

# MINISTRY

A MAGAZINE FOR CLERGY



JUNE 1980

The dragon  
fighters

How Shall  
We Work  
the Cities?

see page 18

# LETTERS

## Business as usual?

A special Thank you for the open letter to the General Conference president (December, 1979). We all rejoice and praise the Lord for the progress of the Adventist Church as reported at General Conference sessions and through the *Review*, et cetera. However, have we unwittingly instilled a smug complacency in our people, causing them to believe that the "work" is almost finished when we actually may be falling behind? Reports inform our people that we have the highest per capita tithe and offerings, the strongest mission program, the finest schools, the most modern hospitals, the finest radio and TV programs, et cetera, and to top it off we have the Spirit of Prophecy. Praise the Lord for all these things and others, but we must ever keep before our people the urgency of the vast numbers of unreached persons near and far. As ministers, we must challenge our members that these great blessings of the Lord can never substitute for our responsibility as witnesses of God's love. The truth is that this job is bigger than all of us and will have to be the work of the Holy Spirit anyway.

Jim Hoehn  
Boulder, Colorado

## Business or mission?

I have just finished reading, for the third time, the open letter to President Wilson, in the December, 1979, issue of *MINISTRY*. It appealed to me because for many months my thoughts have been parallel to some of the same issues.

Most of my years in denominational work have been in the educational field. About 1960, I began to hear some educators make derogatory remarks about the work of the pastor. One of the reasons prompting the remarks, they said, was that the ministry was too powerful, and had all the input to the work, and that educators needed to have more say in the structure of the denomination. There was a growing atmosphere in some circles that education was more important than the work of the pastor and the evangelist. It seems that, for a number of years now, even the attitude of some pastors is that their work is not as important or desirable as being in an office.

I believe strongly that your question "What can be done to elevate the status of our pastors, evangelists, and Bible instructors . . . ?" really needs to be seriously considered, not that "status" be given for its own sake, but so that effective pastors and evangelists will be-

lieve that their work is of the utmost importance and that they will be happy to remain in that work, rather than think that going to a conference or union office is a higher work. We have lost much because effective pastors and evangelists have left their work to enter office work. Too many times the pastorate is viewed as a steppingstone to a "better position." How many pastors refuse an invitation to go to an office job because they believe that the work of the pastor is too important to leave?

My particular conference president is to be commended because he constantly attempts to place the work of the pastor on a high spiritual level, emphasizing the high calling of the pastor's work. Most of his office men conduct evangelistic meetings at least once each year.

Another item in the open letter upon which I would like to comment is the reference to many "chiefs." No business in its right mind, desiring to operate a profitable business (our business is to bring people into the church, and to keep them in the church), would consider the structure that we have of duplicating conference and union secretaries. I think this is wasteful to the uttermost. Much of this duplicating (naturally not all) could be eliminated with a great saving of finances and a saving of manpower that could be utilized in a more profitable way in a more direct soul-saving work. We would lose no efficiency. Sometimes, it appears that we have become an organization, and a "business," rather than a people with a definite mission.

Edward Reifsnyder  
Jellico, Tennessee

## Shortage of funds or people?

There always seems to be a shortage of funds and workers to carry on the work of giving the gospel in new places. But if the church would follow God's plan, there would be plenty of workers and money. We always hear that laymen should move into places where there are no churches, and labor for souls as they are able. I agree, but it is the ministers who are supported from the tithe who should take the lead.

Under the present system that we have followed for many years of pastoring churches that are ready to die from inactivity, the work can never be finished. In my experience, the churches that have a pastor only once every three or four weeks are usually the strongest. Where the pastor is there every week, the members expect him to do most of the work. Also it seems that in many

cases the pastor thinks that most church members don't have the talent to do really important work for God. God doesn't have a chance to work.

Theodore Martsch  
Payette, Idaho

## Pitching strikes

"Down the Road to a Christian Republic" (December, 1979) was a fantastic article. I'm going to "steal" it real soon for a sermon! Our people need to be told many times of our dangers. May God help you to keep "pitching strikes" as you have done in this article. The contest will certainly grow sharper.

Paul Bornhausen  
Griffin, Georgia

## Admonition can exclude

I would like to commend Pat Horning for her comments in the November, 1979, *MINISTRY* ("Can a Single Person Be a Part of Your Church?"). Too often church services and worship hours are devoted to married couples and exclude a very important part of the congregation. There is a time and place for admonition to married couples; emphasis on Christian homes is extremely important. But in my opinion, the worship hour is not the time to divide the congregation.

A. G. Zytoskee  
Paradise, California

## Refreshing

I find *MINISTRY* both stimulating and helpful. It is refreshing to have an Adventist magazine presenting the Pauline gospel. The articles and editorials have been encouraging to me as a layman.

Carl Musolf  
Columbus, Indiana

## Mistaken acquaintance

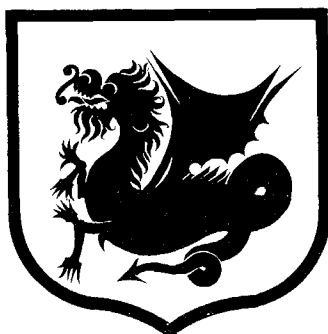
As a student caught up in the sometimes frantic quest for knowledge, I can readily recognize Winston Ferris' description of our tendency to mistake acquaintance with spiritual concepts for a growing acquaintance with Jesus ("Is Jesus a Friend or a Doctrine?" October, 1979). How distressing it is for ourselves, as well as others, when we so emphasize doctrinal truths that we do not understand Christ's personality. Ferris places the emphasis where it belongs—on a personal acquaintance with Jesus.

Charles Santiago  
Collegedale, Tennessee

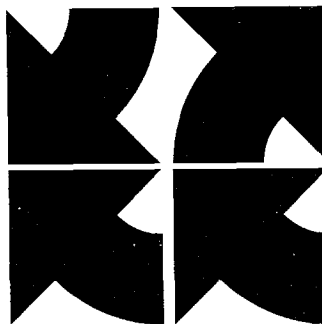
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MINISTRY (ISSN 0026-5314), the international journal of the Seventh-day Adventist Ministerial Association © 1980 is printed monthly by the Review and Herald Publishing Association, 6856 Eastern Avenue NW, Washington, D.C. 20012. U.S.A. Subscription price, US\$12.50 a year; single-copy price, US\$1.25. Price may vary where national currencies are different. For each subscription going to a foreign country or Canada, add US\$1.75 postage. MINISTRY is a member of the Associated Church Press and is indexed in the *Seventh-day Adventist Periodical Index*. Second-class postage paid at Washington, D.C. Editorial office, 6840 Eastern Avenue NW, Washington, D.C. 20012. Unsolicited manuscripts are welcomed and will be returned only if accompanied by a stamped self-addressed envelope. Vol. 53, No. 6.

MINISTRY  
Editor J. R. Spangler  
interviews Robert  
W. Olson, secretary,  
and Ron Graybill,  
assistant secretary,  
of the White Estate.



# Ellen White and literary dependency

## The Editor

**Spangler:** To get right to the point, Bob, give us a little background on this problem that seems to be surfacing today in which Ellen White is accused of literary dependency on other sources and in which her inspiration is questioned.

**Olson:** We want to remember, first of all, that the main source for what Ellen White wrote was divine revelation, visions, or information that she received from the Lord in one way or another. But there were also other sources of information, and these have caused some questions lately.

We really need to go back to the 1800's, when it was first mentioned in print that Ellen White used the works of others to some extent. D. M. Canright pointed this out in connection with *The Great Controversy*. Ellen White herself acknowledged this fact in the introduction to that book, so she was quite free in stating what she was doing. Then in 1919, at a Bible conference held in Tacoma Park, the issues of Ellen White's sources and the nature of her inspiration were rather extensively discussed. But this conference made little impact on the church. In the year 1951 Elder Francis D. Nichol, in his book *Ellen G. White and Her Critics*, discussed the issue of Ellen White's sources in some depth. You'll find in that book about 65 pages dealing with the question of plagiarism. He deals with her use of D'Aubigne, Wiley, and others in *The Great Controversy*. He also mentions the book *Sketches From the Life of Paul*. But this was pretty much the limit of F. D. Nichol's treatment of the subject. And I think that many people rather felt that Ellen White's borrowing had been limited to those two books, or maybe to one or two more.

I know that when I went to college this was my understanding. The thought that she had borrowed anything at all for her other books was something that hadn't entered my mind. I learned a few years later that a paragraph here and there in her writings had come from other books, but it didn't concern me too much. However, those who are currently doing

research in this area have demonstrated that Ellen White's borrowings are more extensive than previously realized. Some notice was given the situation recently in *Christianity Today*.

**Graybill:** I think that the issue has become prominent at this time, in part, because a pastor, Walter Rea, has made it known among church members and has brought it to the attention of a larger group of people than did those who have raised similar questions in an academic setting. For about ten years now these kinds of questions have been raised. A professor at Andrews University wrote articles that appeared back in the early seventies about Ellen White's use of sources in the chapter on the French Revolution in *The Great Controversy*. We have Ron Numbers' book *Prophetic of Health: A Study of Ellen G. White*, which raised similar questions about her health writings. And then Dr. Don McAdams, president of Southwestern Adventist College, did a very thorough study of the chapter on John Huss in *The Great Controversy*.

Now these people didn't use all the same arguments or approaches to the questions, but basically they were all part of a recent reinvestigation of this issue. In the nineteenth and early twentieth centuries the people who raised these questions were either critics outside the church or persons who apostatized. In recent times it's been a more internal thing. This brings it more to the attention of people within the church.

**Spangler:** Now that this question has been raised about her literary dependency, can you tell me to what extent? Has she really borrowed quite a bit, or is this exaggerated?

**Olson:** No one knows the exact extent of the material Ellen White has used from other sources in any particular book because precise, careful studies that would satisfy everybody have not been done. For example, are you going to say that she has borrowed a Bible text from another author if she uses the same

text that he does? One person might consider such use as borrowing because they used the same text and the other author wrote first. Someone else might assume that she has gotten her text from the Bible, just as the first author did.

If we look at the 66 books of the Bible in this light, I'm sure that in some, such as Genesis, we'll find very little that the author used from any other source. But in another book, such as Revelation, there is considerable. In fact, I have right here, before me, four typewritten pages of parallels between the book of 1 Enoch and the book of Revelation. First Enoch was written about 150 years before John wrote Revelation.

**Graybill:** By a writer that we don't accept as inspired.

**Olson:** That's right. So when we ask what percentage is borrowed, I'm sure that if we take all of Ellen White's some 25 million words, we'll have a pretty small percentage. But if we take the one book where the most borrowing appears, then it will be higher.

I rather think that in *The Great Controversy*, in the historical sections especially, we will find the greatest extent of her borrowing.

**Spangler:** And she acknowledges doing that in the introduction?

**Olson:** That's right. She doesn't say how much, but she says she does it. In fact, she even allowed her secretaries to help choose some of the historical material at times. She trusted her secretary and W. C. White to get the right materials for her. Of course, she read everything in the end to approve it.

**Spangler:** This question of the extent of her borrowings seems to bother quite a number of people, but how significant is that question? Is that really the question to ask?

**Graybill:** I think it can be a very misleading question, because a focus on individual words and phrases doesn't really handle the question of relationship and dependence. It's not so much a question of whether an author picked up a phrase here or there. It's a question, rather, of whether the author is really in

control of the material. Into what kind of framework does Ellen White put this material?

**Spangler:** What do you men think about the relationship of borrowed material to the doctrine of inspiration? Can borrowed material really be inspired?

**Olson:** When I graduated from college I had a verbal concept of inspiration. I could not tolerate the idea that there was one word in the Bible that had not been supplied supernaturally by the Lord to the prophet. Then as I was studying at Baylor University, in 1966, I was working in R. H. Charles's book *The Apochrypha and Pseudepigrapha of the Old Testament*. Here I came across something that just stunned me. I didn't know what to do with it. I read these lines from 1 Enoch 1:9: "And behold! He cometh with ten thousands of His holy ones to execute judgment upon all, and to destroy all the ungodly: and to convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against Him." Well, when I read that, all I could see was Jude 14 and 15, which was written 100 to 150 years later. Here was something that was in the Bible that obviously was not original with the author. I struggled with this for a long time. But I now have a concept of inspiration that can accommodate and account for such things.

**Graybill:** If a person feels that everything the prophet writes has to come from Heaven directly in a stainless-steel pipe, then he is in trouble when he finds such things. But we need to think about the diverse means by which the Lord communicates to us—through special people, visions, impressions, and dreams. For example, it seems unlikely that the Proverbs were dictated in vision, and yet somehow the Lord impressed someone to gather together these bits of wisdom—which had probably been enunciated by sages of the past. Under special inspiration a writer selects and is impressed to bring these things together.

**Spangler:** In other words, inspiration does not imply absolute originality.

**Olson:** That's right. I had earlier confused originality with inspiration, but now I can see how a Bible writer, or Ellen White, can be impressed by the Lord to take a pre-existing document or information provided through some common source, and use it in an inspired book. When I look at the Bible now, I find quite a few such examples, and this satisfies me about the writing of Ellen

White. Now maybe I don't like the idea of a prophet's copying from somebody else, or borrowing, or whatever you want to call it. But whether I like it or not, if the Bible writers did it, then I can't question Ellen White for being like the Bible writers in this respect.

**Spangler:** Some have said, "Don't drag the Bible down in order to build Ellen White up." How do you deal with that kind of response? What is implied in such a statement?

**Olson:** If a person takes that attitude, I think he is afraid to look at the facts. I want to know the facts, whatever they are, of how inspiration works. I think we owe it to ourselves to get all the information we can on the question of inspiration and then try to fit that into a proper concept.

**Graybill:** I think such a response also implies an underlying assumption that the inspiration of Ellen White is different from the inspiration of the Bible writers. Now the *purpose* of the inspiration may be different, but I think the *quality* of Ellen White's inspiration is the same as that of the Bible writers. The Holy Spirit was just as fully involved in inspiring Ellen White as He was in inspiring the writers of the Bible—for a different purpose and to be used in a different way, but the quality of the inspiration is the same.

Now, if you make that equation, then you can go to Ellen White and actually learn a good deal about how inspiration functioned. In the case of Ellen White we have the autographs, and we know these autographs are not inerrant. We find grammatical mistakes, we find misstatements, we find other problems, right in the autographs. We also know a good deal about how Ellen White worked. We know about her literary assistants. We don't know anything about who helped Peter to get his Epistle into such beautiful Greek—assuming that someone did. But we do know about the work of Ellen White's assistants. If, however, you suppose that Ellen White's inspiration is on a different level, then nothing you learn about the function of inspiration from studying how she worked can be applied to the Bible. That, I think, is why some people would like to deny that the quality of her inspiration was equal to that of the Biblical writers.

**Spangler:** While we're on this point, didn't Ellen White make statements that she wished she had the command of language to describe tremendous scenes as she saw them? Is there anything opposed to how inspiration works if she

used some beautiful piece of descriptive literature?

**Graybill:** Ellen White's facility with language did improve over the course of her life. As a matter of fact, though, she always felt inadequate in expressing herself verbally in writing. She always had help from her husband and others. One of the most dramatic statements about this is found in her diary back in 1873. She said that she was very sad this particular morning; her husband was too feeble to help prepare her writings for the printer. She says, "Therefore I shall do no more with them at present. I am not a scholar. I cannot prepare my own writings for the press. Until I can do this I shall write no more. It is not my duty to tax others with my manuscript." The next morning she wrote: "My mind is coming to strange conclusions. I am thinking I must lay aside my writing I have taken so much pleasure in, and see if I cannot become a scholar. I am not a grammarian. I will try, if the Lord will help me, . . . to become a scholar in the science [of grammar]. God will help me. I believe He will."—Manuscript 3, 1873.

But she never did this. She continued writing, and she had people who helped polish her writings. Yet in her handwritten materials we find very telling phrases, very graphic and beautiful writing here and there. But it all had to be polished, and then she went back over it to make sure it was the way she wanted it.

**Olson:** Twenty years later, when Ellen White was 64 years old, she wrote this: "I know not how to speak or trace with pen the large subject of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words."—Letter 40, 1892.

She felt the power of the message that she wanted to get across, and felt that she was totally inadequate to do it. Two years later she lamented, "I am but a poor writer, and cannot with pen or voice express the great and deep mysteries of God."—Letter 67, 1894. Now when I read what she's written, I think it's marvelous. But she felt she was inadequate. So she was always seeking for something better.

Not all the beautiful things in her books come from some other writer by any means. Some of them do. But we have evidence that she really knew how to use the English language well. In 1887 she gave a report in Battle Creek on her trip to Europe. She did not use notes; it

was her custom to speak without them. A reporter was there, and he wrote this about the talk that she gave: "This lady gave her audience a most eloquent discourse, which was listened to with marked interest and attention. Her talk was interspersed with instructive facts which she had gathered in her recent visit to foreign lands, and demonstrated that this gifted lady has, in addition to her many other rare qualifications, a great faculty for attentive, careful observation, and a remarkable memory of details. This, together with her fine delivery and her faculty of clothing her ideas in choice, beautiful, and appropriate language, made her lecture one of the best that has ever been delivered by any lady in our city."—*Battle Creek Journal*, Oct. 5, 1887, quoted in *Review and Herald*, Oct. 11, 1887.

I would be hesitant to say that everything beautiful that appears in Ellen White's writings must have come from some other pen originally. Here she is, standing before that crowd, using not a note, and impressing her hearers with the eloquence of her discourse.

**Spangler:** Let's consider another question. You know there have been statements made that the legal or ethical standards in her day relative to borrowing were just as high as those we have today. What are the facts in this as you see them?

**Olson:** Elder Nichol has a page or two, in his book *Ellen G. White and Her Critics*, on the legal aspects of this matter. If you are going to consider the legal matter, then you have to show that the work of one author was an infringement on another to the point that the original writer was deprived of some income. I really don't know that anybody has ever made the claim that Mrs. White did this.

Now somebody said, once, that there was a threat of a lawsuit dealing with *Sketches From the Life of Paul*. I have dug down to the bottom to try to find any evidence of this, and I've never been able to find any.

**Graybill:** I think that rumor originally was floated by Dr. Kellogg in an interview in 1907.

**Olson:** The problems that come are not legal ones. It's more an ethical question—Was it proper for her to do it? And then, Does it affect her inspiration?

**Graybill:** It has been often mentioned that Uriah Smith put a little note in the *Review*—it was titled "Plagiarism" and appeared in the September 6, 1864, issue—where he talked about someone taking one of his sister's poems, verba-

tim, putting their name on it, and publishing it as their own. Critics say, "Well, that shows the early Adventists knew what plagiarism was; they knew it was wrong, and yet Ellen White did it anyway."

Now my response is that Uriah Smith is the one who wrote that note, and yet he does the same sort of borrowing in his writings as did Ellen White! Is the man a hypocrite? What is going on here?

It seems to me that plagiarism was apparent to Smith and others when it was a clear case of a work of literature, a poem, say, which was obviously the exclusive creation of the person who did it, and someone just took his name and put it on it. But in the case of a prose work—and we're talking here about popular religious literature, not scholarly literature—Canright did it, Uriah Smith did it, Ellen White did it, and even some of the people that Ellen White used did it. So I think that on the moral question, we are looking at what, on the popular level, was a fairly common practice.

**Olson:** I would like to mention something that Elder Raymond Cottrell found. He did a study on the relationship between William Hanna's *The Life of Christ* and the first 400 pages in *The Desire of Ages*. Well, in the report of his research, he mentioned an experience he had when he was working on *The SDA Bible Commentary*. As he read one manuscript that was sent in, he thought that it sounded quite familiar. So he got out thirty commentaries on this particular book of the Bible. He laid them all out to see whether he could discover any relationship between the manuscript that had been sent to him and one of these commentaries. He says he soon discovered that practically all the commentators were copying from one another! "Nineteenth-century literary ethics," he wrote, "even among the best writers, approved of, or at least did not seriously question, generous literary borrowing without giving credit."

**Spangler:** There's something else that I have found, too. I read a manuscript that was castigating Ellen White for borrowing, and it lined up, side by side, what she wrote and the work she had quoted from. But when I compared the original book from which she borrowed, I found that it did not read just as it was given in the manuscript; sentences and paragraphs she hadn't used at all had been left out with no indication of that fact. She would go right down for a few sentences, and all at once there would be a whole section that she wouldn't use.

And when you read it you can see why she left it out; it was teaching error. Now how did she know? Did God guide her in what to omit?

**Olson:** I believe that the Holy Spirit directed her in what to use and what not to use. Even Dr. John Harvey Kellogg made a statement on that order in the 1890's. He saw the hand of God leading her as she selected certain health materials but avoided the use of others, which were not trustworthy.

One of the best studies I know along this line was done by David Neff, a pastor at Walla Walla College. He compared the E. G. White manuscript published in *Selected Messages*, book 1, pages 19-21, with C. E. Stowe's *Origin and History of the Books of the Bible*. Let me read you one paragraph from Stowe and then the parallel paragraph from Mrs. White in order to illustrate what you mentioned a minute ago—how she used what was right and avoided the use of what was wrong.

Here is what Stowe wrote: "It is not the words of the Bible that were inspired, it is not the thoughts of the Bible that were inspired; it is the men who wrote the Bible that were inspired. Inspiration acts not on the man's words, not on the man's thoughts, but on the man himself; so that he, by his own spontaneity, under the impulse of the Holy Ghost, conceives certain thoughts." Ellen White wrote: "It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts."

Ellen White was borrowing from Stowe, no question about it. But notice how she left out or rephrased certain expressions that were not dependable. She borrowed his language, but not his ideas.

**Spangler:** That's an excellent illustration. May I ask next, What is her own testimony regarding her writings? What role does she ascribe to her visions?

**Olson:** I'm glad you asked that question, because I want to bring this out in as positive a way as I possibly can. Even though she did use, frequently, the language of other authors, nevertheless she claimed that she was doing this for the purpose of making plain the things that God had shown her. She also obtained some information from these uninspired sources that the Lord had not revealed to her in vision or through any supernatural means. The apostle Paul had this experi-

ence. In 1 Corinthians 1:11, for example, he writes that the members of the household of Chloe had told him that there were dissensions and divisions over in the church in Corinth. He got that information from a human source. But, of course, he had visions and divine revelations at times, as well.

Let me read a striking statement from Ellen White regarding the source of her writings and the role played by divine inspiration: "How many have read carefully *Patriarchs and Prophets*, *The Great Controversy*, and *The Desire of Ages*? I wish all to understand that my confidence in the light that God has given stands firm, because I know that the Holy Spirit's power magnified the truth, and made it honorable, saying: 'This is the way, walk ye in it.' In my books, the truth is stated, barricaded by a 'Thus saith the Lord.' The Holy Spirit traced these truths upon my heart and mind as indelibly as the law was traced by the finger of God upon the tables of stone."—*Colporteur Ministry*, p. 126.

**Spangler:** How do we answer the charge that this literary dependency has been the subject of a cover-up through the years?

**Olson:** Well, I never heard any cover-up charges till the last year or so, and now people are asking, "Why didn't we know this before? Who has been hiding these things?" The publication of the 1919 Bible conference minutes of two meetings about the Spirit of Prophecy has seemed to give some credibility to accusations that there has been a cover-up, because it was known in 1919 that Ellen White used some writings of others and also that in some of the historical material that she used she was willing to make corrections.

But most of our people did not understand all these things until just the past few years, and so they feel that maybe there has been a deliberate design on the part of the White Estate or on the part of the General Conference leadership, or on somebody's part, to build up an artificial view of Ellen White and of how her books were produced. Now that they are learning more about her work and about occasional discrepancies in her writings, some people are asking, "Why didn't we know this before? Has there been a cover-up?"

I don't believe there has been a deliberate design to keep this information from our people. Elder White passed something to me the other day that I had never noticed before—an address that W. C. White gave to the Advanced Bible

School at Angwin, California, in 1935. Here is what he said: "The question may be asked, 'Can the descriptions of scenes and events copied from other writers, find a proper place in the inspired writings of a messenger of God?' We find that writers of the Bible not only copied from historical chronicles, but they sometimes used the exact language of other Bible writers, without giving credit. And, likewise, if in the writings of one today, who gives abundant evidence of being a chosen messenger of God, we find phrases or statements copied from other writers, why should this be an occasion for question more than the same circumstance when found in the Scriptures?"

So here in 1935 W. C. White is defending Ellen White's use of other writers. He's allowing that she did it. And it's a public statement. But it seems there wasn't much interest in the subject at that time. There was no discussion of it. So I can't believe that there was a cover-up.

**Graybill:** I think, too, that we're great on conspiracy theories. It's easy to believe that a little group somewhere has all the information or has all the control, has all the money, and that they're just sitting on it, when in fact these sorts of things have a lot to do with the whole church, and thus the interests and the emphasis, and the education and the orientation of the whole church and the society in which we live.

On the other hand, I think we need to be very candid, especially in this day and era, and not merely tell people what we know, but tell them what we know in such a way that they will understand it the way we understand it. And sometimes that involves giving them what some consider to be unsettling kinds of information. People have to have a problem before they want the solution to the problem. Now that they have the problem, we need to say things about inspiration today that weren't necessary ten or fifteen years ago.

**Olson:** Ron has raised the question of what we're doing to present candidly the facts as we know them to the church today. In 1969 Elder Arthur White wrote a forty-two-page chapter that appeared as a supplement in the back of *Spirit of Prophecy*, volume 4. In it he explained many of the things that we have been talking about, and that was more than a decade ago! Elder White has continued to publish articles both in the *Review* and in *Ministry* that have tried to bring out these facts.

But I feel that we should do more than this. I believe that we should do everything we can today to establish a correct concept of inspiration among our people. We need to have some careful research done in this area of literary borrowing, and we're currently in the process of working with various committees and with the personnel at Andrews University to do work in this area. We hope to be able to lay all the facts out before our people after an in-depth study.

**Spangler:** I would like to give my own personal testimony as we draw this interview to a close. I've been a worker in this church for more than thirty-six years, and I have found in my own personal life the tremendous blessing of these writings. When I read what Ellen G. White has written, I feel like J. B. Phillips, who said when he translated the New Testament that he felt at times that he was rewiring an old house without turning off the main switch! An electric shock would surge through him as he would pick up some of these passages. Well I've had the same thing with the Spirit of Prophecy as well as with the Bible. There's a ring of truth there that's done so much for me, to help me, to guide me, to criticize me.

**Graybill:** On that point, if a person spends all his time focusing on problems in the Bible, discrepancies and so on, he can destroy his spiritual experience. It's the people who allow themselves to be blessed, allow themselves to be challenged, allow themselves to be helped by inspired writings, who are really the only people who can afford, spiritually, to dig into these problem areas. We need people who have that gift of faith.

**Spangler:** It becomes a mind-set, doesn't it—seeking for problems and places for doubt? I can't help remembering a story I heard years ago. A clergyman and an agnostic attorney were riding a train up the Hudson River, and they were eating fish. The agnostic attorney began to make fun of the preacher. "Now what do you do with all the problems in the Bible? There's discrepancies. How do you handle these problems?" The preacher remained silent and kept eating his fish. At last he said, "I'll tell you what I do. I do with these problems you mentioned just what I do with the bones of this fish." He pointed to a little pile of bones on his plate. "I eat the meat of the fish and put the bones over here, and if some fool wants to come along and choke on the bones, that's his business. I'm going to stay with the good meat!"



# That first funeral



The beginning preacher probably faces no other task in his ministry with more trepidation and less preparation. Here's how novice and veteran alike can avoid some of the more mortifying pitfalls.

by A. D. English

**A** beginning pastor's first funeral can be almost as traumatic an event for him as it is for the family of the deceased. This is understandable. In any religious service, order, dignity, and a smoothly functioning program are desirable; in the funeral service they are essential. Small imperfections that might go unnoticed at the morning worship service can be embarrassingly evident during a funeral. Trepidation is increased, as well, by the natural hesitancy we all seem to feel in the face of death and our uncertainty in dealing with those who are bereaved.

Of course, minor errors will not likely arouse the anger of the grieving family. Family and friends are usually quite understanding and realize that the pastor is doing his best. As long as they know that any awkward spots are not the result of gross carelessness, they will rarely blame him.

This article is designed to help pastors who are inexperienced in conducting funerals to avoid mortifying pitfalls and to direct untroubled services that will be of genuine support to those who mourn. Even if you don't fit into the "inexperienced" category, you may pick up a beneficial point or two.

## Planning ahead

The foundation of a suitable funeral service begins before the need arises. Upon arriving in a new parish, visit the ill and aged members as soon as conveniently possible, especially those in hospitals and nursing homes. Such counsel may seem unfeelingly pragmatic; however, a funeral is not pleasant to conduct under the best of circumstances, and it is more difficult if you have never met the deceased. If an aged or seriously ill member dies several weeks (or even months) after your arrival and you still haven't found time to become even slightly acquainted, the situation can become strained indeed.

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During such visits, make a conscious effort to remember any incident or remark that may be used in a funeral sermon. To do so is not being coldblooded. A favorite passage of Scripture, a comment regarding his or her Christian experience, when woven into the funeral sermon, may provide solid and long-lasting comfort for the family. An alternative is to obtain the deceased person's Bible and use underlined texts in your remarks.

Visit the funeral homes in your town before you are called upon to conduct a funeral in them, if at all possible. If you are located in a large city, you may wish to consult one or two longtime members to determine which funeral homes are most often used by your congregation, and visit only those. Funeral directors will be very happy to receive a visit from you, show you their establishment, and answer questions you may have. Even a slight acquaintance with the funeral director and his facilities will help to make your service go more smoothly.

As soon as you learn that a member has died, go to the family and place yourself at their disposal. In most cases they will ask you to conduct the service, but occasionally they may wish to have another pastor do so. The other pastor may be a close family friend, a relative, or a former minister in the parish. In any case, if the family even hints that they would prefer another pastor to conduct the service, agree immediately and make it clear to them that you are not offended in the least. Offer to assist at the funeral in any way, or to allow the other pastor to handle the entire service himself, as the family may choose.

Rarely, you may have reason to believe that the family would prefer that a former pastor conduct the service but that they are hesitant to mention it for fear of giving offense. If so, ask plainly and tactfully whether this is the case. Explain that you are quite willing to conduct the service yourself, but that you know of the family's close friendship with the other pastor, and are equally willing to have him officiate. Thus, you may offer the family a way out of an embarrassing dilemma at a time when they are under considerable stress. Your courteous and tactful handling of a potentially embarrassing situation will not soon be forgotten.

#### Order of service

In most cases, the order of service for the funeral is left to the pastor to decide. (It is well, however, to ask the family for

any special instructions or requests, and to honor these if at all possible.) The following order of service is a simple one that works well. During the organ prelude, the minister enters the chapel a moment or two before the service is to begin, and sits in the chair provided for him near the speaker's stand. When the organ stops playing, the minister stands, reads an appropriate Scripture selection and the obituary, and is seated. An organ hymn or vocal selection follows. The minister then gives a ten- or fifteen-minute sermon, closes with prayer and sits down. An organ postlude completes the service.

Mimeograph a supply of your order of service (or simply type a copy and reproduce a supply on a photocopier). Then give one to the funeral director and one to the organist when you conduct a service. The organist in particular will find this very helpful. He can place it on the music rack and tell at a glance where you are in the service at any moment, and what is to come next. Remember, the funeral director and the organist are just as concerned as you are that the service be flawless.

Plan to arrive at the funeral home at least half an hour before the service is to begin so that a flat tire or a fifteen-minute detour will not cause you to be late. When the flat tire or the detour fails to materialize, you will have some time to relax in the funeral director's office or the minister's waiting room and review your notes one last time. This is much better than rushing into the funeral home thirty seconds before the service is scheduled to start.

If for any reason you discover that you will not be able to get to the funeral home in time, don't panic. Go to the nearest telephone and call the funeral home. Explain the situation and tell them where you are. They will send a car for you and will take you back to your own car, or to your home, after the service. Funeral-home personnel are trained and experienced in handling the unexpected. There are few emergencies they have not met and dealt with before.

#### The sermon

The sermon, and indeed, the entire service, should be short. People neither need nor want a long, drawn-out funeral service. Twenty to twenty-five minutes for the service, with the sermon itself lasting between ten and fifteen minutes, is adequate. Rarely should the service last more than half an hour.

The funeral sermon should be sober

but not unduly sad. The Christian pastor's message, even at a time of grief and mourning, is not a sad message, but one of hope. It should point its hearers forward to that great day when God's children will meet in His kingdom, never to part again. Paul admonishes Christians that their sorrow is not to be like that of "others which have no hope" (1 Thess. 4:13). The Christian *does* have hope, and the funeral sermon should reflect—indeed, emphasize—that hope.

A word of caution: In your effort to keep the funeral sermon from being sad, don't put into it anything that might be construed as humor. In fact, it is a good idea to go over the sermon carefully before you preach it, to be sure that you have not inadvertently included some expression or phrase that might convey a humorous twist that you did not intend. If you can cause the mourners to smile through their tears by your expression of their loved one's joyous hope of eternal life through Jesus Christ, then you have succeeded gloriously in your sermon. But never try to bring a smile through unfortunate attempts at humor.

The sermon should be personal, while at the same time not concentrating on the person. This apparent contradiction simply means that the sermon should contain references to the deceased, his life, his faith in Christ, his relationship with his church, and the pastor's friendship with him, but that these references should not dominate the sermon. The dominant theme should be the Christian's hope of eternal life through Jesus Christ. Above all, do not extol the virtues of the deceased in a flowery eulogy. This was never appropriate, and has long since gone out of style.

#### Difficult situations

Remember also this cardinal rule—never say anything in your funeral sermon that violates your own doctrines or beliefs. Occasionally a pastor will be asked to conduct a funeral for a person whose beliefs differed, in some respects, from his own. It may be that the survivors share those beliefs. This is not an insurmountable problem. Most Christians share a body of common beliefs that is large enough to allow a pastor to conduct the service without offending either his own beliefs or those of the deceased and his family. Rarely, however, some member of the family may feel that it is important that some particular belief of his own or of the deceased, which the pastor does not share, be mentioned in the sermon. He may even

ask the pastor to make this belief the basis of the sermon.

If you should find yourself in such a situation, deal with it kindly but firmly. Explain that you respect the right of the deceased and his family to hold these beliefs, but that it would be ethically and morally wrong for you to include them in your sermon, since you yourself do not hold them. Assure them that you can conduct the service without saying anything that would offend either their conscience or yours. If this does not resolve the problem, you may be forced to withdraw and ask the family to find another pastor to conduct the service. You are within your rights to do this, if it becomes necessary.

A far more common variation of this problem is the situation in which the pastor is asked to conduct a funeral for a person who showed no interest in salvation and who, so far as is known, never made any profession of faith in Jesus Christ. These are among the most difficult funerals to conduct. It often happens that the families of such persons are staunch, loyal Christians. Sometimes, in their love for the deceased, they want desperately to believe that he is saved. They may even hint, with varying degrees of firmness, that they would appreciate it if the pastor, in his sermon, would speak of the deceased as being saved.

In this awkward situation, the pastor sympathizes with the family and longs to comfort them in any way possible. Nevertheless he cannot, in good conscience, speak of salvation with the same assurance with which he can speak of it in the case of a Christian. This does not mean, however, that he should speak of the deceased as being lost. He should not do any such thing. Only God can say who is saved and who is lost. In such a case, the pastor should speak of the infinite love of God, who judges both in righteousness and in mercy.

One final word about the funeral sermon: Under no circumstances take advantage of the opportunity that the funeral offers to preach your own beliefs to those who do not share them. This does not mean that you are to conceal your beliefs for fear of offending someone who does not agree with them; on the contrary, your beliefs must be the very foundation of your sermon. Your purpose is to comfort those who have lost a friend and loved one. Whenever it is necessary, in pursuit of that aim, to mention your beliefs in your sermon, do so plainly and without hesitation. If

there are those present who are offended because you do this, so be it. But do not make the funeral an occasion to dwell on beliefs that some present may not share, in the hope of persuading them that they are mistaken. In other words, remember that you are conducting a funeral, not an evangelistic service.

#### **After the funeral**

After the sermon, it is my practice to sit down and remain seated while the audience files past the casket. When they have gone, and the members of the immediate family go forward, I step to the casket and stand with them while they say their last goodbye. Other pastors prefer to stand at the head of the casket as the mourners pass by until the family has left.

When the chapel has been cleared and the flowers have been taken to the flower car, the funeral director will call the pallbearers back into the chapel and instruct them how to carry the casket to the funeral car. You should walk slowly a few steps ahead of the casket. When you reach the funeral car, step aside and stand facing the casket until it is inside and the door is closed. You may then either go to your own car, if you plan to drive to the cemetery, or take your seat in the funeral car beside the driver. Unless you have a special reason for driving your own car to the cemetery, you will find it more practical to ride in the funeral car. This will allow you to relax for a few minutes between the funeral service and the graveside service. It will also rule out the possibility of your getting lost on the way to the cemetery! (Believe it or not, this has happened.)

When you arrive at the cemetery, go to the rear of the funeral car and wait for the pallbearers. As they remove the casket from the car, take a position a few paces ahead of the casket and lead the way to the grave. Take care that you do not walk too fast. The pallbearers are carrying a heavy and awkward burden. A glance over your shoulder will enable you to match your pace to theirs.

When the casket has been placed on the grave and the pallbearers have moved aside, take your place at the head of the casket and wait until the mourners have assembled around the gravesite. As soon as they have gathered, you may begin.

#### **The graveside service**

The graveside service should be even shorter than the funeral service; much shorter, in fact. A few verses of Scrip-

ture, a few brief remarks, and a committal prayer are all that is necessary. The whole service should take no more than five minutes.

After the committal prayer, step forward to the row of chairs in which the relatives are seated. A handclasp and a few words of comfort to each of them concludes the service. You may then return to your own car or to the funeral car, or mingle for a few minutes with those who have come to the cemetery.

The honorarium that is given to the pastor for conducting the funeral service is handled in various ways. In some cases, the funeral director will give it to the pastor at some time before or after the service, or mail it to him later. In other cases, the family will prefer to give or send it to the pastor directly.

Pastors who receive the honorarium also handle it in various ways. Some pastors feel that it is improper to accept an honorarium for the funeral service, since it is a part of their ministerial duties. If this is your feeling, you may either donate the money to your church or to some other charitable organization, or return it to the family with a brief note explaining your feelings.

Other pastors see nothing improper in accepting an honorarium for conducting the funeral service. Your own feelings must guide you in this matter.

It is, of course, the epitome of bad taste for the pastor himself to request, or even to mention, the honorarium. This is a matter that is to be left entirely to the family. If you are asked about the charge for your services, the only proper reply is, "There is no charge."

You will probably never reach the point where you can be perfectly calm as you approach a funeral service. This is not a weak point in your pastoral expertise; it is simply a recognition of the fact that you are human. Most of those for whom you will conduct the funeral service will be members of your own congregation, whom you have come to know and love. The sorrow of the family and friends will be your sorrow. Jesus wept at the grave of His friend Lazarus, and He understands when you share in the sorrow of the mourners. Indeed, He expects you to share it. You cannot relieve their sorrow if you do not in some measure feel it.

Funerals will always, therefore, be traumatic to some degree both for the seasoned pastor as well as the beginner. Experience can, and should, make you more proficient; it should never make you perfunctory.

# Imminence mainspring of Adventism-2

by W. B. Quigley

*This is the second in a series of three articles examining the significance and implications of Seventh-day Adventism's belief in a soon-coming Saviour. The first, which appeared in April, pointed out that the mainspring of historic Adventism was not merely the belief that Jesus will return one day, but rather the belief that He will come soon—almost immediately. Millerism was clearly founded on an imminent return of Jesus. Adventism in the decades following 1844 gave urgent voice to proclaiming an imminent return, and the Adventism of the first half of the twentieth century was still resonant with imminence.*

*Now, however, we must ask ourselves, Dare we believe, as our spiritual forefathers did, that the return of Jesus is "at the doors"? Or do we lack the evidence on which to base a faith in imminence? Can Adventism still boldly profess an attitude of intense expectancy, with the coming of Jesus a century overdue, or have other urgencies replaced the "mainspring"?—Editors.*

Millerism's sense of imminence sprang from the conviction that Scripture itself had set a time for Jesus to return in glory. Miller found in Daniel 8:14, "unto two thousand and three hundred days; then shall the sanctuary be cleansed," the key to understanding the very year of Jesus' return! His intense study of the prophecies led him to the year-day principle and on to the date of 457 B.C. as a peg for the beginning of the 2300-day period. He constructed a system of prophetic interpretation that Adventism has generally used even to this day. Ellen White saw that angels "repeatedly visited" Miller as he applied himself to an understanding of things that had not heretofore been understood and taught (see *The Story of Redemption*, pp. 356, 357).

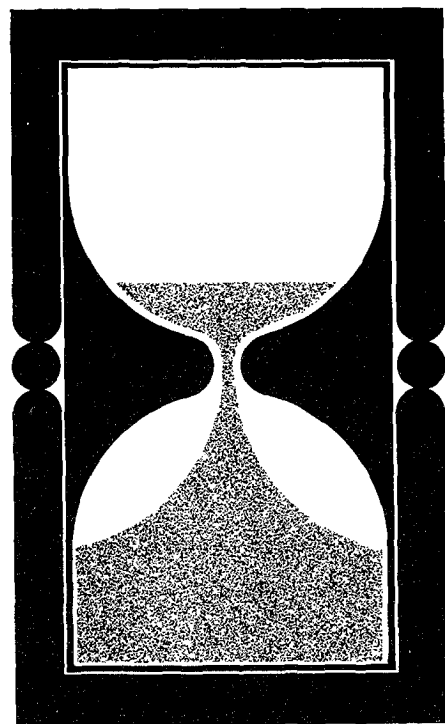
When Miller finally came upon the conviction that Christ would come

sometime during 1843, a flood of power and determination to warn the world was eventually let loose. This urgency flowed from him until in time he would rather tell his message than eat or sleep. As new leaders were added, the same contagion flowed from them—arising from the conviction that God had spoken a life-and-death message to His servants and through them to the world. Thus the movement was driven on by this urgency to its inevitable and dated climax.

The enormity of their urgency only compounded the massiveness of the disaster when 1843 and 1844 came and went without the coming of Jesus. The infectious faith displayed just a few weeks prior to October 22 now turned into bitter despair for many. Some left the faith, never again to profess Christianity; others found a scriptural logic in the great Disappointment and proceeded to experience a rekindled hope and a new structure of faith (see *The Great Controversy*, pp. 343-354). They shortly understood that God had called them to "prophesy again before many peoples, and nations, and tongues" (Rev. 10:11). Thus arose the most significant and responsible phase of the great Second Advent Movement, destined to finish God's great work on earth.

There seems to be no evidence that the great Disappointment damaged the believers' sense of imminence during the latter half of the nineteenth century. Those camp meetings rang with all the assurance of a soon return that Millerism expressed in previous years. Those issues of the *Advent Review and Sabbath Herald* offered all the urgency for an almost immediate return of Jesus as did the Millerite publications in the years before 1843, without setting dates. The stately ship of God's growing people seemed guided by a steady hand from above in the form of a developing prophetic gift in their midst, and this voice reinforced the sense of imminence and provided additional urgency to go forth and warn the world of a still soon-coming Saviour.

The Saviour did not return to earth in that century. By 1911, the Adventist Church had grown to 100,000 believers. The hope of an almost immediate return



still burned brightly. As World War I raged across Europe, Adventists felt that it might evolve into earth's final great war. But peace was signed, and the church continued its witness, until, in 1939, a far more horrendous conflagration burned in two war zones—World War II. Surely this must be the end! But four decades later the Lord has not yet come. Adventism still lives in expectancy, and we see new reasons to believe that His coming is "at the doors."

Some feel that the whole matter of our Lord's delay has had a tendency to destroy the church's sense of imminence. If He did not come in the mid-nineteenth century because of a decadent church, why should He come now? Is the church any more prepared? What will we say to the world if, after two more decades pass, we hang up calendars reading "2001," and Jesus has not yet come? Will we still be professing imminence? Perhaps we should not deny that the truth that verily is our "mainspring" needs clarification lest it become a major silent problem to an ever increasing

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number of Adventists. An Adventist's response to God is inextricably linked to his belief in the coming of Jesus. Herbert E. Douglass has made a significant contribution to the answers many Adventists need in his recent book, *The End* (Mountain View, Calif.: Pacific Press Pub. Assn., 1979).

Where, then, is the evidence upon which new converts and seasoned church members alike may build a logical and precious faith in the coming of Jesus as an event that is "even at the doors"? Is such a faith commendable? Is such a faith possible in Adventism's historical context? The nonreligious world finds its refuge in science and humanism, and the liberal church in philosophical and nonliteral views of Scripture. In what can Bible-believing Adventists, with their hoped-for Advent more than a century overdue, find refuge?

Adventism's entire heritage—Scripture, Spirit of Prophecy, and history—plants the imperative of imminence deeper and deeper in the soul of this church. While around us the winds of sophistry and despair batter the world (and to some degree our own ranks), we may find refuge in the knowledge that every resource in the church's arsenal is calculated to preserve that mainspring of urgent expectancy of her coming Lord that has characterized every generation of Adventism to this hour. Even as Peter's trenchant logic shreds the scoffer's platform of disbelief (see 2 Peter 3), so the Adventism of today is a continuing witness to an imminent return.

Today, Adventism, under God, is abundantly able to prepare the world for the coming of Jesus. We have the historic influence of Millerism's experience, the subsequent miraculous formation of the Seventh-day Adventist Church, and the counsels from the prophetic gift that are designed to carry us through to the coming of Jesus. And all of this body of truth speaks of a continued sense of imminence. Never for a moment are we to believe that Jesus' coming is not at the very door! The counsel "We have nothing to fear for the future, except as we shall forget . . ." was never more appropriate. In our day we will see the enemy's attempt to weaken the walls of the church by attacks from within. It is for us to take our bearings from our historical context and face the future with our total energies and priorities dedicated to finishing God's great work and making possible the great event.

Dare we believe that the coming of Jesus is truly "imminent"? The answer is a thousand times Yes! Dare we espouse the same degree of urgency and single-mindedness that our spiritual forefathers did and not fear the sting of continued disappointment? The answer is ten thousand times Yes! And for the following reasons:

First, the closer we come to an ideal communion relationship with God in prayer and Bible study, the greater consciousness we will have that God's redemptive plan is progressing according to His will and that Jesus will soon return. Depth of personal experience in spiritual things creates great assurance. As the Bible is studied as it ought to be, we become assured of the true quality of God's promises and know that we are living in times when God longs to send Jesus. This is the basic way in which God leads His people.

Second, Scripture and the Spirit of Prophecy writings portray so much evidence of God's plan that the student may know without doubt the times and seasons. Scripture appeals to us to "hasten his coming" and to become a part of the answer instead of the problem. The Flood, prototype of final judgment, teaches clearly that all things will continue, but that God will nevertheless keep His promise (see 2 Peter 3:7-9).

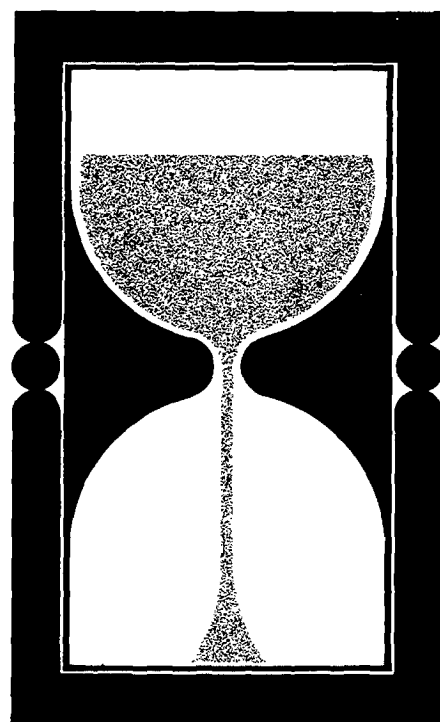
Third, the "waymarks" point unmistakably to this conviction. Believers a century ago sang:

"Look for the waymarks, the great prophetic waymarks,  
Down through the ages, past the kingdoms four.  
Look for the waymarks, the great prophetic waymarks;  
The journey's almost o'er."

—F. E. Belden, 1886

The signs that the Prophetic Word has given us to look for have been boldly heralded by Adventists for a century and a half as the basis for an attitude of expectancy. The Bible and the Spirit of Prophecy list at least thirty such signs of the times. Evangelists have preached them and earnest Christians have seen their times through these windows. Of these "waymarks" certain ones seem to be speaking to us today with unprecedented eloquence. They give the believer abundant evidence that the coming of the Lord draws near. The following seem especially meaningful:

1. *The moral decadence of civilized peoples.* During the 1970's, there was an



especially rapid decline in morals and in historic values, including disintegration of the home. Widespread among college and university students is rejection of marriage as the established way of mating. What was once branded immorality is now the "LTA" (Living Together Arrangement). Television programming has accepted certain once-taboo words and employs them in most programs. Sex outside of marriage is not only accepted in TV programming, it is the "in" thing. The national morality in America seems typified by Watergate and Chappaquiddick, and authors revel in heretofore unknown biographical scoops on the moral weaknesses of otherwise great leaders.

2. *All people in expectation.* Christopher Lasch, in his book *The Culture of Narcissism* (W. W. Norton and Co., Inc.), published in 1979, says that most people now think about the "sense of an ending," or a world-ending catastrophe, and that in this climate they are turning inward, grasping for pleasure and self-indulgence as never before.

The question of whether the world will end in fire or in ice, with a bang or with a whimper, no longer interests artists alone. Impending disaster has become an everyday concern, so commonplace and familiar that nobody any longer gives much thought as to how disaster might be averted.

It is the waning sense of historical time, in particular the erosion of any strong concern for posterity, that distinguishes the spiritual crisis of the 70's from earlier out-

breaks of millenarian religion.—*The Book Digest*, July, 1979, p. 33.

3. *The ebbing quality of life on Planet Earth.* Three processes are making future prospects for life on earth dismal: overpopulation of the planet, exhaustion of natural resources, and pollution and destruction of mankind's natural environmental life-support systems.

The Club of Rome, a community of scientists concerned about these three processes and the future of life in our world, stated in 1970 that if the overpopulation problem were not solved by 1975, it would become irreversible, and by the end of the twentieth century overpopulation would cause hundreds of millions to die yearly of starvation. The life style of everyone on earth would be affected, and those at the bottom of the economic totem pole simply could not survive.

Isaiah saw that the earth "will wear out like a garment and its inhabitants die like flies" (Isa. 51:6, N.I.V.).\* John saw that Jesus would come to destroy "those who destroy the earth" (Rev. 11:18, N.I.V.).

Mankind still places his trust in a scientific answer for all future energy needs, and somehow believes that there are yet to be discovered limitless resources of energy for the future. The problem is that he does not have them now, and the needs are here. The petroleum and gas, along with other necessary earth substances, are not replaceable, and one day soon they will be used up. As population soars and resources dwindle, a crisis nears that science cannot answer.

4. *Satan's supernatural activity.* "The wrath of the dragon," a term with which Adventists are familiar, is seen with ever-increasing explicitness.

Satan has control of all whom God does not especially guard. He will favor and prosper some . . . and he will bring trouble upon others. . . .

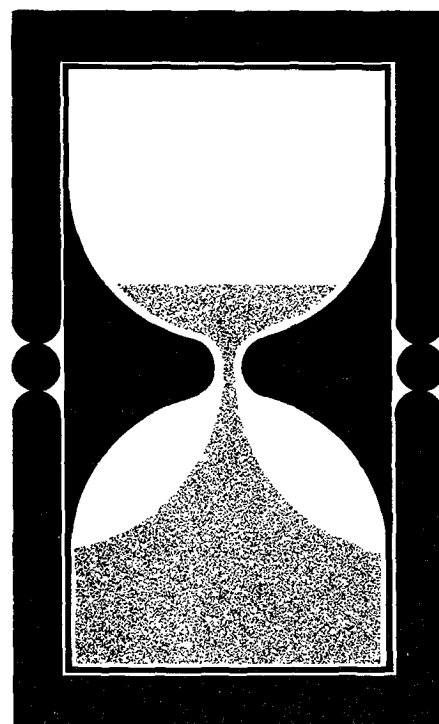
While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by pestilence. These visitations are to become more and more frequent and disas-

trous.—*The Great Controversy*, pp. 589, 590.

Ellen White did not envision that time would last until 1980, or she might have been permitted to see the vast development of our world in this "borrowed time" era. Perhaps she would have seen such disasters as the Tenerife crash of two Boeing 747's, the DC-10 crash at O'Hare, and the terrible crash at San Diego. She might have seen the drug culture in America, wrecking the lives of millions of youth; the political nightmare of our day; the development of two superpowers, each with the capacity to destroy life on earth within hours; the tenuousness of international peace, with its sword of Damocles still dangling by a single hair over the lives of millions; and submarines plying the underwaters of the world's oceans, holding enough atomic warheads to bathe civilization in flames hotter than the sun at a moment's notice!

5. *The rise of the occult, Satanism, and spiritualism.* Years ago books on these and kindred subjects were practically forbidden and were difficult to find. But today, there is such a proliferation of reading material on the occult sciences that modern bookstores have whole subdivisions of titles, just as they have for history or science. Since *The Exorcist*, sequel-type movies, books, and plays have been plentiful, and people crave knowledge of these things. In America, evidence continues to appear that thousands of witches and tens of thousands of Satan worshipers exist and can be found in most cities and towns.

6. *Resurgence of the Papacy.* During the past decade, the world power of the Papacy has been steadily shrinking. Dwindling numbers of candidates for the priesthood and for the convents and monasteries, giant losses in attendances at mass, closing of significant institutions, and the weakening of that voice from Rome that has in past centuries been so powerful in world affairs—these and other evidences have spoken of a weakening Papacy. However, the accolades, fanfare, and dramatic resurgence of honor and power afforded Pope John Paul II as he visited Mexico, Ireland, the United States and other countries in 1979 are painting a different picture. No less a voice than that of Billy Graham has declared that Pope John Paul II is the most influential man of the twentieth century, and is more able to bring peace than any other leader! America, once the bastion of Protestant concepts, has opened its doors to the Pope in an unprecedented



demonstration that gives deep concern to stalwarts of the separation of church and state.

Scripture has unmistakably called for this resurgence. It is but the beginning of a consolidation of power that will have profound effect on the religious life of hundreds of millions.

7. *Revival of Islam.* Recent international events have dramatically underscored the truth that Islam is not dead. Bible students have long pointed to the necessity of the awakening of the millions of Islam, that "the way of the kings of the east" might be prepared (Rev. 16:12). As this mighty giant awakens and solidifies the millions in the Arab world, to take their place among the traditional powers, we again see the pageant of prophecy unfolding before our eyes.

Dare we believe that our Saviour might return almost immediately? Most definitely! Never before in history has the church had more evidence to believe that "yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). The Adventist Christian senses the very footfalls of the coming King. Let us in this late hour know that the hope of all Adventists, from 1818 to 1980, is about to materialize in our very generation!

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Champion warriors  
in the Adventist Church  
today who  
mistake each other  
for the enemy,  
need to remember  
that they are on  
the same side and  
to use a  
two-edged  
weapon.

by Beatrice S. Neall

# The dragon fighters

In the current discussions of righteousness by faith going on in the Adventist Church, the two sides may not be as far apart as they think. Actually, both are on the same side, but they are attacking opposite problems, and thus of necessity are using opposite weapons. The problem comes when they mistake each other for the enemy.

Antinomianism (opposition to God's law) and legalism (salvation by works) are the two dragons that the saints have had to fight through the centuries. Punching down one seems to pop up the other, as with some mechanical toys. The big gun for knocking out the antinomian dragon is the doctrine of sanctification, while the weapon against the legalist beast is justification. Note how the battle has been fought through the ages.

The dragon of the Old Testament was largely *antinomianism*, making his first appearance to Eve in the Garden, and leading the world captive through the idolatry and immortality of heathenism. Since Israel was repeatedly defeated by him, Moses and the prophets used the *law* as their weapon. Their constant cry was to love God with all the heart, soul, and strength, and to show that love through obedience to the commandments (see Deut. 6:5, 6; Isa. 48:18).

By New Testament times the dragon

of *legalism* was largely in control. Hence the big weapon of Jesus and Paul was *grace*. Jesus, unsparing in His denunciation of self-righteousness, justified the woman rather than her accusers, the publican rather than the Pharisee, the thief rather than the priests. Paul combated the Judaizers by proclaiming the need for grace and the inadequacy of law either for justification (Rom. 3:20) or for salvation (Eph. 2:8, 9). Paul's attack on legalism was so powerful that the antinomian dragon emerged again. James and John attacked him in their letters and gospel, once again unleashing the big guns of obedience to the commandments as evidence of justification (see James 2:2-4; 1 John 2:3, 4; John 14:15).

With the emergence of the Papacy, the legalist dragon marched right in and took up his abode in the church. To drive him out, Martin Luther naturally found his weapons in the arsenal of Pauline theology. Predictably the antinomian monster then arose to lead the Reformed churches back into worldliness and apostasy. John Wesley, the dragon fighter of the eighteenth century, drew his mightiest ammunition from the Johannine arsenal—No one born of God commits sin (1 John 3:9).

Early Adventism saw antinomianism as its prime dragon; thus it made obedience to the commandments a landmark doctrine. However, by 1888, when it became clear that the legalist beast had gotten loose again, Waggoner and Jones

once more unsheathed the Pauline sword of grace.

As the theological battles have raged back and forth, it has been often argued that Pauline grace undermined Johannine law, and vice versa.

There are champion dragon fighters in the Adventist Church today. For the sake of convenience, I will call them the Johannists and the Paulinists.

The Johannists, seeing the current dragon as antinomianism, draw some of their most powerful support from the Johannine writings. They are often called perfectionists because they believe in the necessity for practical perfection as preparation for the coming of Christ.

The Paulinists, seeing legalism as the more dangerous dragon, draw their greatest arguments from the Pauline writings, emphasizing grace and justification. Their teaching has been called Reformed theology because of their heavy indebtedness to Luther and Calvin, and the new theology, because it has a different emphasis from the landmark theology of early Adventism.

It is extremely important to understand that the two groups define their terms differently. Consider their use of the following terms:

1. *Sin*. The Paulinists have a much more radical definition of sin than the Johannists. The latter think of sin in practical terms such as disobedience to the commandments in thought, word, or

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action; violation of the law. To the former, sin consists not only of impure thoughts, words, or deeds but also of the presence of the sinful nature, which constantly contaminates even the good deeds that one does. Thus the greatest saint, when confronted with God in His glory, cries out, "Woe is me! for I am undone" (Isa. 6:5). Paulinists have a humble estimate of man and, in view of all he lacks, stress his need for justification.

2. *Perfection.* The Paulinists, likewise, have a much more radical concept of perfection than their Johannine brethren. They see perfection in absolute terms—perfection as it exists in God. To be perfect, according to their understanding of the term, one would have to avoid all sins not only of commission but also of omission, so that at any given moment he was doing the will of God to the maximum of his capacity, making the most of every faculty, every moment, every cent. To them perfection is a theoretical state that no human being can possibly reach until he has a perfect nature in a perfect environment with a perfect relationship to God. Since this condition does not exist until the coming of Christ, when this "corruption puts on incorruption," perfection is not achieved until then.

The Johannist, on the other hand, thinks of perfection in practical terms: loyalty to God, surrender to His will, obedience to His commandments, a heart right with God that yields the fruits of righteousness. The Johannist does not claim to have reached even this practical state, but ardently believes that the saints will reach it before the close of probation.

3. *The law.* Once again the Paulinist sees the law in absolute terms, so that no one in this life can possibly keep it perfectly. Anyone, saint or sinner, when confronted with the absolute demands of God's law, stands condemned. "When the commandment came, sin revived, and I died" (Rom. 7:9). Since no one can keep the law perfectly, all must depend upon the imputed righteousness of Christ to meet the law's demands. The Johannist on the other hand views the commandments in a practical sense as precepts that can be obeyed through the indwelling power of the Holy Spirit. He quotes the many injunctions of the Bible to "keep the commandments" and is distressed to hear the Paulinist say that they cannot be kept.

4. *"Imitation of Christ."* The Paulinist views this doctrine as anathema, be-

cause Christ, having a sinless nature, "holy, blameless, undefiled, separate from sinners" (Heb. 7:26), is so far above us that we cannot imitate Him in the absolute sense. He can be followed only as one follows, but can never reach, a star. The Johannist, on the other hand, sees Christ as having essentially the same nature as ours, though by virtue of His dependence upon and union with God, He never sinned. (The nature of Christ's humanity is a fundamental theological difference between the two schools.) He points to the many scriptural admonitions to follow in Christ's footsteps (1 Peter 2:21), obey as He obeyed (John 15:10), and love as He loved (chap. 13:34). He thinks of the imitation of Christ in practical terms; the Paulinist, in theoretical, absolute terms.

At this point it becomes clear that some difficulties could be settled if both sides recognized the differences in the way terms are being used. A Johannist should not be shocked to hear that the saints will "sin" after the close of probation; he should know that this does not mean overt sin, but deficient faith and the continued presence of the sinful nature ("whatsoever is not of faith is sin" [Rom. 14:23]; the saints still have "earthliness" to be "consumed" during the time of trouble [*The Great Controversy*, p. 621]). The Paulinist believes in obedience to law as much as the Johannist—he just thinks it cannot be perfectly obeyed. On the other hand, the Paulinist should recognize that the Johannist is teaching practical perfection (as does most of Scripture) rather than absolute perfection.

The chances of harmony between the two groups would be enhanced if both sides would realize that:

1. The apparent contradictions between their positions occur also in Scripture and the Spirit of Prophecy, but can be resolved.

2. They are fighting different enemies and hence are preaching with a different emphasis.

3. They both believe in law and grace, justification and sanctification, and are both opposed to legalism and antinomianism.


I believe the best solution to the whole controversy is for both groups to preach the *total gospel* as found in the entire Bible, emphasizing what the inspired writer was emphasizing in the situation he was addressing. The Paulinist should not expound all Scripture through the Pauline grid, neither should the Johannist do the same through the Johan-

nine grid.

There needs to be a balanced presentation of both objective salvation (what *Christ* did for me) and subjective salvation (what the *Spirit* does in me). The Paulinist focuses on the work of Christ to justify me, whereas the Johannist dwells more on the work of the Spirit to sanctify me. It is obvious that without Christ's objective atonement, no subjective response is possible. It is equally clear that Christ's objective work on the cross two thousand years ago will save no one without the subjective response of faith.

I believe the Johannist would restore the confidence of his Paulinist brethren if he dwelt much more upon Christ crucified. He is inclined to take justification for granted, emphasizing the need to move on to sanctification. His preaching may lead to smug satisfaction in the legalist, or hopeless despair in the conscientious, denying the latter the comfort that justification brings. The Johannist needs to remember that fully one third to one half of each Gospel is devoted to the closing scenes of Christ's life. He should preach *Christ* crucified before he dwells upon *self* crucified. His many fine books on the how-to of holiness and victorious living are to be faulted for presenting what I must do for Christ without first presenting what Christ has done for me.

The Paulinist would gain the confidence of his Johannine brethren if he would say far more than he does about holiness. He should not assume that the proper preaching of justification will automatically produce sanctification; the corrupt human heart perverts justification as a license to sin. He should recognize that most of the Old Testament, the teachings of Jesus, and the conclusions to all of Paul's Epistles deal with practical godliness and commandment keeping. The Paulinist needs to preach about the devotional life, the indwelling Spirit, and practical perfection as the Bible teaches it. If he follows the Bible emphasis, he will certainly stress the "keepability" much more than the "un-keepability" of the commandments.

Since the church, as well as the individual Christian, constantly alternates between antinomianism and legalism, the faithful preacher will maintain a two-pronged offensive against both enemies. Scripture is a two-edged sword, cutting in both directions. A single-edged weapon is defective. May God help our champions to keep both dragons at bay by a faithful preaching of the whole of Scripture. 



# Should Adventist ministers oppose a religious amendment?



Dear Editor:

I read with interest R. R. Hegstad's "Down the Road to a Christian Republic" (MINISTRY, December, 1979). There was a point in it, however, that alarmed me. I refer to the use of Ellen G. White's letter 44 to A. T. Jones.

On page 6, column 1, Hegstad quotes fragmentarily from a longer sentence of Letter 44, deleting the beginning word "while" and the last half of the sentence. What he did use reads "I do not see the justice nor right in enforcing by law the bringing of the Bible to be read in the public schools."

I happen to have an entire copy of

Letter 44. [See box—Ed.] This letter shows that while Sister White could personally see "no justice nor right in enforcing by law the bringing of the Bible to be read in the public schools," she nonetheless was shown that it would not be wise to oppose any legislation attempting to do this, not even in "a future crisis." She also added, "I remember particularly this point: 'That anything that should give the knowledge of God, and Jesus Christ whom He hath sent, should not be obstructed at all.'"

And then the caution: "I want you to be very careful on what ground you tread, for our enemies will make a de-

cided argument against us if we shall give them a semblance of a chance."

Hegstad's article leaves our Seventh-day Adventist ministry with a very false impression that Sister White approved of opposing the reading of the Bible in the public schools, when actually she cautioned us not to oppose such legislation even in a future crisis. MINISTRY needs to correct this false impression. If you do not do so, you leave many a conscientious minister feeling free to oppose, unwittingly, what he ought not to oppose.

Jim Umbarger

Elizabethtown, Tennessee

## R. R. Hegstad responds:

Does my article really give a "false impression"? Would it, indeed, be unwise for our ministers to oppose a religious amendment to the Constitution, the issue I was addressing? And does Ellen White generally take a benign attitude toward forced religious observances in public schools—or elsewhere?

Let's answer the last question first, by noting two statements Ellen White has made, the first of which is in the letter to A. T. Jones:

"I do not see the justice nor right in enforcing by law the bringing of the Bible to be read in the public schools."

An article in the *Watchman* for May 1, 1906, stated: "The present effort of the church to get the state to . . . introduce the teaching of Christianity into state schools, is but a revival of the . . . doctrine of force in religious things, and as such it is antichristian."

There is little ambiguity in Ellen White's appraisal of enforced religious observance. She doesn't stutter when she labels the practice unjust, wrong, and a revival of the doctrine of force in religious matters. She does suggest that in the case of Bible reading in public schools, God will overrule it for good.

But what about her cautions: Opposing Bible reading will "place us in a

wrong light," will "work against us," and "in a future crisis" (the developing drive for a religious amendment?) may provoke our enemies?

I think it fair, and necessary, to point out that my article dealt with *dangers in a religious amendment* and its incompatibility with Biblical and constitutional principles rather than with the public posture we should take concerning Bible reading in public schools. Pastor Umbarger's letter, on the other hand, deals with the latter issue to the exclusion of my concerns about a religious amendment and enforced prayer.

But, for a paragraph, let me speak of my response to the Bible-reading issue, as you can read it in *Liberty*, beginning with the early 1960's cases.

From the beginning I was moved with appreciation for the public relations problem Ellen White expounds in the letter to A. T. Jones (himself editor in 1893 of the church's religious-liberty magazine, the *American Sentinel*). My first coverage (*Liberty*, September-October, 1962) presented editorials for and against the decision and an editorial explaining the court's stand. In a later article I reported on the Supreme Court hearing of two cases, *Murray v. Curlett* and *Abington Township v. Schempp*

("The Bible—Holy Book or Tranquilizing Pill?" *Liberty*, July-August, 1963). My coverage presented both sides of the argument; but my conclusion asked, in the words of Justice Black to the attorney arguing for Bible reading: "Then in an equally emotionally charged voice, Justice Black spoke: . . . 'Have you considered the consequences if we approve?'"

I also discussed the underlying moral issues of enforced religion (see, for example, "Does God Approve the Use of Civil Power to Enforce His Will?" *Liberty*, November-December, 1962), and explored options that might be more beneficial to the child—evening Bible classes in the church and Scripture selections by students over a local radio station at breakfast time (as was done in Worcester, Massachusetts, and reported in "Worcester's Bible-reading Plan," *Liberty*, March-April, 1965).

Further, the Religious Liberty Department studied the issues, not excluding Ellen White's comments, with General Conference officials. As a consequence, when hearings were held in Congress, the church presented a paper in opposition to a religious amendment. Among the factors motivating the testimony: (1) Recognition

that a religious amendment to the Constitution is quite a different matter from Bible reading in schools per se; (2) Ellen White had called the religious-amendment movement of her day "the plain, direct fulfillment of prophecy" (*Testimonies*, vol. 5, p. 719); and (3) unlike in 1893, twenty-eight major denominations had gone on record before Government committees in opposition to state-enforced religious observances in public schools.

Let's look more closely at three reasons for (1) the church's authorizing testimony before Government committees; (2) my coverage in *Liberty*; and (3) my opposition to a religious amendment in "Down the Road to a Christian Republic."

First, the Regent's Prayer case, one of the three major cases on religion in public schools of the early 1960's, challenged the state's writing a prayer and forcing students to recite it. The Court concluded: (1) In America, with our concept of separation of church and state, it is not the right of the state to write a prayer and force any segment of our citizens to recite it; and (2) a child may pray in public schools, but he may not expect the aid of the state in that exercise.

Here was quite a different issue from the one Ellen White addressed—Bible reading. Here, in fact, was a twenty-two-word prayer that did not even name the name of Christ (a Lutheran minister called it "blasphemous"), which could not teach anything about the Sabbath, which offered no "ray of light" for "those who are in darkness," and which offered no "knowledge of God and Jesus Christ."


I submit that here is more than adequate reason for Adventists to educate their fellow Americans to the dangers involved in legislation that would restore such a practice to public schools.

Second, statements advising caution in opposing Bible reading do not necessarily apply to a religious amendment. Though amendments differ—literally hundreds have been offered in the past two decades—all would restore to the public schools not only Bible reading but also such abuses as the Regent's Prayer. It is prudent, I believe, to discern danger in a principle and by denying the principle, deny the consequences. One cannot always diagram concerns with a period that begins in one place and ends in one place, but rather must do so with a line that had its beginning long ago and could yet terminate at the funeral parlor

for American freedoms. More than any other development on the American scene, the drive for a religious amendment seems likely to accelerate the "revival of the . . . doctrine of force in religious matters."

Finally, let us note that today, in contrast to 1893, a Supreme Court decision forbids state-enforced Bible reading. This reality is what may be called "the law of the land." Considering Ellen White's exhortation to do all in our power to avert the coming crisis, can we justify rolling over and playing dead

in the face of a move to change this law? (Need I point out further that such a change would open the way also to approval of religious Sunday laws, now prohibited by a 1961 Supreme Court decision?)

I submit that my article does not give a false impression, that our ministers would be wise to oppose a religious amendment, and that the concern of Pastor Umbarger's letter (opposition to Bible reading in schools) was only peripherally referred to in my article.—  
R.R.H. 

## THE BIBLE IN PUBLIC SCHOOLS

Battle Creek, Michigan  
May 17, 1893

Elder A. T. Jones,

Dear Brother: There is a subject which greatly troubles my mind: While I do not see the justice nor right in enforcing by law the bringing of the Bible to be read in the public schools, yet there are some things which burden my mind in regard to our people making prominent their ideas on this point.

These things, I am sure, will place us in a wrong light before the world. Cautions were given me on this point. There were some things shown me in reference to the words of Christ "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's," placing the matter where the church would have no right to enforce anything of a religious character upon the world. Yet in connection with this were given words of caution. If such a law should go into effect, the Lord would overrule it for good, that an argument should be placed in the hands of those who keep the Sabbath, in their favor, to stand on the Bible foundation in reference to the Sabbath of the fourth commandment. And the book which the state and Christian world have forced upon

the notice of the people to be read in the schools, shall it not speak, and shall not the words be interpreted just as they read?

My brother, this objecting to the passing of a law to bring the Bible into the schools will work against us, those of our faith who are making so much of the Bible. A year ago there was something presented before me in reference to those things, and we shall have to use the Bible for our evidence to show the foundation of our faith. We should be exceedingly cautious in every particular lest we shut out a single ray of light from those who are in darkness.

I remember particularly this point, "That anything that should give the knowledge of God, and Jesus Christ whom He hath sent, should not be obstructed at all." Some things I cannot present in distinct lines, but enough is clear to me that I want you to be very careful on what ground you tread, for our enemies will make a decided argument against us if we shall give them a semblance of a chance.

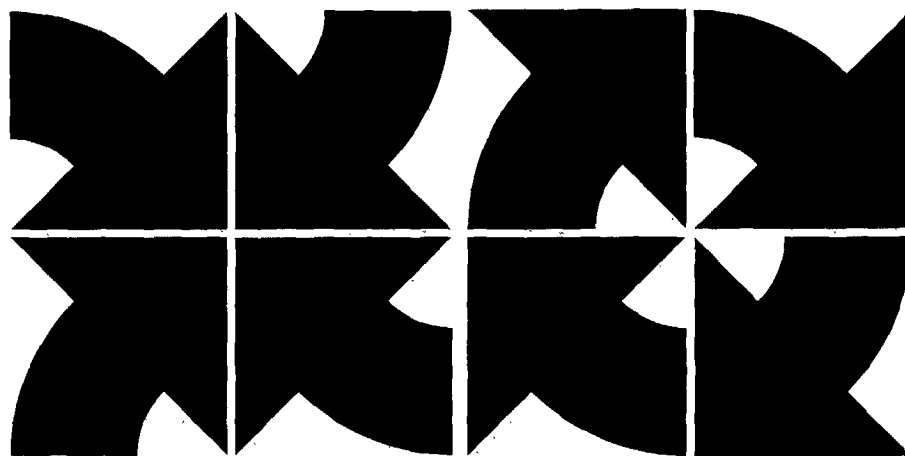
I think the law-making powers will carry their point in this particular, if not now, a short period ahead. And it is very essential, that as a people, we take the greatest care that no provocation be given our enemies which they will make capital of against us as a people, in a future crisis, in the matter of opposing so good a work as the introduction of the Bible into the public schools.

I wish I could lay my hand on something I wrote on this point at the last General Conference that I attended. But I cannot bring it to light. I hope that the Lord will help us not to make one wrong move; but please be cautious on this point.

(Signed) Ellen G. White

by Ted Wilson

# How shall we work the cities - from without?



by Gottfried Oosterwal

# How shall we work the cities - from within?

Our mission for the cities of the world is to bring the knowledge of Jesus Christ and His saving power to every individual in the great metropolitan centers. Total Evangelism is to be our key to urban ministry. I believe the pattern has been set by our Saviour Himself in Luke 4:18: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Our work in the urban setting is to be patterned after Christ's work in a realistic sense. We are to combine both the spiritual and the physical methods of evangelizing the cities in a program of Total Evangelism.

The Lord has marked out the way in which His people are to carry forward a work of physical healing, combined with the teaching of the word. Sanitariums are to be established, and with these institutions are to be connected workers who will carry

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Our world today is an urban one. Until recently, urbanization had been typical only of Europe and North America, where 80 to 85 percent of the population lives in cities. Today, however, this trend is universal. In Latin America, 65 percent of the population currently lives in cities; in Africa and Asia, the percentages are 35 and 40 respectively, and rapidly growing.

Since the middle of the 1970's, the balance between the rural and the urban populations of the world has tipped in favor of the urban. The rural-agrarian age, a hallmark of human history since its very beginning, has ended; the era of the urban-industrial society has begun. Nearly 55 percent of the world population—or some 2.5 billion people—live in cities today, usually in huge metropolitan centers. While the world population as a whole is increasing at a rate of 1.9 percent, or 85 million people per year, that of the cities is growing at a rate three to four times faster.

This means that *Adventist mission*

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forward genuine medical missionary work. Thus a guarding influence is thrown around those who come to the sanitariums for treatment.

This is the provision the Lord has made whereby gospel medical missionary work is to be done for many souls. These institutions are to be established out of the cities, and in them educational work is to be intelligently carried forward.—*Medical Ministry*, p. 14.

Since I am immersed in urban evangelism in the largest city in the United States, I will use New York as a representative model for the following urban evangelism framework. Total evangelistic work in New York City is to take on a significant meaning in terms of worldwide impact. It is to be “a symbol of the work the Lord desires to see done in the world” (*Evangelism*, p. 385).

#### Spirit of Prophecy counsels

Let us briefly examine some of the Spirit of Prophecy's recommendations regarding Total Evangelism for urban religious work.

Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's

servants.—*Ibid.*, p. 17 (1906).

To start medical missionary work in New York will be the best thing that you can do. . . . In New York there are many who are ripe for the harvest. . . . In our large cities the medical missionary work must go hand in hand with the gospel ministry. It will open doors for the entrance of truth.—*Ibid.*, p. 387 (1901).

The ministry to the physical and the spiritual are to blend, leading the afflicted ones to trust in the power of the heavenly Physician.—*Medical Ministry*, p. 248.

Further investigation indicates the following counsel: We need the best workers in New York City (*Testimonies*, vol. 7, p. 37). We are to have evangelists who will forcefully preach the third angel's message (*Evangelism*, p. 38). We are to have companies of workers to work with evangelists to prepare for and help reap the harvest (*Testimonies*, vol. 9, p. 109). Our workers are to go two by two to the doors of the city (*Evangelism*, p. 437). City missions are to be established where Bible workers, evangelists, and literature evangelists work (*Testimonies*, vol. 7, p. 37). Medical missions are to be established in every city (*Medical Ministry*, p. 322). Vegetarian restaurants, health-food stores, and medical

treatment centers are to be established in the city (*ibid.*, p. 306).

The Spirit of Prophecy tells us that outpost facilities are to be established around the cities from which the cities are to be worked. We are told that we need an outpost facility near New York City:

We need a sanitarium and a school in the vicinity of New York City, and the longer the delay in the securing of these, the more difficult it will become. It would be well to secure a place as a home for our mission workers outside the city. . . . Such a home would be a welcome retreat for our workers, where they may be away from the bustle and confusion of the city. . . .

Let men of sound judgment be appointed, not to publish abroad their intentions, but to search for such properties in the rural districts, in easy access to the cities, suitable for small training schools for workers, and where facilities may also be provided for treating the sick and weary souls who know not the truth. Look for such places just out from the large cities, where suitable buildings may be secured, either as a gift from the owners, or purchased at a reasonable price by the gifts of our people. Do not erect buildings in the noisy cities.—*Ibid.*, pp. 308, 309.

today is not only a mission to the millions; it is a mission in and for the cities. If the church fails in communicating the gospel to the cities, it fails in its whole mandate, for the world into which we are sent today is an urban world.

#### A neglected field

Seventh-day Adventists face a problem here, however. Our church arose and developed as a movement of the American frontier. Its character, values, attitudes, and outlook bear the stamp of mid-nineteenth-century rural America. It is rather ill-equipped, therefore—culturally, mentally, and theologically—to respond to the particular needs and challenges of the cities. For the modern city is not just a huge conglomerate of people; it is a whole new way of life. It is a culture of its own, with its own mood and mentality, its own language and life style. Ministry in the city, therefore, means crossing cultural boundaries—not just once, but continually, because of the dynamic pluralism that characterizes the modern city. And unless we are prepared to do so—mentally, socially, and theologically—there will be no effective ministry.

There is no virtue in hiding the fact

that until now, the Adventist Church as a whole has not yet faced these challenges of the city realistically, and that, with very few exceptions, no serious, creative attempts have been made to reach the cities with the gospel of Jesus Christ. I do not mean that the church has not spent money on evangelistic centers or campaigns or programs or “metro missions.” But our mission in general has been oriented to people of a rural location, or of a rural mentality. Although there are a few (very few) cities in the world with a significant Adventist presence and ministry, such as São Paulo, Manila, Sydney, or Los Angeles, *the 200 million people in North America, and the 2.5 billion people in the world living in the cities today, constitute perhaps the most neglected field of Adventist mission and evangelism.*

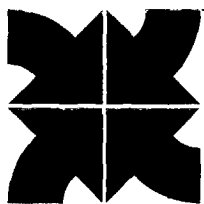
Rapid growth of other churches and religious groups in many cities around the world indicates that the city per se is not resistant to the gospel, as many Adventists presume. But the cities' receptivity to the gospel is a typically urban receptivity, which requires a new vision and a new attitude on our part. Only then shall we really see the kind of doors the Lord has opened and be able to develop

strategies and structures that will make for an effective ministry.

#### Our Jonah syndrome

The Adventist attitude toward the cities, particularly in North America, can best be characterized by the term “Jonah syndrome”: “Away from the cities, away from the cities, these centers of wickedness and symbols of evil.” We are constantly told that we cannot get close to God unless we are surrounded by nature, that we cannot even hear His voice in the man-made environment of brick and glass and steel. Cities are the symbols of man's revolt against God, and the object of His wrath. Safety and salvation, therefore, are found in the country.

Not only does this “Jonah syndrome” affect our theology, but it also shapes our whole missionary outlook and methodology. As recently as 1978, the Annual Council adopted a statement called “Country Living,” in which Adventists are urged to leave the cities and buy a few acres of land out in the country where, uncontaminated by centers of evil and corruption, they may prepare themselves for the coming of Christ. And, if one had to work in the cities,



from  
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#### Rural outposts

Thus from investigation of these statements, it appears that the cities of the world should be worked from outpost centers in the country where workers live and come into the city to labor in house-to-house evangelism, local church evangelism, public evangelism, literature evangelism, and in medical missions and vegetarian restaurants.

God seems to be indicating to us that our church mission to the great urban centers is to bring Christ to people in the city, allow the power of the Holy Spirit to convert them, and then help them to get out of the city.

The trades unions and confederacies of the world are a snare. Keep out of them, and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be

very difficult for our institutions to carry on their work in the cities. My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children. . . .

Our restaurants must be in the cities; for otherwise the workers in these restaurants could not reach the people and teach them the principles of right living. And for the present we shall have to occupy meeting-houses in cities. But ere long there will be such strife and confusion in the cities, that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me.—*Selected Messages*, book 2, p. 142.

We should be warning all those in the cities who can, to get out of the city while they are still able to do so, for the Lord has indicated that the time will soon come when those who wish to leave the cities will not be able to do so.

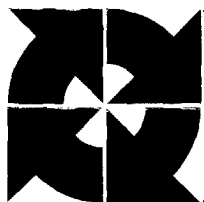
More and more, as time advances, our people will have to leave the cities. For years we have been instructed that our brethren and sisters, and especially families with children, should plan to leave the cities as the way opens before them to do so. Many will have to labor earnestly to help

open the way. But until it is possible for them to leave, so long as they remain, they should be most active in doing missionary work, however limited their sphere of influence may be.—*Country Living*, p. 25.

Indeed, it seems that God's plan for working the cities from outposts is to be more and more important as we near the end of time.

More and more, as wickedness increases in the great cities, we shall have to work them from outpost centers. This is the way Enoch labored in the days before the flood, when wickedness was rife in every populous community, and when violence was in the land.—*Review and Herald*, Sept. 27, 1906.

Some have asked, "If we are to work in the cities, should we not live in the cities?" The contemporary anthropological and sociological stance says, "If you wish to reach the city people you must eat, sleep, live, and breathe the city and neighborhood in order to identify with the people." Such a position appeals to human logic, but seemingly does not harmonize with God's counsel. Some may say that "the rural life ideal" that prevails in the church is not unique to Adventists, but was taken over from



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then at least one should not live there where the wiles of the devil ensnare us in his web. Only one or two people spoke out against the adoption of this document!

It is this view of the cities as "pools of evil" and "symbols of man's revolt against God," much like Sodom and Babel, that makes it impossible for Seventh-day Adventists to develop an effective ministry in the cities. It prevents us from doing what Christ Himself has urged us to do, after His own example, namely, to become one with the people to whom we are sent, to declare ourselves in solidarity with their plight, and to identify with their needs and innermost quests. People will hear and receive the gospel only when they see it embodied in the flesh and blood of believers, and when they experience it through fellowship with real people who

live and work and suffer with them in the same situations of life.

Mission to the cities can never be accomplished, therefore, by a few "specialists" who "work the cities from outside" only, but by dedicated believers who dare to live in the cities, even move there, in order to win people to Christ and to build His church. But this requires a radical change in our thinking about the cities, a change that is undoubtedly our greatest and most urgent need today.

#### "Out of the cities"

But, so the objection goes, has not Ellen White herself urged us to get out of the cities and to approach them by proxy, from the outside? Yes, she did. Wrote she: "'Out of the cities, out of the cities!' . . . ; 'this is the message the Lord has been giving me. . . . We are not to establish ourselves in the wicked cities, where the enemy is served in every way, and where God is so often forgotten.'"—*Life Sketches*, pp. 409, 410.

When Ellen White wrote these words, the frontier church was living in expectation of the immediate arrival of the Son of God. The missionary task had been accomplished. The cities had been

warned, but had rejected the message. There was no reason, it was believed, to stay in the cities for a missionary purpose. Ellen White was concerned, moreover—as we all ought to be—that believers might be contaminated by the mentality of pleasure-seeking and self-gratification, the busyness and restlessness, the secularism and materialism so characteristic of the city population.

In those days, also, only 10 to 15 percent of the population in North America lived in cities; the mood and mentality were in essence still rural. Today, however, 85 percent of the people in America, and 55 percent of the world population, lives in cities. The mood and mentality of the city has become the mood and mentality of the whole nation, irrespective of where one lives! Today, the city is our way of life, our culture, our human destiny.

It is also the world, therefore, into which we are sent with the gospel, for God loves the cities, those conglomerates of people and centers of creativity. It was love that compelled Him to send His Son into the world, not to condemn the world, but that the world might be saved through Him (John 3:16, 17). And, as the Father has sent Christ into the

others by church pioneers and has become the cultural hand baggage that still constitutes much of the church's value system, and that we need to shed or modify that concept.

#### Central issues

If so, then the real issue is not necessarily the method of evangelizing urban areas but a question of whether the Spirit of Prophecy is literally correct for contemporary society in its assertions, and if not, what is the nature of its inspiration? This approach could be termed demythologizing Ellen G. White. The topic of the Spirit of Prophecy's authenticity and inspired veracity is a complete subject in itself. This article is based upon a literal acceptance of the Spirit of Prophecy as fully applicable for the highly complex and sophisticated world of the latter twentieth century.

Consider the following quotations in light of the assertions made thus far:

The cities are to be worked from outposts. Said the messenger of God, "Shall not the cities be warned? Yes; not by God's people living in them, but by their visiting them, to warn them of what is coming upon the earth." . . .

Repeatedly the Lord has instructed us

that we are to work the cities from outpost centers. In these cities we are to have houses of worship, as memorials for God, but institutions for the publication of our literature, for the healing of the sick, and for the training of workers, are to be established outside the cities. Especially is it important that our youth be shielded from the temptations of city life. . . .

"Out of the cities; out of the cities!"—this is the message the Lord has been giving me. The earthquake will come; the floods will come; and we are not to establish ourselves in the wicked cities; where the enemy is served in every way, and where God is so often forgotten. The Lord desires that we shall have clear spiritual eyesight. We must be quick to discern the peril that would attend the establishment of institutions in these wicked cities. We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places."—*Country Living*, pp. 30-32.

These quotations are very pointed and explicit, but, some ask, how do we reconcile them with a statement such as:

We see the great need of missionary work to carry the truth not only to foreign countries, but to those who are near us.

Close around us are cities and towns in which no efforts are made to save souls. Why should not families who know the present truth *settle* in these cities and villages, to set up there the standard of Christ, working in humility, not in their own way, but in God's way, to bring the light before those who have no knowledge of it?—*Christian Service*, p. 180. (Italics supplied.)

Without careful study the following quotation would seem to contradict the previous one:

As far as possible, our institutions should be located away from the cities. We must have workers for these institutions, and if they are located in the city, that means that families of our people must settle near them. But *it is not God's will that His people shall settle in the cities*, where there is constant turmoil and confusion.—*Country Living*, p. 30. (Italics supplied.)

A very possible answer could be that one must examine *all* the material of the Spirit of Prophecy to determine the general principle. I believe careful investigation shows that the principle is to live outside the city and to go into the city to work. Therefore one statement does not negate a voluminous mountain of material that points to living in the country—

world, in the same manner does Christ also send us into the world, this city-world of ours, so that people may be reconciled to God and that His kingdom may be established in the cities (chap. 17:18).

#### A new attitude

When Ellen White, in her later years, realized this missionary challenge of the cities, she did not grow tired of emphasizing that the church was totally wrong in neglecting to work in the cities, where millions of people were living and dying without Christ. Whenever she speaks of the cities, therefore, not as centers of wickedness only, but also as the objects of God's love and of His mission, she urges believers to move into the cities, these neglected fields, and to mingle with the people there in order to win them to Christ. Writes she: "Why should not families who know the present truth settle in these cities . . . to set up there the standard of Christ?"—*Christian Service*, p. 180.

In a moving passage, in which she describes the church and its mission under the symbol of salt, she writes:

Salt must be mingled with the substance to which it is added; it must penetrate and

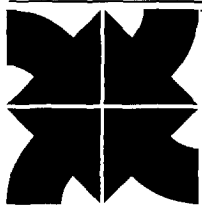
infuse in order to preserve. So it is through personal contact and association that men are reached by the saving power of the gospel. . . . Personal influence is a power. . . . He [Jesus] reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses. . . . He met them at their daily vocations, and manifested an interest in their secular affairs. . . . Christ's method alone will give true success in reaching the people. . . . We should do as Christ did.—*Ibid.*, p. 119.

Ellen White, therefore, urged the believers not to move away from the cities, but rather to stay there and mingle with the people "at their daily vocations . . . and secular affairs," to visit their neighbors, to set up church schools and restaurants and vocational training centers, in order to reach people with the gospel. (See 5T 382; 7T 37, 112; 8T 34; 9T 25, 101; CH 547-556; AA 158, 159; 2SM 403, 404.)

This attitude toward the cities on the part of Ellen White may at first seem contradictory. On the one hand, we hear her plea to get out of the cities; and on the other hand, she is urging the believers to stay, even to move in. On the one hand she tells us *not* to set up institutions in the cities; and on the other, she

counsels us to set up church schools, clinics, restaurants, and vocational training centers.

*This ambivalent attitude toward the city is exactly what is needed today in order to accomplish an effective work in the cities.* We should not try to solve the tension between these two seeming opposites, but try to live with both in a creative tension. For this ambivalence is rooted in the double meaning that the city also has in Scripture. There, too, we hear of the utter rejection of the cities as centers of evil and symbols of man's revolt against God. It is rather significant that, according to Scripture, the "invention" of the first city is attributed to Cain, the brother-murderer. Cities are clearly seen in Scripture as symbols of human pride and arrogance, of man's revolt against God, of oppression and all kinds of wickedness (Sodom, Gomorrah, Tyre, Nineveh, Babel, et cetera). The prophetic judgments of such prophets as Isaiah and Ezekiel against these cities are well known. They find their climax in the prophetic description of God's judgment over Babylon, that most wicked city of all, representing all human pride and greed and selfishness and immorality and blasphemy and evil, wherever it is



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not in the city. Ellen White may well have meant to settle just on the outskirts of these cities as she indicated in other counsel (see *Evangelism*, p. 402). The statement regarding settling in cities and villages was written in 1891. The following quotations both from before 1891 and after that date indicate that her outpost country concepts remained the same.

Many parents remove from their country homes to the city, regarding it as a more desirable or profitable location. But by making this change they expose their children to many and great temptations. . . . How much better had the parents remained with their families in the country, where the influences are most favorable for physical and mental strength.—*Review and Herald*, Sept. 13, 1881.

When iniquity abounds in a nation, there is always to be heard some voice giving warning and instruction, as the voice of Lot

was heard in Sodom. Yet Lot could have preserved his family from many evils had he not made his home in this wicked, polluted city. All that Lot and his family did in Sodom could have been done by them, even if they had lived in a place some distance away from the city. Enoch walked with God, and yet he did not live in the midst of any city polluted with every kind of violence and wickedness, as did Lot in Sodom.—*Evangelism*, p. 78 (1903).

It will be a great advantage to have our buildings in retired locations so far as possible. The healthfulness of the surroundings should be fully considered. Locations should be selected a little out from the noisy cities. Those who labor in the large cities need special advantages, that they may not be called to sacrifice life or health unnecessarily.—*Medical Ministry*, p. 309 (1909).

In 1899 Ellen White resoundingly stated God's position in the plainest terms possible: "As God's command-keeping people, we must leave the cities. As did Enoch, we must *work* in the cities but *not dwell* in them."—*Evangelism*, pp. 77, 78. (Italics supplied.)

### No change

The cities today seem to be no better

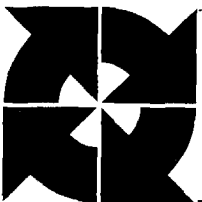
morally or spiritually than they were in Ellen White's time. If anyone disagrees, let them work and walk in the streets of New York City as my colleagues and I do. Then the decadency of urban life will become a reality.

The best time to evangelize the cities is in the past. We face incredible challenges and problems, but I fully believe God's urban plans will ultimately succeed. These plans have never been given a full opportunity to succeed. S. N. Haskell and others attempted to carry these plans out in New York City at the turn of the century, but the work soon faded. To a certain extent the church has accepted the "into the country" counsel, and yet has not carried out the second phase of going back into the city to work. It is time to try the entire plan outlined by the Spirit of Prophecy. It needs to be given a chance to succeed.

In specific references to New York City, Ellen White said:

Think you that if I had said that New York would be destroyed by a tidal wave, I should have urged the purchase of property only sixty miles away from this city, as a sanitarium site, and a place from which

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found.

On the other hand, however, there is in Scripture also the notion of the city as a symbol of God's presence and power and protection; of man's refuge and redemption, security and salvation. Over against Babel stands Jerusalem, the city of peace. Psalm 122:3-7 is only one passage of many in Scripture that extols these qualities of the city. In this passage the city has become the fulfillment of the desire of all ages—safety and security, peace and salvation.

These aspects of the city, too, will find their climax at the end of time, when the New Jerusalem, that splendid city whose founder and builder is God, will descend from heaven, adorned as a bride, to become the center of the new earth. It is rather significant that the center of the new earth is not a garden, not a new paradise, but a city, a very huge city in

fact, where God dwells to receive the glory and honor of the nations (Rev. 21:24-26). Thus every city has the potential of becoming a place of refuge and redemption or a pool of evil and oppression. Our modern cities reflect both aspects.

Let us remember also that it was the cities of the ancient world that first accepted Christianity, not the country! The early church was a city movement. The country dwellers remained for centuries under the spell of their nature worship. Even today, the word *paganus* (a country dweller) signifies a person who has not heard the gospel or accepted Jesus Christ—a pagan, a heathen.

The Reformation and the Millerite movement, likewise, were city movements. And in many countries of the world, Adventism also first developed in the cities, where people had greater social and religious freedom, and where they were much more open to change than in the country. It is precisely this dynamic pluralism, this differentiation of life, this personal freedom and openness to change, that offer the church wide-open doors for an effective ministry in the cities.

### In the city, but not of the city

A rejection of the cities as mere "pools of evil" or "centers of wickedness," and the general counsel to leave these places summarily, are not only un-Biblical, they are a denial of the very mandate of mission and of the very purpose for which this church has been called into existence. Yes, the message of rejection and withdrawal is found in Scripture and in the writings of Ellen White. But it is not the whole message! Both in Scripture and in the writings of Ellen White this message of rejection is balanced, challenged, and corrected by the word that God loves the cities and that He has sent the church, in Christ's stead, not to condemn the cities, but to save them (see John 3:16-18).

It would be foolish to deny the threats and dangers of this urban world to our spirituality. However, the solution is not a withdrawal from the cities, but rather a closer walk with God, a greater dependence on His Spirit, as well as a deeper involvement on the part of the whole people of God in mission to reach the cities for Christ and to penetrate and infuse the life and thought of the cities

(Continued on page 25.)



# A MATTER OF CHOICE

The church potluck, though much maligned, can provide a nutritious variety of healthful foods; it's up to you.

by Rose Stoia

"Isn't it terrible?" Naomi gasped, leaning close to my ear.

"Isn't what terrible?" I looked quickly around the church basement. It was humming with preparation for the after-church potluck.

"I think potlucks should be banned!" she replied firmly as she headed toward the food table.

"Not have potlucks?" I wondered. "They are such a time of fellowship and sharing." I remembered the many times during family vacations when we eagerly anticipated being invited to a potluck following our visit to a new church. Camping food can wear a bit thin about the fifth day.

Not have potlucks? Surely Jeff, a recently baptized bachelor, has learned much about vegetarian cooking by attending our potlucks.

And there is Mrs. Townsend. She lives alone now and rejoices in the opportunity to prepare some favorite recipes that remind her of cooking for her family.

Charlie enjoys our potlucks, too. It could be the only decent meal he gets all week. He always brings a carton of cottage cheese and a bag of corn chips, but thoroughly enjoys the delicious spread of Adventist cooking.

I can always tell whether or not Tammy's on a diet. If she brings marble cake, she's off her diet; cauliflower and carrots mean she's back on.

Maryann always brings a loaf of homemade whole-wheat bread that disappears like magic.

"Nine desserts today!" Naomi was back. "I counted them—nine!"

"Really?" I commented, quickly adding families. I came up with twenty-eight family units and four guest families, so only about one third of those providing food brought dessert. On the other hand, I counted eighteen salads, thirteen vegetable dishes, and six loaves of homemade bread. It seemed like a good ratio to me.

The pastor called for the blessing, and then came the standing in line. Because I am a nutritionist, often suspected of spying on what people eat, I make a concerted effort to ignore the foods peo-

ple choose. Today I broke the rule and studied the full plates that passed.

The preacher's 9-year-old passed with a small mountain of macaroni and cheese, six olives, and two cupcakes. Then came his mother to modify that! Jack, the Sabbath school superintendent, came by with a healthful-looking plate, well balanced among entree, vegetable, salad, bread, and one small dessert. He stands more than six feet tall, has shoulders that are like a football star's, and needs twice as much food as I (lucky fellow!).

Katherine glanced my way as she heaped her plate with raw vegetables and salad. She has struggled with her weight for the past ten years and has often sought my counsel. She added a small serving of a gooey whipped-cream-marshmallow gelatin salad and a slice of homemade whole-wheat bread, lightly spread with Glen's homegrown honey. "Good work, Katherine," I said to myself. "If you hold it down to one small dessert and nothing but carrot sticks for seconds, you succeeded today."

Naomi had four entrees, three of the richest salads drowning in dressing, two slices of bread heavily spread with both

margarine and honey, one vegetable camouflaged with a rich cream sauce and topped with Chinese noodles, a tower of chips, and three small desserts. If she is true to form, she will nibble her way through the cleanup time continually chattering about "starting my diet first thing Monday morning."

"Hey, Mom, where's my plate?" said Joel as he rushed to get in line with me.

"Here," I answered, handing out utensils. "And remember the rules."

"Yeah," he sighed. "Easy on the entrees, a bunch of vegetables and salads, and one dessert. But, Mom, if there are two desserts I really like, could I have two half servings?"

"Sure," I smiled.

"I want you to try my pumpkin pie," Sue said, coming my way.

"I'll be glad to. Is it a new recipe?"

"No, I just tried your suggestion of going easy on the sugar this time. I can hardly tell the difference."

"Great," I responded.

Because I was near the end of the line, I went slowly along the table. First I checked to assure it was typical of the hundreds of Adventist potlucks I have attended across the nation. It was. Could I find low-calorie foods? Could I find a balanced meal? What about low-fat foods or foods a diabetic could choose? A quick evaluation divided the foods about into three types—rich dishes with such things as sauces, cheese, margarine, creams, and sugar added to the food; plain foods with moderate amounts of these additions; and plain food such as beans and onions, fresh relishes, salads with dressing on the side, whole-grain breads, frozen corn, and several fruit desserts. This unplanned potluck included the variety necessary to serve most needs.

"I just can't resist having a bit more of your rice pudding," said Naomi as we began clearing the table. Perhaps potlucks provide too tempting an array for some people to attend frequently, I mused.

"I just think potlucks are terrible, don't you?" Naomi began again as she licked the whipped-cream spoon. "There are always too many rich foods."

"I think potlucks are delightful," I answered, smiling at Katherine.

It's all a matter of choice.



SKIP BAKER

Rose Stoia is a registered dietitian residing in Bellbrook, Ohio.

# DO WE NEED A NEW HYMNAL?

Let's begin teaching our people the hundreds of hymns in the current book that remain unknown and unsung.

"Oh, yes, the current one has been around for nearly forty years." That's the answer I got from an individual, who, while I was working on this editorial, asked me what I was writing. Maybe we do need a new hymnal! At least, this is a conclusion one could draw if he paid attention to numerous remarks on the subject.

According to the revised *Seventh-day Adventist Encyclopedia*, James White edited five hymnals and four supplements for fellow believers, prior to church organization in 1863. His sister, Anna White, compiled *Hymns for Youth and Children*, in 1854. During this early era Adventists themselves wrote about 5 percent of the hymns they published. The first Sabbathkeeping Adventist hymnal to contain music was published in 1855, titled *Hymns for Those Who Keep the Commandments of God and the Faith of Jesus*. Since 1886, three volumes have dominated Adventist hymnody: *Hymns and Tunes* (officially titled *The Seventh-day Adventist Hymn and Tune Book for Use in Divine Worship*); *Christ in Song*, published at the turn of the century; and our current *Church Hymnal*, published in 1941.

My brief musical training, limited to a year or two of piano during grade school, and another brief stint on the saxophone during high school and college, does not qualify me as a music expert. But I have one strong conviction about our present hymnal. Some months ago, my good wife, Marie, and I started singing the hymnal through, beginning with No. 1, "Before Jehovah's Awful Throne." We have sung more than one hundred thus far, and I am amazed at the number of beautiful hymns that I never hear in our church, and some hymns that I honestly cannot remember ever hearing before!

Admittedly, after forty years it might seem feasible to produce a new hymnal. But until we get a new one, may I suggest that we begin teaching our people to sing some of the hymns in our current book that are rarely, if ever, used. For instance, when have you used Hymn No. 26, "Again We Meet," for an opening worship hymn? Both the music and the words bring a blessing to my soul. Listen to the third stanza:

"Alas! unworthy of Thy boundless love,

Too oft with careless feet from Thee  
we rove;  
But now, encouraged by Thy voice,  
we come,  
Returning sinners, to a Father's  
home."

Exquisitely beautiful! Or take No. 54, "The Shadows of the Evening Hours." Use this at a vesper service or prayer meeting. Another evening hymn, No. 59, "The Sun Rolls Down," is especially suited for welcoming the Sabbath of the Lord on Friday evening. The second verse combines the Sabbath with salvation so beautifully:

"This holy day let us begin  
With songs of praise to God,  
Who pardons all our guilt and sin,  
Through Jesus' precious blood."

Hymn No. 61, "The Sabbath Day Has Reached Its Close," is excellent for closing the Sabbath. On the love of God, few hymns equal or surpass No. 62, "Eternal Depth of Love Divine." I cannot remember when I have ever heard this hymn sung in one of our church services. The words, written by Moravian Nicolaus Ludwig Zinzendorf, are filled with love and adoration for God.

"Eternal depth of love divine,  
In Jesus, God with us, displayed,



How bright Thy beaming glories  
shine!  
How wide Thy healing streams are  
spread,  
How wide Thy healing streams are  
spread!"

Even if you don't sing these hymns, at least use some of these mighty verses to persuade men and women of God's love and salvation.

Another hymn I cannot remember hearing is No. 67, "O Love of God." The words, by Horatius Bonar, inform the worshiper that God is read best "in Him who came To bear for us the cross of shame." This hymn can be used in connection with a sermon on the cross of Christ.

These are just a few samples that have meant much to my wife and me in our family worship.

During my eighteen years on the General Conference Ministerial Association staff, I have had the privilege of visiting countries such as Australia and England, where music seems to play a far more important part in the church service than it does in America. Members there own their church hymnals. Of course, there are hymnals available for visitors, but the members themselves have their hymnals with their Bibles when they come to church. During my visits in these areas, I heard hymns that are rarely, if ever, used in America. We can learn much from our brethren in these areas where every verse is important. If music is a branch of the worship of God and can elevate minds toward heaven, imparting strength and courage to the discouraged soul, surely we as ministers should consider carefully in our worship planning the inclusion of a greater variety of hymns in our worship services. The fact is that a large number of the 703 hymns in our present church hymnal are virtually unknown.

Probably the best evidence available on just how important our church considers worship in song will be found (actually, not found) in the first edition (1966) of the *SDA Encyclopedia*. If you look under Music, Church Hymnal, Hymnody, Musical Instruments, Singing, et cetera, you will find nothing! Hydrotherapy, Hypnotism, Muscat and Oman, and Musofu Station are there, but nothing on music! Fortunately, in the

revised edition (1976) one column is dedicated to Hymnody.


This emphasizes the need of starting something on the General Conference level to foster, organize, recommend, train, guide, and educate the church in the realm of music and its use in worship and evangelistic services. Repeated appeals from various organizations, including the Ministerial Association, have been made to leadership for budgetary provisions that would make possible the hiring of a competent, balanced musician, who could devote his or her full time to emphasize the need and importance of proper music in our churches. Some may wonder what one person can do. This measure could be the beginning of a Music Department. The creation of such a group would not add to the already oversized church structure if reductions were made in areas less impor-

tant to the work of the church. This department could organize Adventist summer music camps, develop talent within our ranks to write more hymns and gospel songs, conduct seminars in the conferences, and bring together local church musicians. As I visit churches, especially small ones, I find a tremendous need for someone to learn to play the piano properly. It is difficult to find words to describe the importance of proper, well-performed music in our churches.

Above all, there needs to be some semblance of unity among us of what constitutes good music. As things stand now, one is liable to hear anything from rock to Bach pouring forth from loudspeakers at our camp meetings and in our churches. I have been tempted more than once to walk off the platform during the special music. But since I was the

speaker for the hour, I bravely tried to carry on, breathing a prayer for the Lord to bring back the angels who had just fled during the interlude of confusion, called music, that preceded my message. Maybe it was music, but I didn't recognize it as such. Of course, I could be in need of education along these lines.

This short editorial is intended to bring a response. One response we ask for is the recommendation of hymns in our present hymnal that are not being used. If you have found certain little-known hymns that have appealed to you or your congregation, let us know which ones they are and what they have meant to you.

Another response we need is your ideas of what the church can do, and should do, to bring about a strong music-education program for our local congregation—J.R.S. 

## from without?

(Continued from page 22.)

New York could be worked?—*Ibid.*, p. 388.

I have seen representations of several locations in high altitudes, that should be secured for sanitarium purposes. Your description of the property forty-eight miles from New York City seems to correspond to these representations. In such places the air is bracing, and induces deep breathing, which is very beneficial.—Letter 136, 1909.

Could it be that the outpost facility that would provide a home for urban evangelistic workers, a sanitarium retreat center, and a training school for urban evangelism is not an outdated

concept? It appears that the Lord has given the specific counsel regarding medical missionary work in order to establish a Total Evangelism program that is founded on a self-sustaining economic base—"God's Spirit-filled business."


Medical missionary work is not to make vast amounts of money but is to sustain evangelistic efforts and personnel within the large cities operating from rural bases and small urban centers.

We know that Christ carries a heavy burden for the cities of the world. Luke 19:41, 42, shows Jesus weeping over Jerusalem. I feel this is symbolic of His weeping for the millions of people living in the congested centers of the world.

Some may question, "Is there a different method to be used in New York City than has been discussed? Have the

methods been changed? Are they outdated?" In view of these questions, consider the words written by Ellen White in 1910 in *Medical Ministry*, page 304:

There is *no change* in the messages that God has sent in the past. The work in the cities is the essential work for this time. When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed. (*Italics supplied.*)

Since time is so short before Christ's second coming, let's give God's plan, as outlined in the Spirit of Prophecy, a final chance to succeed. God fully deserves our complete faith in Him and His methods so that the "mighty movement" can begin! 

## from within?

(Continued from page 22.)

with the gospel.

The evil forces may be more intensely at work in the cities than in the country; but so are the angels and the Spirit of God, who is constantly at work to reconcile people to Himself and make them His disciples. To that very end, Jesus Himself prayed to His Father, not to take His followers out of this urban world, but to protect them from evil


(John 17:15).

Thus the call to come out of the city should be sounded more clearly today than in the days of the prophets or even of Ellen White. But it is a call to leave behind all worldliness, immorality, and selfishness, all evil and the sphere of its influence—not a call to isolate ourselves from concentrations of people, for whom Christ died and whom God loves.

That sphere of evil, moreover, is not limited to what we geographically and sociologically identify as a city. That sphere of evil surrounds and tempts us everywhere in this world. For the whole world lies in the power of evil. But,

thank God, all power in heaven and on earth belongs to Christ. On that basis, He bids us not to leave the cities, but to stay there, even move there, to make disciples of all classes, castes, communities, and people.

How true it is what Ellen White wrote in 1910: "The work in the cities is the essential work for this time. When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed."—*Medical Ministry*, p. 304.

Really, the love of God leaves us no choice. 

# DANIEL AND NEBUCHADNEZZAR

We know more about Nebuchadnezzar than we do about any other ancient king, and all we know confirms the Biblical record.

by Orley M. Berg

"The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Dan. 4:30). According to the book of Daniel, Babylon, under King Nebuchadnezzar, became one of the great cities of the ancient world, and Nebuchadnezzar her greatest king. In few instances have the results of archeology done more to substantiate the claims of a Biblical book. This is particularly significant when we consider that perhaps no book of the Bible has suffered more from the critics than has Daniel.

Excavations at Babylon, most of them under the direction of the German archeologist Robert Koldewey, who dug there from 1899 to 1917, have brought to light many thousands of clay tablets, cylinders, and other inscriptions, of which the majority relate to Nebuchadnezzar and his father, Nabopolassar. As a result, we know more today about King Nebuchadnezzar than we do about any other ancient king. The Bible mentions him more than 150 times, and now the vast number of Babylonian inscriptions provide amazing confirmation of the Biblical texts.

We now know that Nebuchadnezzar probably equalled or even surpassed the astonishing building record of the great Ramses II of Egypt. Numerous accounts speak of his enterprises, many of them in language similar to his boast of Daniel 4:30. The inscription on a clay cylinder in the Royal Ontario Museum in Toronto is typical: "Let the learned read again and again all my deeds which I have written in my inscription, and let him ever give thought to the praise I deserve from the gods."

The city of Babylon that Nebuchadnezzar inherited from his father was almost square, with walls about a mile long on each side. Inside stood the palaces and administrative buildings, together with the main temple of Marduk, or *Esagila*. Nebuchadnezzar built another palace three miles to the north and added to the city on the west. Thus the new Babylon was about ten miles in circumference, surrounded by great double

walls twenty-four and twenty-six feet wide! Another pair of double walls, twelve and twenty-six feet wide, respectively, surrounded the inner city. By filling the moat between the walls, four span of horses could be driven abreast atop the wall!

Koldewey's excavations brought to light parts of the walls and the foundations of many of the buildings Nebuchadnezzar erected, along with many bricks bearing his royal stamp. Writing about his construction of the walls, the king declared, "I caused a mighty wall to circumscribe Babylon in the east. I dug its moats, and its escarpments I built out of bitumen and kiln brick. At the edge of the moat I built a powerful wall as high as a hill. I gave it wide gates and set in doors of cedar wood sheathed with copper."

Nebuchadnezzar also laid out the royal Processional Way, a sacred street, seventy-five feet wide, which ran from the famed Ishtar Gate through the city to the complex of *Esagila*. The pavement consisted of heavy blocks of limestone. On the underside of each slab were the words "Nebuchadnezzar, King of Babylon, son of Nabopolassar, King of Babylon, am I. The Babel Street I paved with Shadu slabs for the procession of the great lord Marduk. Marduk, lord, grant eternal life."

Some of the inscriptions speak of Nebuchadnezzar's expeditions into the Lebanon mountains to obtain cedar for his building operations. Among the titles he appropriated to himself was that of The Royal Woodcutter. Near the Ishtar Gate, Koldewey found what he believed to be the site of the famous Hanging Gardens, considered to be among the seven wonders of the ancient world. He uncovered huge brick arches that he felt must have served as the foundations, and also a water-lifting device utilizing a series of buckets, which apparently served to irrigate the greenery.

Many recovered texts point to the religious character of Nebuchadnezzar. One such declares, "Nebuchadnezzar, King of righteousness, humble, lowly, who has the knowledge of the fear [i.e., worship] of the gods, who loves justice and righteousness, who seeks after life, who puts in the mouth of the people the

fear of the mighty gods." He declares in another: "O Marduk, lord of the gods, my divine creator, before thee may my deeds be righteousness, may they endure forever!"

This religious zeal helps to account for his chief building interest—restoring or building temples. Altogether, more than twenty such projects at Babylon and Borsippa are known, the two chief ones being that of Marduk, or *Esagila*, at Babylon, and that of Nebo, or *Ezida*, at Borsippa. In an inscription regarding the restoration of *Esagila*, a work begun by Nabopolassar, Nebuchadnezzar says: "To raise up the top of E-temen-an-ki, that it might rival heaven, I laid my hand." The antiquity of this temple tower goes back at least to 2000 B.C., leading many to believe it to be the site of the original Tower of Babel (see Gen. 11:4). As restored by Nebuchadnezzar, it consisted of seven superimposed terraces rising 288 feet above the plain. At the top was a temple of Marduk, 48 feet high, plated with gold, and decorated with enameled brickwork of blue.

## Nebuchadnezzar and the kingdom of Judah

Not only do the ancient tablets confirm the historical accuracy of the book of Daniel, they also add considerable background information that enables us to visualize more accurately those eventful years when Babylon was directly affecting the history of God's people. The coming Babylonian captivity of Judah was first announced by Isaiah to King Hezekiah (see Isa. 39:5-8). The Lord, through Jeremiah, refers three times to Nebuchadnezzar as "my servant" (see Jer. 25:9; 27:6; and 43:10), indicating God's use of the heathen king to accomplish His purpose in regard to His people.

The book of Daniel begins with the account of Nebuchadnezzar coming into Judah and taking captives to Babylon, among whom were Daniel and his three companions. Many of the tablets unearthed have a direct bearing on this period of Jewish and Babylonian history. Among the most significant are those now known as the Babylonian Chronicles. They speak of the fall of Nineveh in 612 B.C., a battle that broke the might of Assyria, and of the battle of Carchemish, in 605 B.C. (Jer. 46:2). The young

crown prince, Nebuchadnezzar, won this latter victory when he was sent by his father to meet Pharaoh-necho and the Egyptian army as it came up from the south.

King Josiah, of Judah, lost his life trying to prevent the Egyptian forces from passing the fortress of Megiddo. Although unsuccessful, he did slow their advance, thus giving Nebuchadnezzar the extra time he needed to destroy the last contingent of the Assyrian might at Haran, eliminating them from the forthcoming conflict at Carchemish.

The Battle of Carchemish, along the Euphrates, stands as one of the most significant battles of history. Thereafter, Assyria passed off the stage of world history, Egypt never again existed as a major world power, and Babylon emerged as the master of the civilized world. Thus the stage was set for Judah to become her vassal and for Nebuchadnezzar to fulfill his role foretold in prophecy.

According to the Babylonian account, Nebuchadnezzar received word of the death of his father following the Battle of Carchemish and hastened back to Babylon to secure the throne. Shortly thereafter, he returned to the battlefield. Both the clay tablets and the Biblical account (Jer. 47:5-7) refer to the fall of Ashkelon on the Philistine plain at that time. The Babylonian text also agrees with 2 Kings 24:7, stating: "The king of Babylon took all the area claimed by the king of Egypt from the River of Egypt to the River Euphrates."

Perhaps the most exciting account to come out of Babylon is Nebuchadnezzar's own record of his siege of Jerusalem. The siege began December 18, 598 B.C., and continued until March 16, 597 B.C., when the city capitulated. In this

case we have the exact date of a Biblical event recorded in the Bible (see 2 Kings 24:10-17). The Biblical record states that among the Jewish prisoners was King Jehoiachin, whom Nebuchadnezzar replaced with Zedekiah as the puppet ruler. The Babylonian record corroborates this fact. Another tablet that came to light shortly after World War II names Jehoiachin, together with his mother, wives, family, leading officials, and craftsmen, as among the captives of Babylon, and lists the day-by-day rations they received. According to this record, Jehoiachin (who was still called "king of Judah") received twenty times as much rations as most others.

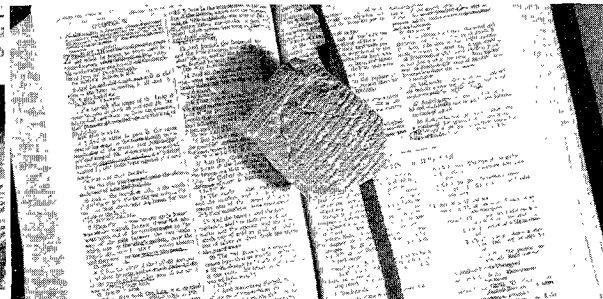
Nebuchadnezzar invaded Judah three times during his 43-year reign. The first invasion occurred in 605 B.C., at which time Daniel and his companions were taken; the second, just noted, happened in 597 B.C.; and the third was in 587 B.C., at which time Jerusalem and the beautiful temple of Solomon were leveled. Both Biblical and Babylonian records exist for this final invasion, as well. A large inscription may be seen on the side of the Dog River, or *Nahr el-Kalb*, twenty miles north of Beirut. The steep cliffside at this juncture gives excellent defensive positions to contest the advance of invading armies along the Mediterranean coast, and here many of the ancient conquerors of Egypt, Assyria, Babylon, Greece, and Rome (and others even in modern times) have left their commemorative inscriptions and bas reliefs. Nebuchadnezzar left a record here of his third invasion into Palestine.

Perhaps the most sensational find relating to this campaign was the discovery by J. L. Starkey, in 1935 and 1938, of twenty-one pieces of pottery in the ruins

of Lachish, twenty-two miles inland on the border of the Shephelah, or lowlands, of Judah. Known as the Lachish letters, most of the documents were hasty notes written by one Hoshaiiah to Yaosh, the commander of the Judean forces at Lachish. Hoshaiiah, in command of an outpost north of Lachish, was in a position to see the fire signals of Azekah, a city guarding the vale of Elah, in the Shephelah, or valley, to the north. In letter No. 4, now in the Rockefeller Museum in Jerusalem, Hoshaiiah writes, "And let (my lord) know that we are watching for the signals of Lachish according to all the indications which my lord hath given, for we cannot see Azekah." Apparently the city of Azekah had fallen, for it was no longer sending its smoke signals. Lachish was sure to be next, and these letters were the last frantic cry for help.

An exact parallel to this same situation is depicted in Jeremiah 34:7: "When the army of the king of Babylon was fighting against Jerusalem and against all the cities of Judah that were left, Lachish and Azekah; for these were the only fortified cities of Judah that remained" (R.S.V.). After Azekah fell, only Lachish was left. It wasn't long until it too was taken, and from Lachish Nebuchadnezzar and his armies went up against Jerusalem.

Today the greatness of Babylon and the might of its greatest king, Nebuchadnezzar, stand out in bold relief. The record of the book of Daniel can be read with absolute confidence. This is especially significant in view of the revival of interest in this book that is now evident in evangelical Christianity. Its history is reliable. So also are its prophecies, many of which relate to the events of our day and the immediate future. ■■



Above: The Babylonian Chronicle illuminates the Biblical record of the siege and fall of Jerusalem to Nebuchadnezzar on March 16, 597 B.C. Left: Nebuchadnezzar's account of his third campaign into Palestine (586 B.C.) inscribed in stone at the mouth of the *Nahr el-Kelb* (Dog River) twenty miles north of Beirut.

# PAPA PREACHER-FRIEND OR FOE?

He didn't push or pull me into religion. With love, honesty, gentleness, and generosity he drew me to him and to the Lord.

*Dear Shepherdess: How wonderful it is to have happy memories of one's home. This is a heritage that each child should have, but that is lacking for so many.*

*We read, "In many a home the wife and mother has no time . . . to be a companion to her husband, no time to keep in touch with the developing minds of her children. There is no time or place for the precious Saviour to be a close, dear companion. Little by little she sinks into a mere household drudge, her strength and time and interest absorbed in the things that perish with the using. Too late she awakes to find herself almost a stranger in her own home. The precious opportunities once hers to influence her dear ones for the higher life, unimproved, have passed away forever."—The Ministry of Healing, pp. 368, 369.*

*"The father should do his part toward making home happy. Whatever his cares and business perplexities, they should not be permitted to overshadow his family; he should enter his home with smiles and pleasant words."—Ibid., p. 392.*

*Thank God for our fathers, and may we keep their faith. With love, Kay.*

I was a preacher's daughter, a child of his old age, greatly beloved. There were never any feelings of regret or resentment on my part as to my family's community commitment. We lived in a neighborhood of Methodists, Congregationalists, Presbyterians, Catholics, and Jews. My playmates and friends were from these families, and I was a Seventh-day Adventist, going to church on the seventh day instead of the first.

But then that wasn't so inconvenient, because it made it possible for my friends to go to Sabbath school with me and for me to go to Sunday school with them, which I frequently did. Always we children made the rounds of the Christmas programs no matter which church, so long as it was in our neighborhood.

My father's strong belief in Christian education prompted him to enlist his congregation's investment in a church-administered day school. This too could

by Janet McKibben Jacobs

have separated me from my friends and playmates. But it didn't. Whenever I had a holiday different from theirs I would visit the public school with them, whether grade school or high school, or even college, as when I visited Bible and literature classes with my friends in a Quaker college and in a Holiness college. And sometimes they would visit my school.

Another difference between me and my playmates was evident in choice of foods. Mother had been taught in the Battle Creek-Kellogg tradition, and we served no meat. My diet consisted of oatmeal or cornmeal mush, poached eggs, zwieback, graham bread, potatoes, all sorts of garden vegetables, and Battle Creek health foods—protose, amnosia, and granola. There were also some delicious health chocolates that Father kept on hand especially for his Christian Scientist customers. Along with his pastoral work my father kept a storeroom full of the so-called health foods to sell to all those he could interest in "health reform." There were cases of grape juice, Nuttolene, Granose flakes and biscuits, and, best of all, huge brown jars of malted nuts to sprinkle over our fruit and cereal. Sometimes my friends would be invited to eat with us and try these strange foods.

There were also times when I was invited to eat with them. In the Dutch family there would be white bread torn off a loaf on the table, pickled pigs' feet, boiled potatoes with the jackets, and pigeon. Most of these foods were strange and unappetizing to me. In other homes there would be garden vegetables and pan-fried steaks along with bits of white bread soaked in milk. It was easy for me to turn down the pickled pigs' feet; the white bread seemed doughy, and I really never envied my playmates' food, not even the bread-and-milk mixture.

Clothing decorations were normally denied in our home. No flowers or feathers on our hats, no rings or beads or ear baubles, no shoulder-strap evening gowns or spangled ballroom regalia, no rouge or lipstick. Nevertheless, I had a bartering game going among my friends whereby I could acquire in trade long strings of amber beads, sparkling ruby rings, and precious boxes of rouge. By

watching the neighbors' disposal cans we children could frequently rescue beautiful brooches, rings, and bracelets, or sometimes fall heir to some of the big sisters' discards.

By also collecting the neighbors' throw-away clothing we could "dress up" in flower-bedecked hats, high-heeled shoes, and feathers and bows. Thus by playing in fancy clothes, the desire to dress with adornment was dispelled, and in reality jewels and fashion held small appeal. When Mother would call me to family worship in the midst of such play, I would respond, "Wait till I get this junk off me; I can't pray with this on." How wise my parents were not to refuse their child this innocent play. Display in dress to me has never felt comfortable.

Another difference met in growing up in a minister's family was the continual responsibility of "being an example to the flock." Normally this might have been a heavy burden for a child, but my parents were comfortable with their own example and didn't find it necessary to use me as a "front" for themselves. They were tolerant of my follies and not threatened by them. Loving support was available when I was disappointed in not being able to do as other girls did. Some compensatory surprise usually salved my wound. My mother would make me a new dress of pretty material or make one for my dolly.

As I grew older, my friends would invite me to attend the theater with them, and usually I could easily decline. However, an afternoon matinee at the Orpheum was especially enticing when my friend's mother suggested to my parents that I be allowed to accompany them. It sounded so educational and informative to see the little midgets perform. My wise parents permitted me to choose to go, providing the money for the ticket.

Truly the elegance of the theater was a new world to me, including the vast stage, rich curtains, and fascinating lighting effects during the beautiful dancing of these little people and through a simulated snowstorm. The loveliest scene of all was their dancing under a rainbow in a love scene. It would be untruthful to say that I didn't enjoy it.

When I returned home toward evening, my mother had prepared an appe-

Janet McKibben Jacobs teaches in the School of Education, Loma Linda University, Riverside, California.



tizing welcome dinner, and for a special she had sewn a lovely, lacy garment. It was this return of a "wanderer" to love that gave me the desire to please my parents' expectations of my behavior. There was no harping and carping about my sins when I strayed from "the straight and narrow way." It wasn't hard for me to respect their position as leaders and examples for the church.

In many of my friends' homes grace was offered at mealtime. At Hansons' it was said in German, at Bond's in good Presbyterian language, at Wrights' in Holiness style. But in none of the homes did I encounter morning and evening worship as was established in our home. In the summer my father would arise early and go to the garden while it was yet cool while my mother prepared a hearty breakfast. Meanwhile I would become involved with my friends in play.

About 9:00 A.M. Mother would call me in to "worship." If we were playing in my yard, I would invite my chum in to the family devotions. I knew this was strange for them, but Father was always so kind and jolly with my friends that I was never self-conscious about it, and neither were they.

Another advantage my family provided was fun. Father was a jolly person who always mixed good times with his business. Sometimes on his missionary trips to the Woodbury County fairgrounds to distribute "truth-filled" liter-

ature (*Present Truth* or *Leaves of Autumn*) in the parked cars (they were open touring cars in those days), he would take me along to help. When we had finished, we stopped by the fence to watch the horse-trotting races, or we walked among the concessions and watched the strange people on display.

Once when Mother was away for a weekend, he took my Catholic girlfriend and me to the county fair, where we sat in the grandstand and watched the wonderful trapeze artists and the colorful fireworks. All my friends loved my dad, even my boyfriends. He liked to "josh," as he called it, and tell stories about the early days in Illinois when he went coon hunting and encountered panthers.

He paid attention to the little boys in the church, especially those who had no fathers. "You want to go fishin' next week, governor?" he would offer. And so Clifford or Charlie and I and Preacher Papa would walk off toward the river on a summer morning with our poles over our shoulders and our lunches in a pail to spend the day in blessed solitude, interrupted only by pleasantries or tales of his boyhood fishing days. And, of course, the boys liked it when he called them "governor." That really sounded important.

Not only did my preacher father take time for fun but he also took time for caring. When I was sick with fevers, he would sit by my bed all night if need be, keeping cold cloths on my forehead. And

as I tossed in escape from the aching pains of the "grippe," as he called it, I was comforted by his presence, the touch of his hand on my head, and the sound of his whispered praying.

Smaller problems than illness would draw his compassion and attract his special attention. Once at a church picnic I lost 50 cents. For me that was a lot of money, and I was feeling a great loss. Soon my girlfriend and I observed my father retracing our steps through the grass along the lake shore, his lips moving in silent prayer. He and God found my 50-cent piece.

Surrounded by an atmosphere of love, abiding faith, honesty, gentleness, industry, and generosity, what was there to rebel against? The bond between my mother and father was strong and true, completely cooperative. There was fun and laughter at home and in church affairs. He did not push nor pull me into religion. There were gentle, sometimes playful tugs. He allowed others to persuade and teach me "the way of the Lord." Then, following the pattern of my mother's visible acceptance of the bonds of church membership, I was baptized in Clear Lake with my friends at the age of 13 by my preacher dad. And I never envied any other girl her parentage. I respect the faith of my father.

Adapted from *PHASDA Facts*, first quarter, 1979. Used by permission.

## Prayers from the parsonage

by Cherry B. Habenicht

The organ prelude sets my thoughts to music in this hushed moment before Ron and Mary's wedding.

What a joy to watch the growing closeness of two young people who have given their lives to You! Each has wisely sought to be the right person and has therefore found the right one for a life-long commitment. They will be more effective together than apart.

Ron flashes a smile as the bridal march begins. Radiant, Mary comes to meet her beloved. When they stand together, Ron begins to sing—not a tribute to his bride, but a song of love to Christ: "Nearer, still nearer, close to Thy heart. Draw me, my Saviour, so precious Thou art . . ."

Bless this fine young man who has

learned that only in submission to You can he lead and love his wife. May he and Mary continue to see You first, studying Your Word, praying together, and listening for Your promptings.

Bless Mary in her position as companion and helpmate. May her example inspire, her influence encourage.

Father, they'll need help in the inevitable adjustments of married life. Keep them communicating their hopes and dreams as well as their doubts and worries. Though they will eventually know each other so well that a look or a touch can take the place of words, may they never stop discovering new facts in their personalities. Help them each to respect the other's individuality, allowing room for differences.

Grant them the satisfaction of successful work, but don't let them neglect

taking time for each other. May they be careful stewards of their money without resenting some expenditure for beauty and delight. Even as they rejoice in their love, turn their gaze outward to this world's desperate needs.

"Will you love, honor, and cherish in sickness and in health, in prosperity or adversity . . . so long as you both shall live?"

I never hear that question, Father, without holding my breath. Is there really enough faith in this time of disillusionment, infidelity, and divorce for a man and a woman to agree, "I will"?

In spite of their present confidence, Ron and Mary cannot keep this solemn covenant on their own. But as they unite their lives in Your unselfish love, they will succeed. Give them, I pray, many years of happiness.



# ITEMS YOU CAN USE FROM THE EVANGELISTIC SUPPLY CENTER

The Evangelistic Supply Center, sponsored by the General Conference Ministerial Association, in conjunction with the Review and Herald Publishing Association, has been designed to provide pastors and evangelists with materials at the lowest possible cost. The following aids to your ministry are stocked at the Review and Herald and may be ordered directly by calling (202) 291-2035, or by writing the Evangelistic Supply Center, P.O. Box 4353, Washington, D.C. 20012.

When ordering by mail, please make your check payable to Evangelistic Supply Center. Add 10 percent to the amount of your purchase (minimum of 85 cents) to cover the cost of mailing. If you order by telephone, you may use a purchase-order number or a bank charge card.

## **New Items!**

● **Encounter With Christ and His Word.** This set of twenty up-to-date, Christ-centered evangelistic sermons has been prepared basically for lay evangelists, but many pastors are finding it useful as well. The sermon topics match the subject matter of the Encounter audio-visuals; thus, those who wish to illustrate their sermons can use the Encounter filmstrips or slides.

The Encounter evangelistic sermons include both outlines and the complete text of each sermon—323 pages punched for a 5½-x-8½-inch, three-ring notebook. Each set of sermons costs \$2.50.

● **No Limit.** This new audio-visual soul-winning training program contains ten slide/cassette segments, each ten minutes in length, for a total of 100 minutes of instruction. The set is composed of nearly 500 slides, and it provides a fresh approach to training your church members on how to win souls. The ten programs cover such subjects as:

1. Spiritual preparation.
2. Developing relationships that lead to soul winning.
3. Witnessing by your testimony.
4. Introducing a soul to Christ.
5. Follow-up.
6. Working with radio/TV and missionary-journal interests.
7. How to give Bible studies.
8. Witnessing through literature.
9. Tools and techniques.
10. How to get decisions.
11. Assignment.
12. Spiritual reproduction.

Subsidies for this program make it possible to offer this set in slide/cassette form for \$65. The same materials in filmstrip/cassette form cost \$53.

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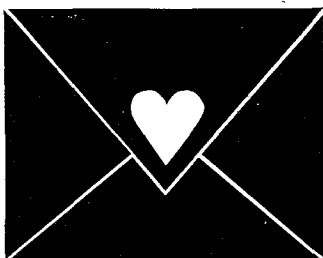
P.O. Box 4353, Washington, D.C. 20012.

# SHOP TALK

## Letter to spouse

Not infrequently when a husband or a wife is baptized into the Seventh-day Adventist Church, the spouse remains in his or her church or in none. Since becoming an Adventist usually involves significant changes in life style, such a situation can, at times, create misunderstandings or tensions within the home.

Don Williams, of the Michigan Conference, has developed a letter he sends to the non-Adventist spouse of a newly baptized member. The letter explains some of the changes to be expected in the baptized spouse, and the reasons for them. It points out that one who becomes an Adventist



ought also to become a better, more loving husband or wife, and that the non-Adventist partner has a right to live in accordance with his or her own preferences.

A copy of this useful letter, which can be adapted to your own needs, can be obtained from Don Williams, P.O. Box 19009, Lansing, Michigan 48901. Please include a self-addressed, stamped envelope.

## Ministerial Council book

The Ministerial Council held in conjunction with the recent General Conference session in Dallas featured four presentations on the church and its mission. These presentations were published in a book, *Servants for Christ: The Adventist Church Facing the '80s*.

Extra copies of this book are available for \$3.95 (overseas, add \$1.00 for postage). Send all orders to: Andrews University Press, Andrews University, Berrien Springs, Michigan 49104.

## Bound volumes

One of our veteran workers has a beautifully bound set of MINISTRY magazine, complete from January, 1928, the very first issue, through 1979. The cost of binding alone has been \$8 per volume. He hopes to sell the set for \$1,000, the full amount of

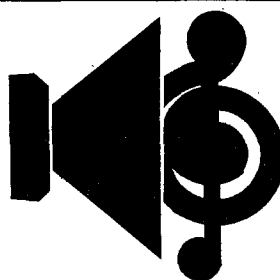
which would be contributed to Adventist World Radio.

He also has an antique Crown organ, manufactured by George E. Bent, Chicago. It has been electrified so it need not be pumped by foot. He would be willing to sell it for \$1,000, this amount also to go to Adventist World Radio.

Interested parties should write directly to: Elder Raymond Hartwell, Cumberland Heights, Coalmont, Tennessee 37313.

## Sound system savings

Adventist Media Productions, the production component of Adventist Media Center, has been named an authorized distributor for both Altec and Shure sound equipment. These franchises now make available to the worldwide church generous discounts on a wide variety of audio equipment. The very best in professional microphones, mixers, amplifiers, and



speakers can now be within the price range of most churches. In addition, a special service called "Accoustavoicing" is available at a reasonable cost. You might think of it as properly "tuning" your church or auditorium.

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## Ministry index

The 1979 MINISTRY index is now available. This brief listing of authors and subjects is a valuable aid in locating articles published during 1979. For your copy, send 25 cents and a self-addressed, stamped business-size envelope to MINISTRY, 6840 Eastern Avenue NW., Washington, D.C. 20012.

## More about this magazine

Those interested in the article, "Ellen White and Literary Dependency," on page 4, will be pleased to know that the complete interview from which this article was adapted is available on cassette tape for only \$2. Also on the tape, Dr. Kenneth G. Hance, a non-Adventist professor who has guided several Adventist scholars in their doctoral work, gives his impressions of Ellen White's work.

Likewise, the article

appearing on page 26, "Daniel and Nebuchadnezzar," is based on Orley Berg's illustrated lectures, *Archeology and the Book of Daniel*. The three programs (titled, "The Stones of Ancient Babylon," "Daniel in the Critic's Den," and "Alexander the Great and the Book of Daniel") are designed for use in Daniel seminars and evangelistic meetings. To order either of these items, or for further information, write MINISTRY, 6840 Eastern Ave., NW., Washington, D.C. 20012.

## Tapes for wives

The special meetings for ministers' wives attending the General Conference session in Dallas are now available on cassette tape. These programs, planned by Kay Dower, included such speakers as Shirley Burton, communication director of the Pacific Union Conference; Joan Coggin, M.D., cardiologist and member of the Loma Linda Heart Team; Alice Smith, associate secretary of the General Conference Health Department; and Dottie Versteeg, of the Garden Grove church in the Southeastern California Conference.

The final meeting featured an array of successful women who spoke of the joy they have found serving the Lord in their particular niche—nurse, literature evangelist, social worker, teacher, missionary, minister's wife, mother, educator, and musician.

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# J. R. Spangler heads world ministerial organization

In case you're wondering why MINISTRY editor J. R. Spangler is publicizing his election to the leadership of the newly combined General Conference Ministerial Association and Stewardship and Development Department, we, his editorial staff, have a confession to make. We sneaked this back-page story into this issue without his knowing it. You see, we're proud of our editor and his promotion, but realized that he'd never agree to what we had in mind if he were aware of it.

As secretary of the Ministerial Association, Bob becomes the sixth in a line of illustrious ministers who have served in this position: A. G. Daniells, 1922-1931; I. H. Evans, 1931-1941; L. E. Froom, 1941-1950; R. A. Anderson, 1950-1966; and N. R. Dower, 1966-1980.

The Stewardship Department, a more recent member among the roster of General Conference departments, has been headed ably since its inception in 1966 by W. M. Starks and P. G. Smith. In a move to streamline the organizational structure of the church, the recent General Conference session in Dallas voted to merge the strengths of the Ministerial Association with those of the Stewardship and Development Department into a joint operation. Bob thus becomes the first head of this combined organization.

Ordained a Seventh-day Adventist minister in Orlando, Florida, in 1947, Bob has had a broadly varied background as pastor, evangelist, academy Bible teacher, Far Eastern Division Ministerial Association secretary, and General Conference Ministerial Association associate secretary (since



1962), which eminently qualifies him to fill his new role while continuing to serve as editor of MINISTRY magazine, a position he has held since 1966.

Probably best known as MINISTRY editor, Bob has nevertheless been in great demand throughout the world field as an effective evangelist and speaker. In recent years he has pioneered, with Dr. J. Wayne McFarland, the doctor-minister team approach to health evangelism.

Bob's interest in health evangelism, as well as his creative, dynamic approach to whatever captures his attention, was demonstrated in the addition of a twelve-page health-evangelism section to MINISTRY magazine in 1973 and in recent years in the development of the thrilling PREACH program (Project for Reaching Every Active Clergyman at Home). Nearly 280,000 ministers of all faiths now receive every other issue of MINISTRY. Bob also caught the vision

that has led to the development of one-day seminars to which the ministers who receive MINISTRY through the PREACH project are invited. To date, eighty of these seminars have been held, with many more planned for the future.

Many MINISTRY readers have met Bob personally and have learned to appreciate his dynamic enthusiasm. Probably few have met his wife, Marie, but her friendly, sweet, and loving spirit endears her to those who know her. Bob credits her with much that he has been able to accomplish as they have worked together as an effective husband-and-wife pastoral and evangelistic team since they were married in 1943. They have two daughters: Pat, who is a real-estate saleswoman in California; and Linda, who with her husband, Gordon Day, is serving as a missionary in Guam.

It is difficult for those of us who have worked closely with Bob for the past

several years to share with our readers the extent of the inspiration, strength, and dynamic spiritual leadership that Bob has provided. But no matter how talented, a person can adequately meet the challenge of filling that place and meeting those responsibilities to which God calls him only in the strength that comes from God Himself. We know that Bob would be the first to appeal to MINISTRY readers to pray for him as he accepts his new and demanding duties. On his behalf, we, his fellow editors, solicit your interest and prayers that the Lord will impart generously His Spirit, power, and blessing to Bob and Marie as they enter this new phase of their ministry.

## MINISTRY

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