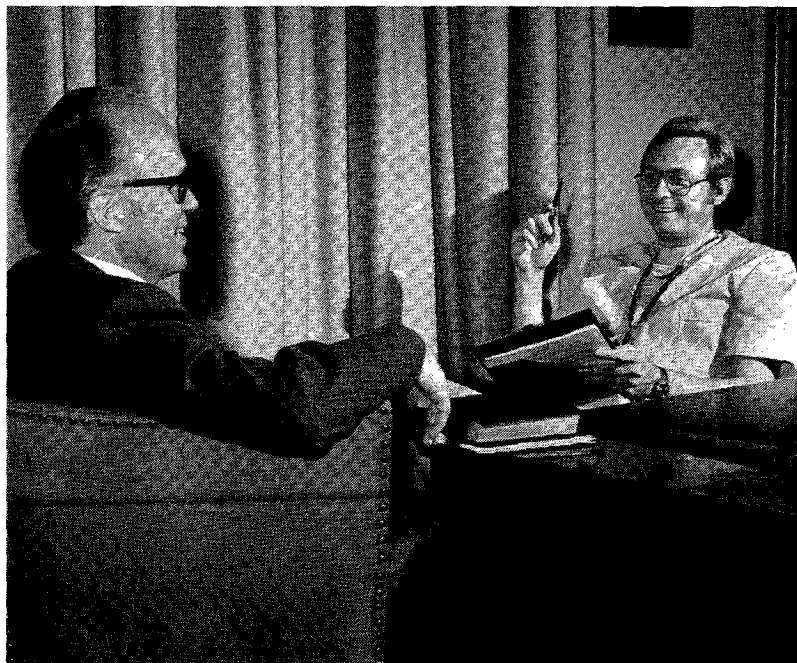
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tion during my precollege days was my first introduction to the Spirit of Prophecy counsel that "the union of Christlike work for the *body* and Christlike work for the *soul* is the true interpretation of the gospel."—*Evangelism*, p. 514. (Italics supplied.)

Upon the completion of my college course in the year 1914 and my immediate dedication to the ministry, my study of the writings of Ellen G. White prompted a desire to learn more about the factors involved in the apparent separation that existed between our medical missionary workers and the gospel ministry as envisioned for us. It seemed quite providential that at the turn of the century, when the world scene was gathering portentous momentum, Adventists should adopt seriously Heaven's plan to present the *whole* gospel to the *whole* world.

The major importance of successful health evangelism in the bosom of Adventism is attested to in the fact that the Spirit of Prophecy urged its acceptance and also urged resistance against the tragedy of a *divorce*. In conformation, this statement, published in 1900, is quite conclusive: "Medical missionary work is in no case to be *divorced* from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is with the body. Without this union neither part of the work is complete."—*Ibid.*, p. 519. (Italics supplied.)

Every faithful believer can reasonably recognize this as an authorization



for a beautiful, romantic, combined venture designed by our great Leader, the Lord Jesus Christ, to lend color and permanency to our work till the close of human probation.

During the first decade of the twentieth century, Battle Creek, the headquarters of our work, became the center of an issue involving the manager of the sanitarium and medical college and the General Conference. As the issue—which centered on matters of doctrinal apostasy and institutional management—came to a head, the voice of Ellen G. White was heard in frequent counsel, especially emphasizing the inspiration of the doctrines of the faith of Jesus and pleading for the maintenance of unity and fellowship in the presentation of our distinctive message to the world.

Every endeavor to negotiate a reconciliation and restore faith and harmony failed. Finally, in a momentous decision, the Battle Creek Sanitarium, which had been connected with the organization from its beginning, was lost to the work. The immediate reaction was reflected in a seemingly disastrous cleavage between medical workers and the gospel ministry.

"The loss to the denomination of the sanitarium at Battle Creek, together with some of the medical leaders, for a time brought questioning and perplexity to many minds not acquainted with all the facts. *This separation seemed to be a severe blow to the medical missionary work.* But He who had led and guided His people by divine counsel pointed the way not only to a compensation for what seemed to be lost, but to important advance moves."—*The Story of Our Health Message*, p. 328. (Italics supplied.)

The words italicized in the above quotation uncover the designs and devices of Satan in creating a "divorce" in an endeavor to thwart the counsel of the Spirit of Prophecy that "medical missionary work and the gospel ministry" "are bound together in sacred union . . . and are never to be divorced" (*Counsels on Health*, p. 528).

At this writing more than seventy years have passed since this inspired counsel was given and the divorce occurred. This divorce dimmed the luster of a beautiful romance of heavenly design seen in the harmonious blending of the sublime doctrine of faith with the gospel of health in ministry to both body and soul of a hungry, waiting world. The immediate aftermath of this trag-

"This divorce dimmed the luster of a beautiful romance of heavenly design."

edy was portrayed quite prophetically in 1900 in these words: "Medical missionary work is in no case to be divorced from the gospel ministry. The Lord has specified that the two shall be as closely connected as the arm is with the body. *Without this union neither part of the work is complete.*"—*Testimonies*, vol. 6, pp. 240, 241. (Italics supplied.)

I have ministered to the cause now for three score years. During this period of service I have had opportunity to observe and experiment in the field of this romance of blended medical-missionary evangelism, and have been thrilled at the personal confirmation of the virtue and validity of the counsel that the Lord has given to us in tremendous volume to enhance our soul-winning ministry and make it more infinitely fruitful.

Time and space limit this reflection on the passing events of the past seventy years. One familiar text will suffice, as we indulge optimistically on the prospects for the future: "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18).

The Renewal of the Romance

It's encouraging to see the current emphasis on a blended ministry that should serve to illuminate with greater brilliancy the light that shines through Adventism amid the closing scenes of a world in rebellion. Times such as these demand that we recall the words of Moses to the children of Israel in a time of emergency in their journey to the land of promise: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that heal-eth thee" (Ex. 15:26).

The blessing of health and immunity to sickness and disease was predicted in response to simple and implicit obedience to a loving Father. This was beautifully expressed in the words of the psalmist, "He hath remembered his covenant for ever, the word which he commanded to a thousand generations" (Ps. 105:8). This can and will be the experience of God's people today as we once again renew the romance of the lost vision of a blended ministry cooperating in health evangelism. ■■

sermon spice shelf

Save First Three Verses

William Jennings Bryan, the "silver-tongued orator" who became known for his fundamentalism during the Scopes trial, gave a ringing denunciation of evolutionary theory at a Seventh-day Adventist convention in 1924.

"All the ills from which America suffers can be traced back to the teaching of evolution," Bryan thundered. "It would be better to destroy every other book ever written, and save just the first three verses of Genesis."—RELIGIOUS NEWS SERVICE.

You Think You Have It Rough?

Around the time of the American Revolution, pastors were often paid on the basis of annual subscriptions from members. Some clergy complained that the system made them feel like "hirelings," because some parishioners allegedly drove out pastors at the end of the year.

Lutheran Leader Henry Melchior Muhlenberg wrote to those who had sent him from Germany to America: "There are still quite a few rough codgers like this, and if we come too close home to their consciences, they let loose and cry, 'What right does this parson have to order me about? Of course I pay him by the year. If he does not preach according to my liking I'll go to another church and get my preaching for nothing.'"

—RELIGIOUS NEWS SERVICE

God's Loving Care

As a father pitieth—Ps. 103:13
As a mother comforteth—Isa. 66:13

As a hen gathereth—Matt. 23:37

As a bridegroom rejoiceth—Isa. 62:5

As a refiner sitteth—Mal. 3:3
As an eagle fluttereth—Deut. 32:11

As a shepherd seeketh—Eze. 34:12

All through the centuries God's loving watchcare has been manifested toward His trusting children. Paul found it so. He said: "All things work together for good" (Rom. 8:28). David declared: "My times are in thy hand" (Ps. 31:15). Job sublimely said: "He knoweth the way that I take" (Job 23:10).

—PHYLLIS BAILEY

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Quotes: "When people cross bridges before they come to them they pay toll twice." *Selected.* "Grass grows by inches and dies by feet."—Sign at Union College. "Moderation is great, if not carried to excess."—Walter Tate. "Truth can stand the test. The question is, can we stand the testing?"—Robert Uhran. "Those who plan to accept Christ at the eleventh hour usually die at ten-thirty." "Graceless law and lawless grace—both are a disgrace."—G. R. Thompson. "He who has no vision of eternity has no hold on time."—Carlyle. "To be happy, add not to your possessions, but subtract from your desires."—Seneca.

Eve's Steps in Failure:

1. Self-assurance
2. Curiosity
3. Admiration
4. Doubt
5. Lingered in presence of temptation
6. Desired
7. Took
8. Ate
9. Tempted husband
10. Despair

—ADAPTED

Struggling With Appetite?

The paunchy patient had just finished being examined by his doctor. The doctor, not at all upset by the results of the many complicated tests, handed the patient a bottle of pills. "Don't swallow them," he explained. "Just scatter them on the floor three times a day and pick them up one at a time."—*American Opinion*, 7-8-75 (Quote).

Faith Defined

Forsaking
All
I
Take
Him

—G. R. THOMPSON

by his side

Sponsored by Catherine Dower
for the Shepherdess.

Dear Shepherdess: In my recent travels I found that many of our shepherdesses are not acquainted with the book *By His Side*. This paperback book was compiled by Mrs. R. H. Pierson in 1970, especially for wives of ministers. It was written by fifteen women who have stood by the side of their husbands in various areas of "the work." The publishers like to move their stock, so have added this book to their "bargain" list.

I hope that those of you who do not have a copy will purchase one soon, as the supply is limited and probably will not be reprinted. It is available from your Adventist Book Center for less than a dollar. A real bargain! Charlotte Erickson quotes from it in the article for this month.

I enjoy receiving the shepherdess newsletters from the various conferences. Recently the following books have been recommended for good reading. From the "Shepherdess News" in Michigan, *The Hiding Place*, by Corrie ten Boom with John and Elizabeth Sherrill (Spire Books, 1971, 219 pages).

When Corrie ten Boom first witnessed suffering and death as a small child, it was too overwhelming for her young heart to accept the fact that someday she would lose some loved one. "Father sat down on the edge of the narrow bed. 'Corrie,' he began gently, 'when you and I go to Amsterdam—when do I give you your ticket?'"

"I sniffed a few times, considering this.

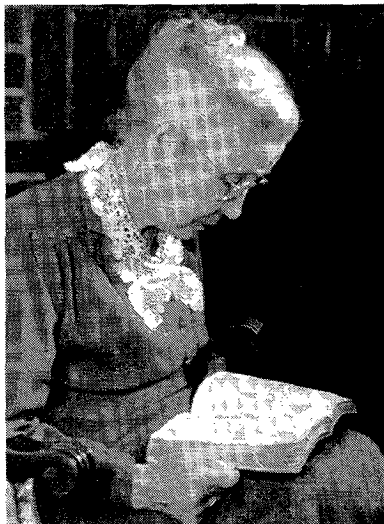
" 'Why, just before I get on the train.'
" 'Exactly. And our wise Father in heaven knows when we're going to need things, too. Don't run out ahead of Him, Corrie. When the time comes that some of us will have to die, you will look into your heart and find the strength you need—just in time.' "

Her father's timely counsel was to sustain Corrie through scores of tragic episodes in the darkness of World War II. No need arose for which God did not provide power and grace in due season.

The Hiding Place is the true story of Corrie ten Boom and her family who, during the German invasion and occupation of Holland, became instrumental in the Dutch Underground, giving Jewish people refuge in a secret room in their house and assisting in their escape from the Nazis. For such involvement, many met death in concentration camps, but Corrie miraculously survived to begin a post-war career of relating her inspiring experiences and aiding in the rehabilitation of war victims, rekindling in them their lost faith, love and forgiveness of their enemies. The sequel *Tramp for the Lord* is also inspiring.

From the "Royal News" in Nebraska a little book by the Christian author, Eugenia Price, *Make Love Your Aim* is suggested by Carroll Dunston. One section deals with "Love and Relinquishment."

"Real love gives with its hand open. . . . Real love must learn to relinquish even what is dearest to its heart—especially what is dearest to its heart. . . . Relinquishing something or someone dear to us into the hands of God is hard, but once we have tried it, healing comes and a new interest in eternal life. Daily



T. K. MARTIN



J. BYRON LOGAN



A. DEVANEY

relinquishment of all that we love into the hands of the God of love is the only way for our love responses to grow. Whatever we manage to relinquish to God as a love-offering He returns to us in love—His love, the love that always chooses the best for us.”

In “The Helpmate” of the Upper Columbia Conference, Betty Bolejack mentions the following: *His Stubborn Love*, by Joyce Landorf, is a dramatic account of a young couple who almost lost the marriage game. An account of God’s persevering love, even with indifference and carelessness, the book pictures the results of selfishness. Daughter of a minister, active in church work and music, this young wife came to the brink of divorce and even suicide. The ringing telephone and calm quote of a Scripture verse stayed the razor and brought conversion and the abundant life. This is a valuable book to lend or give to couples having marriage problems. *His Stubborn Love*, by Joyce Landorf, can be ordered from Zondervan Publishing House.

JUST how much of our time and energy do we “owe” our church and community? As a mother of two small children, this problem seems to be already answered for me. It’s not so much a matter of *deciding* how much time should be spent in church work, but more a problem of *finding* time at all. At times I feel almost guilty because I can’t do more. But Mrs. White has some encouraging words for mothers, and I believe they apply to the ministerial wife and mother too.

“Mothers who sigh for a missionary field have one at hand in their own home circle.”—*The Adventist Home*, p. 245.

“As workers for God, our work is to begin with those nearest. It is to begin in our own home. There is no more important missionary field than this.”—*Child Guidance*, p. 476.

Certainly the Lord places the highest value on the work of the mother in the home. I don’t believe the minister’s wife is an exception. Her first obligation is to her home and family.

What about the minister’s wife who has no children or whose children are no longer at home?

The quiet time we have with our heavenly Father each day fortifies us for our daily tasks.

Priorities for a Minister’s Wife

CHARLOTTE ERICKSON

Charlotte Erickson is a minister’s wife in Nebraska.

Happy reading to you all! The quiet time we have with our heavenly Father each day fortifies us for our daily tasks. Let us take time to listen to what He has to tell us. Helen Steiner Rice puts it this way:

There’s an old Chinese proverb, that,
if practiced each day,
Would change the whole world in a
wonderful way—

Its truth is so simple, it’s so easy to
do,

And it works every time and suc-
cessfully, too—

For you can’t do a kindness without a
reward,

Not in silver nor gold but in joy from
the Lord—

You can’t light a candle to show oth-
ers the way

Without feeling the warmth of that
bright little ray—

And you can’t pluck a rose, all fra-
grant with dew,

Without part of its fragrance remain-
ing with you.

—With love, Kay

“There are some who think that unless they are directly connected with active religious work, they are not doing the will of God; but this is a mistake. . . . It is a wonderful work to make home pleasant and all that it ought to be.”—*The Adventist Home*, p. 245.

Here again it appears that the shepherdess’ most important work is in the home.

This does not mean, of course, that she is to neglect church work. There are numerous contributions she may make to her church and to her community, depending upon her talents and the amount of energy she possesses. But the important thing to remember is that this outside work should not rob her of time that should be spent in making the minister’s home an exemplary one.

The minister’s wife who is employed outside the home must also put her home and family first. But she should be willing to accept church responsibilities, lest her members think her job is more important than her church.

Perhaps too many of us feel we have an “image” to live up to. We may need to learn the art of saying No—tactfully and kindly, of course. You may receive


criticism for this, but remember you are the one accountable to God for your time and energy. He expects no more of you than you are able to do. One minister's wife told me, "I'd rather have people criticize me now than later when my children are out of the church." How tragic it would be to reach heaven and find many people you have helped win for the Lord, but to discover that your own children didn't make it!

Our health is another factor in deciding how much work we can do. I have seen ministers' wives literally wear themselves out, as if they thought the church would fall apart without them. Your body is the "temple of God," even if you're a minister's wife!

We must never forget or become too busy to have our own private devotions. This is essential if we are to have God's peace and love in our hearts and radiate it to others. It also gives us strength to face the hardships that come along and wisdom to know how to deal with problems in the home and in our work for the church. We should not become so busy doing God's work that we're too busy for God!

The minister's wife is a wife and mother *first*. Her priority assignment is to see that her family is well nourished—physically and spiritually. Her home should be neat and presentable—not only for visitors, but for those who live there, as well. She should take time for herself, seeing that she gets plenty of rest and exercise. She should, as far as possible, keep the home running smoothly, with a minimum of chaos and confusion, and make sure her husband eats regularly and maintains good health. She should keep his clothes neat and in good order. She needs to guard his study time religiously. And she should be prepared to assume the leadership role in the family in her husband's absence.

Then, when we conscientiously feel we have fulfilled our home obligations, we have a decided obligation and should be eager to do our part in the church and in the community.

Edna Maye Loveless sums it up in the book *By His Side*. "I think my best contribution may be provision of a tranquil home where I perform the household tasks. My husband, involved as he is with multiple concerns, needs no household chores when he comes home. You might say that *he* is my contribution to the community (or to the church)."—Page 123. 

biblical archeology

Sponsored by Lawrence T. Geraty,
assistant professor of Old Testament,
Andrews University.

Archeological Update From Israel

ARCHEOLOGISTS continue to make significant discoveries in various parts of the Middle East, according to reports presented at the annual meetings of the Society of Biblical Literature and the American Schools of Oriental Research. The following is a summary of some of the developments of interest to the Bible scholar.

Cartouche of Narmer—From Arad comes the story, reported by Ruth Amiran of the Israel Museum in Jerusalem, that a cartouche of Narmer has been found in a stratum that has been dated by other pottery evidence as representing the beginning of the third millennium B.C.

Since Narmer has long been recognized as the Horus name of Menes, and Menes, according to Manetho, was the first king of the first dynasty in Egypt; and since Egyptologists have dated Menes to the beginning of the third millennium B.C., this cartouche inscribed on an Egyptian vessel found in Arad establishes a valuable synchronism.

As everyone knows, sequential dating both in Palestine and Egypt is comparatively easy because of the order of layers of occupation. But a comparative study of the history of both countries has been plagued by a lack of well-established synchronisms. One may question an absolute date, and historians have changed their dates from time to time, but a synchronism is valuable as indicating a peg on which other sequential dating may hang.

The Bible scholar remembers Arad as a Canaanite city whose king attacked the children of Israel when they were in the area of Mount Hor and took some of them captive. The Israelites responded by promising that they would wipe out all the Canaanite cities if the Lord would be with them (Num. 21:1-3). In Joshua 12:14, the king of

Arad is mentioned as one whom "Joshua and the people of Israel defeated on the west side of the Jordan" (R.S.V.). Located seventeen miles south of Hebron, it was an important stronghold in the Negeb, and Judean kings fortified it from time to time. It seems to have ceased as an important center after Nebuchadnezzar's devastation.

Trilingual Cuneiform Tablet—

From Aphek-Antipatris comes word that a trilingual cuneiform tablet has been found in the excavations there as reported by Bruce C. Cresson of Baylor University. Aphek is located twenty-six miles south of Caesarea at the source of the Yarkon River that flows into the Mediterranean Sea at Tel Aviv. It was here that the Philistines fought with the children of Israel and defeated them rather badly (1 Samuel 4). The Israelites then brought the ark of the covenant to the site of battle to ensure victory by its magic, but they were defeated once again, and the ark fell into the hands of the enemy. About 35 B.C. Herod the Great rebuilt the city and called it Antipatris in memory of his father. Here Paul spent a night when being taken for trial to Caesarea (Acts 23:31). The importance of the site is indicated by the fact that water is piped from here to Jerusalem.

The trilingual tablet found here, dated around the thirteenth century B.C., is the earliest such inscription ever found in Palestine. The languages are Sumerian, Akadian, and Canaanite. What the full impact of the tablet will be to our knowledge of the area remains to be seen, but it calls to mind other trilingual inscriptions that have proved very important, such as the Rosetta Stone and the Behistun Rock.

Tell el-Hesi—Tell el-Hesi, according to D. Glenn Rose of Phillips University, continues to throw light on the Exilic period of Biblical history. This is one of the few sites in Palestine that does so, since the period of the exile was one in which the population of Palestine was apparently drastically reduced.

Tell el-Hesi has occupied an important place in the history of archeology. It was here that Sir Flinders Petrie began digging after ten years of experience in Egypt. He advanced the science of archeology by applying the stratigraphic method of excavation, and introduced the concept of the varying styles and patterns of pottery as indicating time periods.

G. ARTHUR
KEOUGH
IN COLLABORA-
TION WITH
LAWRENCE T.
GERATY

G. Arthur Keough, M.A., is an instructor in religion at Columbia Union College. Lawrence T. Geraty, Ph.D., is assistant professor of Old Testament, SDA Theological Seminary, Andrews University, Berrien Springs.

Was Tell el-Hesi Biblical Eglon? Many archeologists think so, although others point to another site nearby. If it was Eglon, then it was a site Joshua attacked and destroyed (Joshua 10:34, 35), and later became a patrimony of Judah (Joshua 15:39).

Upper Galilee—Archeological work is being done at Meiron in upper Galilee, reports James Strange of the University of South Florida. It is interesting to note that there is a Jewish sect here that still offers bloody sacrifices. Two leaders of opposing schools in Pharisaism, Rabbi Hillel and Rabbi Shammai, are buried in this area. There is a second century B.C. synagogue that has a central doorway composed of very large stones, and a monolithic lintel that is, at the present time, dangerously cracked. Tradition has it that when the stone falls of its own accord, the Messiah will come.

Caesarea—Another area in Palestine that was the object of archeological research was Caesarea Maritima. Among the archeologists working here was Loma Linda's Kenneth Vine. Caesarea is mentioned a number of times in the New Testament, so that we know that Philip the evangelist had his home here and here his four daughters prophesied. Cornelius sent for Peter from here and Paul stood trial before Felix in this city. Modern excavations are showing how important a Roman center it was, with a large amphitheater and a huge temple dedicated to Caesar. Work on the aquaduct that brought water to the city shows that water was brought from a distant dammed up lake in the mountains.

Of outstanding interest to Bible scholars is the report by Robert J. Bull of Drew University of a mithraeum, the first ever to be discovered in Palestine. Mithraism was one of Christianity's greatest rivals in the early development of the church. Apparently a subterranean vault built in the Herodian period was adapted for Mithraic worship around the third century A.D. The archeologists found an altar that was lit by a shaft of light during the summer solstice. There were remains of frescoes on the walls which were covered with hard plaster. A small circular marble medallion was found, depicting Mithra slaying the bull while he looked over his shoulder to the bust of Sol. Thus we know now that the cult of Mithra existed in Palestine as well as in other parts of the Roman Empire. ■

Leadership Demands Integrity

THE RECORDS of the Old and New Testaments, and the history of the Seventh-day Adventist Church, contain many accounts of great faithfulness on the part of the leaders of God's cause. Sadly, there are also occasional reminders of those who were unfaithful to their God-given responsibilities.

The elder who takes his office seriously and works *as unto God* for the progress of the church is most likely to give strong leadership. Such an elder not only will have a personal relationship with his Lord but also an understanding of his responsibility to rightly teach and exemplify Bible truth and Christian standards before both the congregation and our many friends who are not members of the church.

It is impossible for the people-pleasing elder who is concerned with self-advantage ever to become what even might be termed a "leader." If he has a cherished desire to elevate himself as the result of his elected position, he will manipulate others to his advantage. If he wants to please everyone, he will not call truth or sin by its right name. He will bend with the situation, sometimes on the harsh side to embarrass or eliminate someone who threatens his objectives, or sometimes on the "let's overlook it, it's not that serious" side. True leadership moves in an entirely different direction. Why? Because our service is first and last as unto God. There is a vast chasm between the influence of the elder who serves God and the church, and that of the man who simply "uses" his church office.

True leadership does just that—it leads, under God. Spurious "leadership" divides and scatters. God and His church demand responsible undershepherds as elders who faithfully lead the rest of the flock toward the kingdom of heaven.

A mark of real leadership is found in the man who meets his church responsibilities, takes care of his assigned church duties, and regularly reaches out for Christ into his community—all without the need of being reminded,

CARL COFFMAN

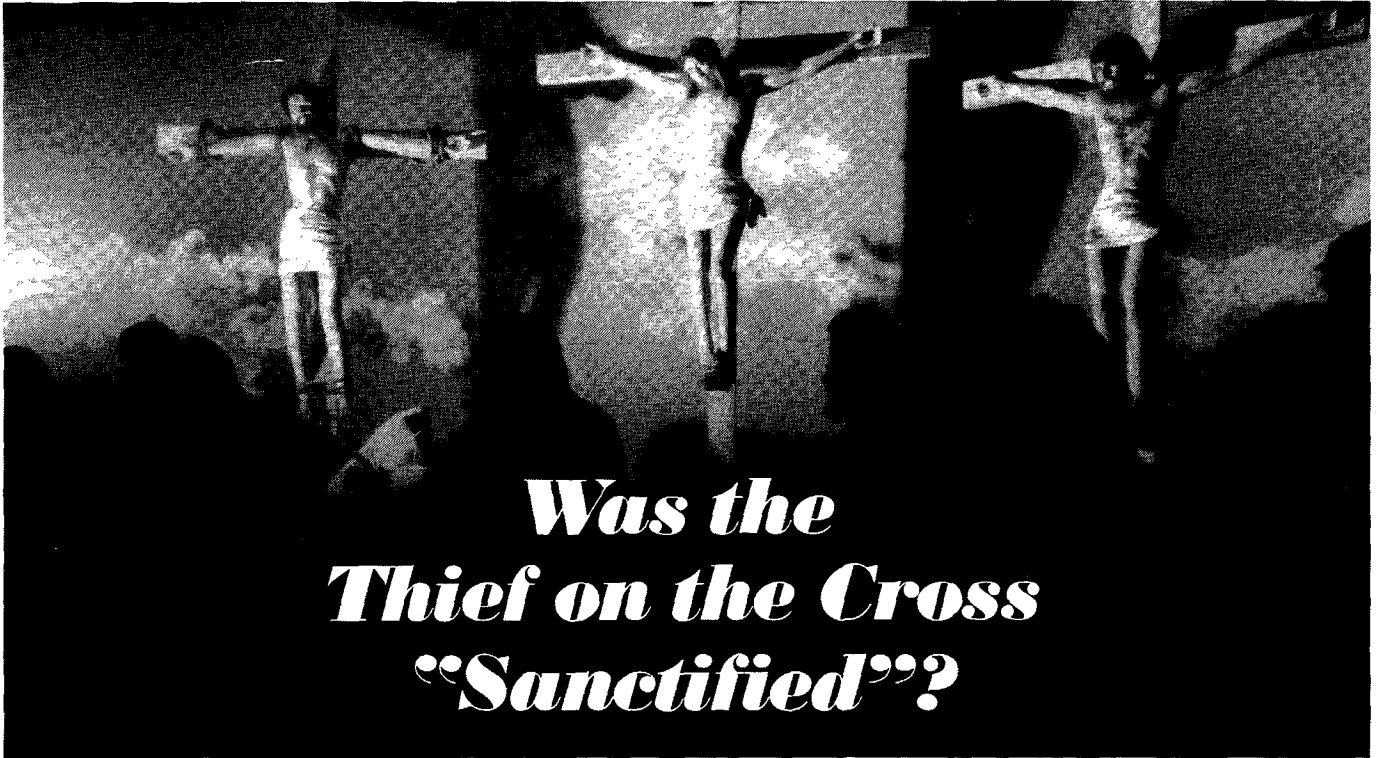
Carl Coffman is chairman, Department of Religion, Andrews University.

prompted, or prodded by someone else. He keeps a calendar of events, with a correct entry for each of his committees and appointments, and is in the right place, at the right time, whenever it is his responsibility to be there. In the acceptance of his office, he takes seriously the requirement to be at the monthly church board meeting, the business meeting, the elders meeting, any other committee to which he is assigned. He considers it a sacred responsibility to meet the other specifics of his office, particularly as outlined in the *Church Manual*. His mind is constantly at work to discover new ways to improve his work in the church, to better lift his part of the load, to inspire others to cooperate in making God's church most attractive to those who are without.

The faithful leader will manifest honesty and integrity in every situation. He will be honest with his own tithes and offerings, honest in giving his employer a full forty hours of hard work to match the forty hours on his time card, honest with others if he operates his own business, honest in paying his bills, honest with his family and friends, even honest with those who oppose him. I have been refused an Ingathering donation more than once by businessmen to whom some of my church officers and members owed delinquent payments. I have been asked the whereabouts of officers and members who moved away and left no forwarding address for those to whom they owed money.

God is so eager to finish His work. Read again the last section of the book *Evangelism* (pages 692-707). Men have delayed God's coming, but not God. In 1900, the Lord pointed out, through Ellen G. White, that He could not then work to bring many souls into the truth because of the number of unconverted members *within* the church (see *Evangelism*, p. 110). Does this problem still exist today? If so, who is to blame? At some time we have all shared some of the blame, haven't we?

The greatest mark of true leadership is to work untiringly to reverse this condition, thus opening the doors of the church for the final outpouring of the latter rain. God not only wants attractive church buildings but, even far more, wants His church members to live in such a way that their lives will preach the greatest lesson of Calvary—that grace can do all that its Author claims it can. ■■



Was the Thief on the Cross “Sanctified”?

BIBLE HISTORY WAX MUSEUM

SHOULD the experience of the conversion of the penitent thief be used to illustrate man's reception of "salvation without any works," as is so commonly done? Or should it be cited to strengthen the similarly fallacious modern theory of "Believe, believe, only believe"? When all the inspired facts are considered, does the experience of this thief on the cross actually substantiate some of these false ideas? Rather, might not his experience be a good illustration of what every other sinner's must be in conversion—in accepting Christ as his personal Saviour from sin—however extended may be the "lifetime" that follows?

Was the thief justified, pardoned, or forgiven, merely by a judicial act in heaven forgiving his past record of sins, or did he also, at the same time, experience a new birth in his heart? Did he not undergo a "radical change"—a transformation of his mind and actions? Did he not possess saving faith, a faith that works? Wasn't he sanctified? In other words, didn't he receive a fitness for heaven as well as a title to heaven? Did his experience in conversion result from just a few minutes of the work of the Holy Spirit upon his heart, or doesn't *The Desire of Ages*, page 172, indicate that the Spirit's work cannot always be traced as to being able to tell the exact time or place or circum-

LEOLA
ROSENVOLD

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homemaker in
Hope, Idaho.*

stances? What actually happened in the life of the penitent thief?

After prayerfully studying Luke 23: 33-43; Mark 15:27; *The Desire of Ages*, pp. 749-752, 775; *Sons and Daughters of God*, p. 250; and *Story of Redemption*, pp. 322, 323, I have come to the following conclusions regarding the depth of the penitent thief's experience.

First we find that the thief's personal knowledge of and acquaintance with Jesus had begun long before Calvary. He had earlier seen and heard Jesus, and through His teachings had been brought to the point of conviction. But alas, he was turned away from Jesus by the influence of the priests and rulers of his day. Indeed it was to stifle conviction that he had plunged deeper and deeper into sin; until finally he was arrested, tried as a criminal, and condemned to die on the cross.

Next we learn that even in his condemned state, a prisoner in death row, as it were, he was not a hardened criminal (as was his companion in sin). He had been led astray by evil associations (he was a friend of Barabbas); and even at this time, the eleventh hour, he was less guilty than many of those who stood beside the cross and reviled the Saviour. (Let us recall that this group included priests, rulers—leaders of the church—and many supposedly good moral men!)

The inspired record reveals further that he was not in the company of Jesus again. In Pilate's judgment hall he watched the proceedings, and heard Pilate declare, "I find no fault in Him." And on the way to Calvary he marked Christ's Godlike bearing, and noted His pitying forgiveness of His tormentors.

On the Cross

Then as he hung on the cross by the side of Jesus, the thief saw the many great religionists of his day (those responsible for having previously turned him away from his convictions) "shoot out the tongue" with scorn, and ridicule Jesus. He saw the wagging heads, and heard the upbraiding speeches taken up by his companion in guilt: "If thou be Christ, save thyself and us."

However, among the passers-by he also heard many defending Jesus; he heard them repeat His words, and tell of His works. As he listened to the words of those who believed in Jesus and followed Him weeping, he called to mind all he knew about the Lord and, especially, how He had healed the sick and pardoned sin. He saw the title above the Saviour's head: "Jesus of Nazareth, King of the Jews." And as the Holy Spirit illuminated his mind, heavenly illumination flooded his soul.

As he hung on the cross that eventful day, did the thief experience true repentance, or was he justified merely as the result of a so-called "belief"? Inspiration tells us that at first he reviled Christ along with the other thief, the priests, rulers, scribes, Roman soldiers, and people. But soon strange tender thoughts sprang up; he became penitent and contrite. He was in earnest; there was no question at that point, no doubts, no reproaches. He truly believed—his was a genuine faith.

The inspired writings reveal that he rebuked his companion in crime, pleading with him, "Dost not thou fear God?" The converted thief then publicly confessed his own guilt, saying, "We justly," and proclaimed Christ's innocence by saying, "This man hath done nothing amiss." While confessing his loyalty to Jesus, he publicly separated himself from his old companion in sin.

Truly, this thief brought forth "fruits meet for repentance" (Matt. 3:8). Ellen White states that "repentance for sin is the first fruits of the working of the Holy Spirit in the life."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 2:4, p. 1068. How

"Sanctification is the work of a 'lifetime,' be it long or short."

clearly this is reflected in this man's experience!

As the events of Christ's trial and the poignant story of Calvary unfolded before his eyes, little by little the chain of evidence was joined together; the conviction he once held came back to him: "This is the Christ." In Jesus he saw the Lamb of God that taketh away the sin of the world, and his heart went out to Him. With hope and anguish in his heart, he recognized Christ as *his* Redeemer, and appealed to Him in humble faith, praying, "Lord, remember me." His pardon came quickly: the words of Jesus were soft and melodious, full of love, compassion, and power; and to the penitent thief came the perfect peace that attended his recognition of his acceptance with God.

After Christ's death the thief was still alive. Therefore, a short time was allotted him in which to grow in grace and sanctification. To hasten his death his legs were broken, causing him even more physical pain. Can we imagine that when the soldiers came to break his legs he cursed and swore at them in the spirit of the other thief or reviled them as he had earlier reviled Jesus? Rather, was he not calm and quiet, possessing perfect peace, while deeply repentant of his sins that had brought this treatment upon him? Would he not exhibit a spirit of Christlike qualities, with a forgiving spirit toward his tormentors? What a contrast his life must have been with that of his own former carnal self and with that of the unconverted thief. How could the onlookers help noticing that he had been with Jesus? What a wonderful influence and testimony this was for Christ.

Although the Scriptures are silent regarding any further works of witnessing and spiritual growth during his short "lifetime" in sanctification, surely his works did follow him. For with the Spirit of Christ dwelling in his heart, he could not but be Christlike during the remaining hours of his torture and, by his Christian life, witness mightily for Christ right up to his last conscious moment. Sanctification is the work of a "lifetime," be it long or short. After his conversion, the "lifetime" of the penitent thief was "short."

Surely no one can deny that in his experience the thief became both justified and sanctified; both *entitled* to heaven and *fitted* for heaven. Moreover, he had both faith and works.

In connection with the justification

and sanctification of the penitent thief the following quotations are of interest: "When the sinner is converted he receives the Holy Spirit, *that* makes him a child of God, and *fits* him for the society of the redeemed and the angelic host. He is made a joint heir with Christ."—*The Southern Work*, p. 12. (Italics supplied.)

"Through the work of the Holy Spirit, the sanctification of the truth, the believer becomes *fitted* for the courts of heaven; for Christ works within us, and His righteousness is upon us. Without this *no soul* will be *entitled* to heaven."—*Selected Messages*, book 1, p. 395.

How accurately the experience of the thief on the cross reflects the process mentioned above. All must agree that the thief was converted. Therefore, he received the Holy Spirit, which not only made him a child of God but also made him *fit* for the society of heaven, a fitness without which "no soul [not even the thief] will be entitled to heaven."

Today

Whether our "lifetime" be "long or short," do we not now need the same experience as the penitent thief? As long as one lives must he not continue to grow up in this same experience? "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6). "If you are right with God today, you are ready if Christ should come today."—*In Heavenly Places*, p. 227. Do not these two inspired quotations express exactly the same principle of salvation for us? Perhaps the experience of the thief is not as singular after all as many of us may have sometimes supposed. Nor does it indicate that we can be "saved" without a radical change of heart, nor strengthen the "Believe, believe, only believe" fallacy against which inspiration so clearly warns us: "The pleasing fable that all there is to do is to believe, has destroyed thousands and tens of thousands, because many have called that faith which is not faith, but simply a dogma."—*Review and Herald*, April 1, 1890.

As we grow up into Christ, we will never be more "entitled" to heaven at any given moment of our lives than was the thief. Yet God calls upon us to daily become more and more fitted for heaven. He invites us to come up higher, to be "holier, holier still," and with the passing of time to reflect the image of Jesus more and more fully—a process that will continue throughout all eternity! ■■

This Way Up

Every minister should be interested in success, for God's aims are achieved through *successful* men. When we fail to measure up, God has to look for someone else to accomplish His purposes.

After many years of service on denominational committees, one conference president developed the following list of qualities he observed as important for success in the ministry:

1. *He gets along with people* and has happy congregations. A minister who doesn't understand people is like a mechanic who doesn't understand cars.

2. *He must handle finances well.* Both personal and church finances. Beware of the man who regularly gets advances on next month's salary. Chances are his church will also have financial trouble.

3. *He reaches goals as a rule.* When objectives are set, he figures out a way to reach them rather than "good" reasons why he can't.

4. *He will have a growing work* where he is. School enrollment, church membership, and giving will show steady gains.

5. *He should have an ability to get things done.* Some men are always full of great plans, and launch numerous projects—but the follow through is weak and completed programs are few.

6. *He will have a positive attitude,* a right spirit. He will be fair in his dealings, willing to talk things over and take counsel.

7. *He will be a thoughtful man,* concerned about the feelings and interests of others.

8. *He is priority wise*—which are the important things for the day—which can wait?

9. *He must have rubber in his soul.* The ability to adjust and modify his program (sometimes on short notice) without irritation and grumbling.

10. *He must have good judgment.*

DOES NOT

—plan his vacation right after a public meeting.

—keep saying, "I am too busy."

—launch ill-timed, ill-planned programs.

—fail to organize and plan ahead.

Men with these qualities are an extremely rare species today. But nothing is stopping any of us from developing our abilities—unless it's apathy.

—Taken from the June, 1975, issue of *Ablaze, Voice of the Adventist Ministry*, Mountain View Conference, West Virginia. Used by permission.

shop talk

Sponsored by John Rhodes, Ministerial secretary, Southeastern California Conference.

Letters Build Public Relations

1. Write those "extra" letters to members, visitors, et cetera. The very fact that such letters are unexpected accounts for much of their effectiveness.
2. Write like you talk. Short, simple sentences.
3. Make the tone of your letters intensely personal. Make the reader feel you're writing to him personally.
4. Get goodwill letters off promptly. Timeliness is essential to maximum effectiveness.
5. Write clearly and concisely. Avoid unnecessary words. Get to the point quickly. One management expert said, "The more important and successful executives write more simply and briefly than others."
6. Make your letters warm and friendly. The reader should feel that you enjoyed writing to him.
7. Sign your letters yourself. The personal touch of your signature is important to the recipient.

—Reprinted from *Ablaze*.
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Something New for Evangelism

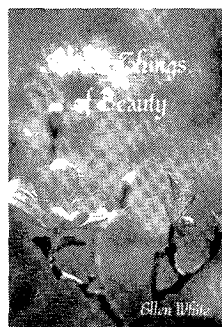
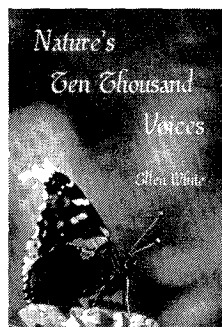
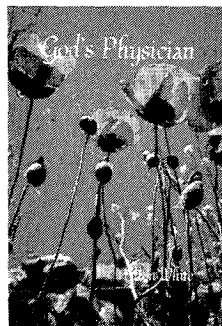
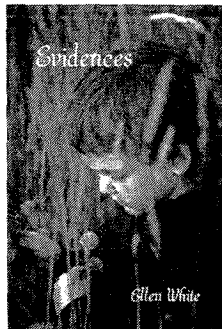
Are you looking for reading matter that conveys a depth of truth in an inoffensive manner, the kind of reading matter expressing God's love in language so beautiful that it sticks in the mind and is readily nurtured by the Holy Spirit?

And do you often wish such effective reading material could be packaged as an attractive gift item to hand to evangelistic interests?

Four booklets, combining carefully selected passages from the writings of Ellen G. White and the outstanding photography of G. Gene Johnson (now on the staff of Middle East College), are designed to show the love of God and the beauty of His creation. The titles are: *Evidences*, *God's Physician*, *Nature's Ten Thousand Voices*, *These Things of Beauty*.

Acupuncture

John de Romanett, M.D., a practicing physician in Pendleton, Oregon, has done extensive research in the field of acupunc-



ture. Now some of his findings are available in an eighty-three-page paperback entitled *Acupuncture, Mesmerism, Hypnotism—Exposing Their Similarities*.

Dr. Romanett was a member of the General Conference Committee that was set up to give special study to this question. Although in some instances there may not be total agreement with all of his views, it is a subject on which we should be informed, and the author packs a wealth of material into the small volume.

To secure your copy send \$2.00 plus 25 cents for postage and handling to: Audio-ronics of Wenatchee, Route 1, Box 245A, Wenatchee, Washington 98801. A presentation by Dr. Romanett on the same topic is included in the March, 1976, Tape of the Month. If you are not a regular subscriber and wish to receive this release, please send \$4.50 for the March selection in cassettes or \$3.00 for 5-inch reel.

The Bible and the Presidents

The Bible and the Presidents, a series of four color/sound filmstrips on George Washington, Thomas Jefferson, Abraham Lincoln, and Theodore Roosevelt has been released by the American Bible Society. The series lifts up the role of the Bible and its influence in the lives and actions of the four Presidents.

"The purpose of these filmstrips," according to Dr. James Z. Nettinga, director of Advance Programs for the American Bible Society, "is to show the impact of the Bible on the lives of these four Presidents. All of them were human, like everyone else, but on many different occasions during the times of challenge and change, the inspiration of the Scriptures undergirded their actions and writings."

Produced for the American Bible Society by Cathedral Films, *The Bible and the Presidents* is appropriate for all ages. Study and discussion guides accompany the four filmstrips and 33-1/3 r.p.m. records. The filmstrips and records are packaged in a special Bicentennial edition for use during this year of national celebration.

They can be ordered directly from the American Bible Society, Order #19030, 1865 Broadway, New York, New York 10023 or from Cathedral Films, Inc., 2921 W. Alameda Avenue, Burbank, California 91505. The cost for the entire set is \$45.00 or \$15.00 per individual subject.

Now It's Time for the Offering

Giving is a part of worship, and the manner in which the offering appeal is made Sabbath by Sabbath should contribute toward this objective. Usually the call for the offering is made by a local elder. These brethren can benefit greatly from a brochure prepared by the General Conference

Stewardship Department for this purpose.

Called *Living, Loving, Giving*, the brochure provides brief Biblical and Spirit of Prophecy statements for use each Sabbath by the person making the appeal. It also makes suggestions for the offertory prayer.

The references are designed to teach the true spiritual concepts of stewardship, and as such are very appropriate for the church bulletin.

The brochures are available through your conference stewardship department at \$1.00 each. Why not give this plan a try if you are not already using it?

No Sermon?

If you visit the Yorba Linda church in the Southeastern California Conference on the last Sabbath of any month, you should know beforehand that there will be no sermon during the worship hour.

Shortly after organizing as a new church about a year ago, Yorba Linda decided to give an often-overlooked Spirit of Prophecy suggestion a try. What began as an experiment is now a permanent part of the church program.

"There are times when it is fitting for our ministers to give on the Sabbath, in our churches, short discourses, full of the life and love of Christ. But the church members are not to expect a sermon every Sabbath. . . .

"Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor."—*Testimonies*, vol. 7, p. 19.

The first Sabbath the idea was tried at Yorba Linda, the worship service proceeded as usual up to the time the sermon normally began. At that point the pastor stepped down into the congregation, microphone in hand, encouraging the members to share what Jesus had done for them.

After the first month or two, the shyness, self-consciousness, and hesitancy that appeared the first Sabbath seemed to evaporate, so that now on Sharing Sabbath, by the time one finishes sharing his experience, two others always seem to be waiting to tell theirs.

With the pastor simply acting as the moderator to smooth the transition from one testimony to another, Yorba Linda members and visitors share answers to prayer, witnessing experiences, personal testimonies of love for Christ, and problems and needs for which they seek the prayers of others.

Members and visitors alike have reported that this monthly service inspires, encourages, and warms their hearts. And for one week each month, the time the pastor would normally spend in sermon preparation is free to be devoted to soul winning and membership visitation.

Learn and Grow

From Studying . . .

The Story of Our Health Message takes the reader back to the beginnings of the Seventh-day Adventist Church—to times when the general public remained largely ignorant concerning physiology and hygiene. The account of how God led His people to understand the laws He has established to govern the human body makes thrilling reading.

A choice of bindings is available at your Adventist Book Center. All orders are processed through your local ABC. If you prefer, order from ABC Mailing Service, 2621 Farnam St., Omaha, NB 68131.

Add 40¢ to cover shipping cost for first book; 20¢ for each additional book. Add sales tax where applicable.



Produced for
Enlightenment by
Southern Publishing
Association

Cloth	\$4.50
Shield Series	3.25
Study Guide	.25
Newsprint	.75

recommended reading

WHAT THE BIBLE SAYS ABOUT ANGELS, A. C. Gaebelein, Baker Book House, Grand Rapids, Michigan, 1975, paperback edition, 116 pages, \$1.25.

With the new interest in the occult there has also come a revival of interest in the study of angels. Such a study makes a fascinating and very helpful subject for evangelistic meetings and an excellent introduction to the subject of the origin of evil. This little volume, first printed in 1924, can be very helpful as a reference book. It traces the record of angels through the Old and New Testaments, discusses the nature and ministry of angels, and closes with a chapter on Lucifer, his glory and fall. Although there are parts that we would not entirely agree with, it is an excellent treatment of the subject, written in a style that holds the interest from first to last.

Orley M. Berg

PREACHING FROM GENESIS: THE PERFECTING OF THE BELIEVER'S FAITH, J. W. Lee, Baker Book House, Grand Rapids, Michigan, 1975, 137 pages, \$4.95.

Few books in the Bible are as important as the masterpiece that begins the whole canon, Genesis. Out of a lifetime of study and ministry, J. W. Lee, currently professor of Old Testament at the Baptist Bible Institute of Graceville, Florida, has provided busy pastors with a complete set of sermon outlines based on this important book. Every chapter in Genesis is represented with at least one outline, while the outlines themselves include suggested introductions, applications, and illustrative material. Dr. Lee's approach, it seems, is not to try to do the minister's thinking for him, but to provide suggestions to stimulate his thought. Many of his themes are interesting and clever ("The Heavenly Matchmaker" [Gen. 24], "You Cannot Go Home With-

out Your Brother" [chap. 44]).

For the most part, the outlines are true to the original text of the Old Testament and what is known about it, but the author does indulge in homiletical and dogmatic speculation on occasion (Noah's ark had a displacement of 43,000 tons [p. 29]; our loved ones are "already" in heaven [p. 65]). Consequently, a pastor will have to be discriminating in his acceptance of some of the ideas presented in the book. However, *Preaching From Genesis* offers an excellent beginning for a minister who intends to do just that. Combined with his own study, the sermonic fare that is bound to result would be spiritually nourishing in these Biblically starved times.

Jerry Gladson

A NEW LOOK AT GOD, Philip S. Chen, Ph.D., The Chemical Elements Publishing Company, Camarillo, California, 1962, 1975, 228 pages, \$5.95.

Dr. Philip S. Chen is well known as a teacher, scholar, and Christian. His first edition of *A New Look at God* has been well received by many teachers and scholars.

The book has been revised, and a second edition is off the press. As in the original book, Dr. Chen utilizes recent scientific discoveries and technological developments as confirming evidence for the Christian's acceptance of divine design.

Dr. Chen uses astronomy, chemistry, biology, medicine, nutrition, atomic physics, and other areas of scientific expression to illustrate his impirical evidence for the existence of God. While some may feel that his conclusions are not always complete, logical, and beyond challenge, no one can read the book without gaining a more comprehensive understanding of the relationship between science and religion and appreciating a point of view that is thought-provoking, if not inspiring. Deletion of certain theories in the former text, with certain

illustrations of doubtful origin, have made this second edition more acceptable to the careful Christian reader who has some scientific orientation. It is well worth reading, and I recommend it to readers of *THE MINISTRY*.

Willis J. Hackett

A WORLD TO WIN: PREACHING WORLD MISSIONS TODAY, Roger S. Greenway, ed., Baker Book House, Grand Rapids, Michigan, 1975, 135 pages, \$3.95.

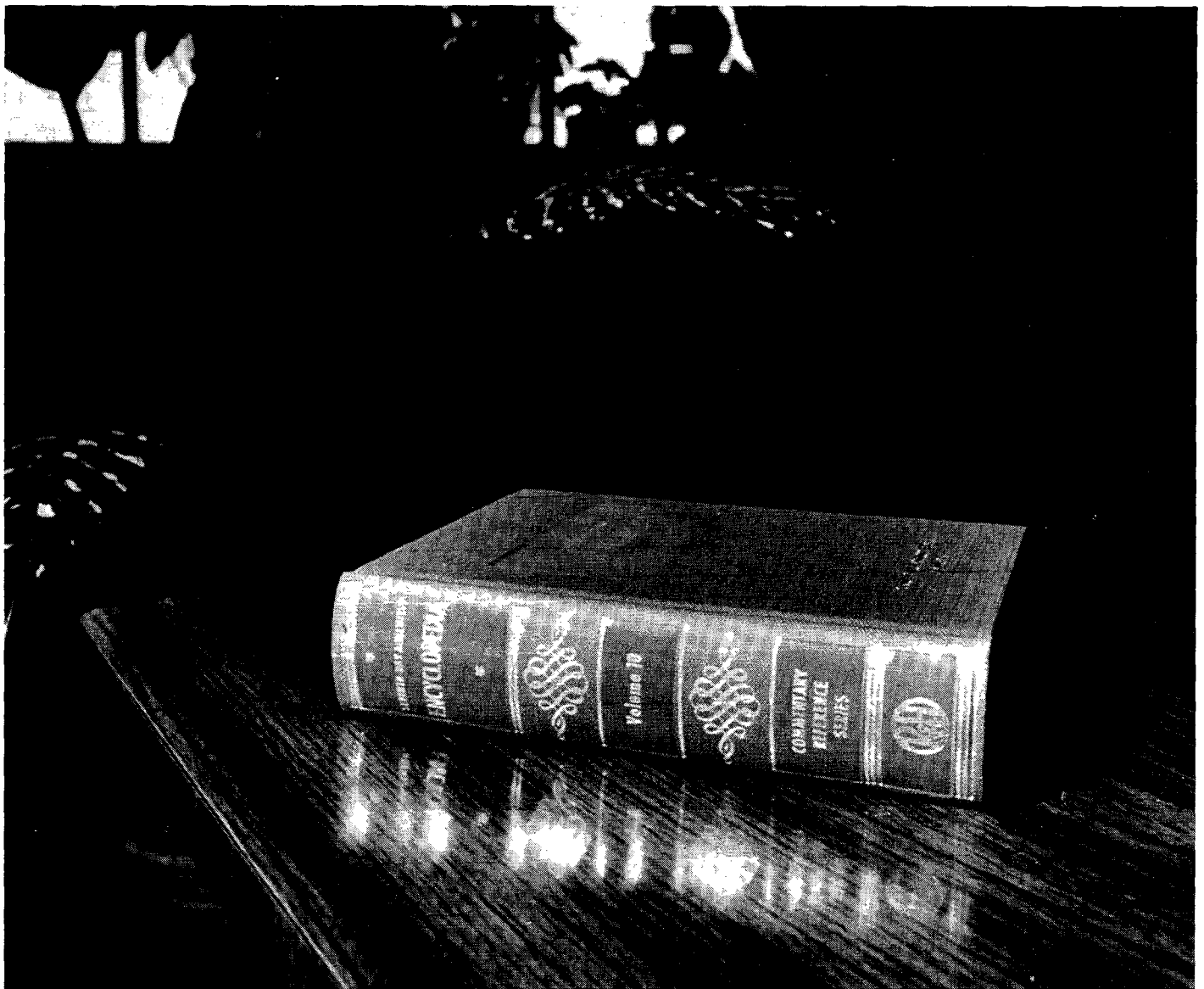
We are witnessing a revival of Protestant interest in world missions today. Perhaps no one single factor can be singled out as a cause, but Roger Greenway feels that the "greatest forward movement of the gospel in world history is about to begin." To further this much-awaited end, he has collected a series of sermons from veteran missionaries and teachers of missiology in *A World to Win*.

This is clearly not a how-to-do-it book, but is rather intended to spark Christian enthusiasm for world missions. The appeal is both to the man or woman in the pew and the minister behind the pulpit.

Most of the sermons collected here are models of homiletical and inspirational craft. R. R. De Ridder's, "The Great Commission" (pp. 41-49), for instance, is a paradigm along lines of textual preaching, while others manage to incorporate neat turns of phrases that drive the shaft of truth home (e.g., "Theological doubts have made some Christians uncertain of what they should tell the world" [pp. 75, 76]).

The main value of Greenway's collection, however, lies not in forms. All of us need to face the truths presented herein. Then, armed with the resources provided in *A World to Win*, we can go to our pulpits, and proclaim with new conviction, "Go ye into all the world. . . ."

Jerry Gladson



Announcing the new Seventh-day Adventist Encyclopedia

The most complete book of information on the Adventist Church has just been updated with nearly 400 pages of new material covering events and changes since the first edition 10 years ago.

In addition to current information about church institutions and programs throughout the world, this volume provides historical perspective. Read articles about beliefs of the church and their development, biographies of more than 600 church workers, and explanations of the organization and how it runs.

Libraries, schools, churches, and your home can benefit from this book. And owners of the Commentary Reference series will want to bring their sets up to date with this revised volume 10.

The list price of this new volume will be \$16.75. By ordering now you can take advantage of our special prepublication price.

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Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 31776, Omaha, Nebraska 68131. Please include State sales tax where necessary, and add 75 cents for each book for mailing.

In Memoriam



LOUISE C. KLEUSER
1890-1976

Louise Caroline Kleuser was one of the most illustrious women leaders of the Seventh-day Adventist Church. Born in Germany, she was 9 years old when she and her family arrived in New York. Ten years later, at the age of 19, she united with the Seventh-day Adventist Church in Brooklyn, never dreaming that this step would lead her into numerous activities connected with the church. Her list of accomplishments under the leadership of God, includes being a Bible instructor, pastor of several churches, departmental secretary, teacher, writer, second lieutenant in the Adventist Medical Cadet Corps, being the first woman to complete this training course, and, finally, associate secretary of the General Conference Ministerial Association, which post she held for sixteen years, until her retirement in 1958.

In September, 1941, she was called to the General Conference to help organize denominational Bible work. The office per se did not yet exist. Miss Kleuser ever felt the burden of helping both men and women in the art of being Bible instructors. She kept studying the heavenly pattern for personal evangelism that she emphasized for years in her ministry.

During her General Conference service, she worked diligently, compiling materials from Ellen G. White's pen on her favorite topic, which were used in the book *Evangelism*. Her own book *The Bible Instructor* has been used extensively in teaching others the art of personal soul winning. She also aided in the editing of two books, *Aflame for God* (Review and Herald Publishing Association, Washington, D.C., 1954), and *Thine Be the Glory* (Review and Herald Publishing Association, Washing-

ton, D.C., 1955). From the beginning of her ministry at the General Conference headquarters, she taught classes at the Theological Seminary, which was then located in Washington.

Her work was not confined to the classroom or to evangelistic meetings. At workers' meetings, retreats, union sessions, and camp meetings a solid foundation for the Bible work was laid. Hundreds of laymen in the United States and Canada enjoyed this training at our camp meetings.

This particular editor was privileged to work with Miss Kleuser, whom he affectionately called "Saint Louise," during one of his internship years. This took place in 1943 and 1944. We were associated with R. Allan Anderson, former Ministerial Association secretary and editor of the *MINISTRY*, in an evangelistic field school in Cleveland, Ohio.

Miss Kleuser and I visited scores of people during this time. She taught me how to give Bible studies and answer questions interested people asked.

Her gentle dealings with people who knew little or nothing about our message helped me to be sensitive to the needs of such individuals. These few months together with Elder Anderson and Miss Kleuser were equal, in my opinion, to a four-year college course.

The Seventh-day Adventist Church has been fortunate to have a woman of such deep spiritual insights and Christian zeal as Louise Kleuser. Her life and example have always been on the positive side of the ledger. It will be a thrill to meet her again on the day of our Lord's return.

J. R. Spangler