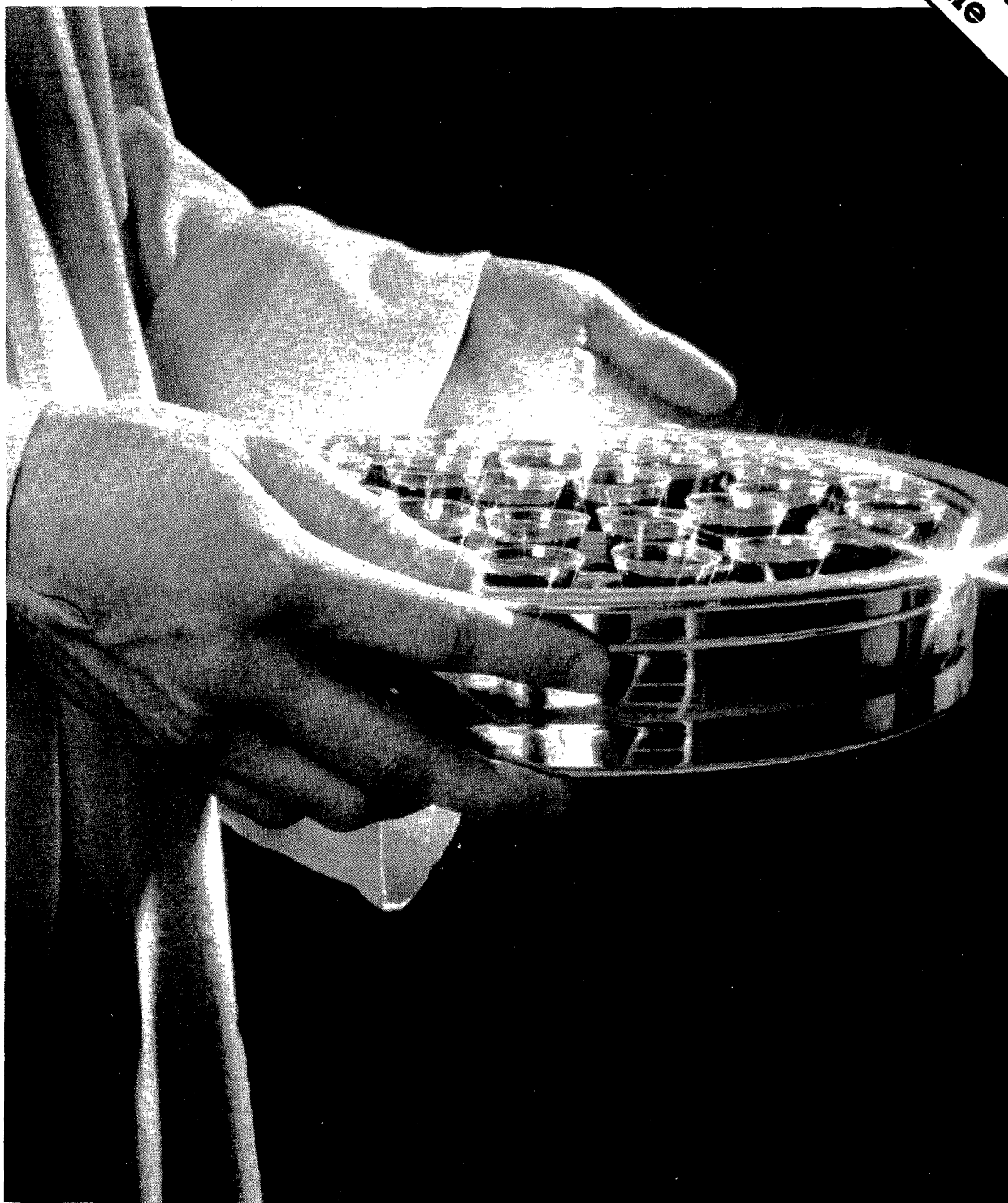


Ministry

A Magazine for Clergy/August 1982

Special Insert
The Truth About
The White Lie



Who Is Present at Communion?

Letters

Readers suggest, in reaction to the special April evangelism issue, that the most effective witnessing reaches the heart as well as the head, and that success in ministry comes by experience rather than by training.

Don't forget the heart

The special "Thousand Days of Reaping" issue (April, 1982) contains splendid suggestions for verbal communication of the gospel. Men's intellects are persuaded by verbal communication; their hearts are moved by nonverbal communication. Both are required to bring the gospel to an individual, but especially the latter. The everlasting gospel—the clear, unvarnished truth about God's character in contrast to the devil's lies—must be preached to the heart as well as to the intellect. The message that God is love can most effectively be presented through personal contact by a loving and lovable Christian.

Occasionally, we hear a preacher who seems to feel that the members of the church must be marshaled and regimented into the battle. Literature distribution and other forms of witnessing are urged. These are good and important, but are still focused on verbal communication. Few institutes are held to help preachers develop skills for using example in presenting the gospel.—Ted Wade, Liberal, Kansas.

You don't need a large computer

"Computers Come to Church" (March, 1982) was not relevant to me as the pastor of an average-size church. It is unlikely that my church could justify the expense of a \$5,000 to \$7,000 computer system for a part-time or volunteer staff to use in word processing and managing the records of 100 to 150 families. Also, the pastor and other office workers of most average-size churches do most of their work outside the church office. Where would such a computer be located?

A \$5,000 to \$7,000 system is not necessary to handle word-processing needs adequately for most pastors. For two years, I have had computerized word processing using a \$1,800 system assembled around a personal computer, a cassette recorder, necessary word-processing programs, and a proportional-spacing, dot-matrix printer that produces text comparable to the office-model electric typewriter I had been using. Today my system could be assembled for less than \$1,500. New technology and increasing competition may well reduce that cost another \$200 to \$300 before the end of the year. My word-processing system can manage up to fifteen pages of single-spaced text (a twenty-five

minute sermon uses less than half the computer's memory), and it requires less than five minutes each morning to load the word-processing program.

Purchasing a computerized word-processing system has been one of the most practical decisions I have made. It has increased my efficiency and effectiveness in preaching and teaching aspects of my ministry. I hope that the MINISTRY article will not discourage any pastor from investigating the usefulness of a computer for his study. Two hours in a computer store watching a demonstration of word-processing capabilities would be time well spent for any pastor who is considering replacing his typewriter. I would be happy to send a copy of "Word Processing Systems for Pastors," a presentation I gave to the pastors in Connecticut, to anyone who is interested in more information. I wish I could send it free, but must ask for \$2 to cover printing and mailing costs.—Wayne Willey, 122 Colman Street, New London, Connecticut 06320.

A leavening influence

I thought the willingness to approach a very difficult area in the article on homosexuality (September, 1981) was an extremely productive venture and the interview article was, to my way of thinking, quite outstanding. There was also a very good article recently by Gordon Hyde, "Divine Key for a Finished Work" (October, 1981), that made some pertinent references to the need for our emphasis on righteousness by faith. All in all, very helpful articles. I would also be remiss not to mention the fact that the candor of the editorials are certainly a good leavening influence at this time.—Harley Stanton, Hawthorn, Victoria, Australia.

Word of grace is scarce

After reading MINISTRY for the two or three years you have been sending it to me, I have finally found a word of grace in it. Norman L. Mitchell's article "You Are What You Think" (May, 1982) was Biblically, scientifically, and psychologically sound.

Give us more of the sovereign, universal, liberating good news of God's grace in Christ, and your magazine will be vastly improved. You print too much that is questionable concerning diet, Bible prophecy, archeology, theology, science, pasto-

ral care, and Sabbath observance. It would be interesting to learn how those who enjoy MINISTRY characterize themselves theologically. None of my friends who are liberal to mainline find it very helpful. If you are to have a broad appeal, you need to break out of your sectarianism.

As long as you continue to send the magazine free, I will continue to read it looking for another word of grace. I hope it won't take another three years.—B. Socébee, Presbyterian Church, N.C.

Although I come from a liberal church background, I want to express my appreciation for MINISTRY. I find it interesting and informative, and at times your articles influence me. I believe you are involved in a bigger mission than you at times realize.

Incidentally, I was impressed with a *Newsweek* piece on Billy Graham in which he states that evangelism is moving into the old mainline churches. He found the ministers in these denominations were much more cooperative and less inclined to nit-picking. Your letters to the editor seem to bear out Dr. Graham's impression.—Ernest B. Johnson, Jr., Congregational Church, Massachusetts.

Training as Jesus did

I especially appreciated the format of the editorial in the April issue ("A Letter to God"). If only more of us would talk to God like that! You express a desire to see our pastors trained more like Jesus trained His disciples. Amen! I thoroughly enjoyed my scholastic training, but it simply is not enough. We really do not learn in a strict sense to minister; ultimately that can be acquired only by observing others doing it and trying it for ourselves. What will it take to bring about a change from mere scholastics to practical training?

Of course, this applies also to the training of the "other ministers" in out church—the saints who are to be equipped for works of ministry by us who are pastors and teachers. At this point we are mostly giving theoretical knowledge. Our schools are simply not training business majors, for example, to be ministers where they work. What would happen if, as part of our academic program, a student was required to spend a year with a carefully chosen person in the field of his choice, learning from that person how to minister?—Marcus C. Siqueira, Lincoln, Nebraska.

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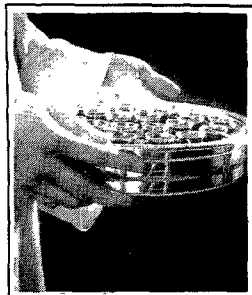
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Ministry

A Magazine for Clergy/August 1982/Volume 55/Number 8



COVER: LUIS RAMIREZ

Who Is Present at Communion?/4. Great theological debates have occupied the Christian church through the years on the question of how Christ is present at the communion service. Various Bible writers have been pressed into service to support this side or that. Perhaps, says C. Raymond Holmes, the major concern of the Scriptures in this matter has another focus.

Planning Communion Music/6. Bernard E. Seton. Minister and musician must work together to provide a setting for this special service that will best accomplish what the Saviour intended for it.

The Motivated Pastor/8. John W. Fowler. An administrator looks at efforts to motivate pastors by various levels of church organization and finds them inadequate. In fact, much of what is being done is counterproductive.

Ministering to the Hostile/11. D. Douglas Devnich.

Things My Pastor Never Told Me/12. David M. Ritter. This new convert could have avoided many trials by being better informed as he learned about the teachings and practices of the Seventh-day Adventist Church.

Preaching the Word in Spain/14. The editor interviews Juan Lozano, evangelist and Ministerial secretary of the Spanish Union of Churches.

A Time for Growing/17. Carl Coffman.

The Sanctuary: Pivotal Teaching of Adventism/18.

L. E. Froom. All else that this church holds important can be found in other Christian groups. It is the understanding of the sanctuary that provides the perspective unique to Seventh-day Adventists.

The Inspiration and Authority of the Ellen G. White Writings/21.

Seminary Plans New Curriculum/22. J. R. Spangler interviews Gerhard F. Hasel, dean, Seventh-day Adventist Theological Seminary.

The Camel's Amazing Nose/26. Warren H. Johns. It's the camel's nose, not its hump, that allows it to survive the desert heat.

Ministers' Wives in Russia/28. Elinor Wilson and Agnes Lohne interview the wives of Annual Council delegates from the Soviet Union.

From the Editor/22.

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Shop Talk/32.

The debate about the meaning of Jesus' words "This is my body" has plagued the Christian church almost from the first day they were uttered. Can we use what the apostle Paul writes in his first letter to the Corinthians to settle this issue once and for all? Or is his concern in this Scripture passage a different one?

C. Raymond Holmes

Who is present at Communion?

On October 2, 1529, two spiritual giants of the Protestant Reformation met face to face for the first time in Marburg, Germany. They met at the invitation of Philip, landgrave of Hesse, in an attempt to reconcile their differences over the doctrine of the Lord's Supper. The Marburg Colloquy, as it has come to be known, accomplished little in the way of reconciliation. In fact, it contributed toward the continuing divisions of the Protestant movement.

Luther had come from Wittenberg, the center of his influence in Saxony, and Ulrich Zwingli had come from Zurich, the center of his reforming work in Switzerland. Hovering in the background, but not present, was John Calvin, whose reformation influence was felt first in Geneva and later in Strasbourg, France.

Before Zwingli entered the conference room, Luther, the stubborn preacher-theologian from Germany, had lifted the cloth covering the conference table and

scrawled in chalk the Latin phrase *hoc est corpus meum*, "this is my body." Later, during a heated moment in the debate, he flipped the cloth away and pointing dramatically, cried: "As the text of our Lord Jesus Christ is there, I cannot set it at nought, but must confess that the body of Christ is there."

The debate, which raged around the interpretation of the Lord's words "This is my body," has not ended. Countless volumes have been written concerning the manner and mode in which Christ is present in the Lord's Supper. Roman Catholics say a change occurs in the substance of bread and wine so they actually become the real flesh and blood of Jesus. Those who follow Zwingli say that Christ is present only symbolically, that bread and wine are but physical symbols of His body and blood. Calvin's followers say that Jesus is spiritually present in the Lord's Supper, that the bread and wine simply point to a reality beyond themselves. Those who follow Luther rest on a literal understanding of "This is my body" and say He is present in, with, and under the bread and wine because He says so.

Theologically this issue still divides Christianity, and theologians have made much of Paul's words in 1 Corinthians 11:17-34, examining and reexamining them in their attempt to make a Zwinglian, Calvinist, Lutheran, or Roman Catholic out of the apostle Paul. They have tried to answer these questions: If Christ is present in the Eucharist, how is He present, and in what mode does He manifest Himself?

Certainly 1 Corinthians 11:17-34 is Paul's great statement on Communion. But when we read it today, we see it through the spectacles of a particular theological tradition, with presuppositions and preconceptions already formed by various doctrinal traditions. It is hard to let Paul speak for himself. But let's try.

Several questions need to be answered. Why did Paul insert this passage on the Lord's Supper at this point in his first letter to the Corinthians? Can we legitimately assume that Paul was consciously formulating a theological doctrine that would answer for all time the mode and manner of Christ's presence in Communion? If so, that raises another question: What rela-

C. Raymond Holmes, D.Min., is pastor of the Grand Haven and Wright, Michigan, Seventh-day Adventist churches.



LUIS RAMIREZ

tionship does the Communion passage have with the preceding verses in which he talks about Christians coming together to eat a common meal? Furthermore, does the key to our understanding of Paul's statements concerning the Lord's Supper actually lie in the preceding verses? The context would seem to indicate that it does.

The answers can be discovered by examining the issues with which Paul was dealing. He was writing to a group of new converts in the process of emerging from paganism as the new community of Christian believers. They were struggling with the question of how to live as Christians in the midst of a pagan culture. It is not surprising, therefore, that as Christians some of their former pagan practices crept into their life and associations.

In pagan society one of the most prominent social activities was feasting. People would gather for nothing more than an orgy of eating, at which time they would lie about great low tables and gorge themselves on immense quantities of rich food. From the Romans they had learned how to eat much, make themselves vomit, and then eat some more.

Evidently the tradition of feasting had been carried into the life of the new church community, where it developed into what became known as a love feast or *agape* meal—the first Christian “potluck.” Members brought dishes to a central place and shared a meal; those who had much were supposed to share with those who had little. Paul does not criticize the “potluck,” but he does rebuke the congregation for separating into cliques; this was counter-productive to the whole idea of the love feast. The rich would eat with the rich and often the poor would go without. Bitterness, envy, and selfishness resulted. Often the eating was done to excess, and some went so far as to drink themselves into drunken stupors. The important thing had become the eating and not the fellowship and sharing. It was so bad that Paul was persuaded to say that they “despise the church of God and humiliate those who have nothing” (verse 22).^{*} At this point he launches into his great statement on the Lord's Supper, something he had “received from the Lord” (verse 23).

Paul was not dealing with a theological issue, but with a practical issue of Christian living, Christian social behavior, and worship. He was not formulating a doctrine of the presence of Christ in Communion. He doesn't discuss at all *how* Jesus is present in Communion. He simply repeats the Lord's words, saying, “This is my body,” and “This cup is the new covenant in my blood” (verses 24, 25).

When you read the words of the Lord in connection with verses 17-26, certain words jump out of the text and take on special significance. For example, “do this” in connection with the broken bread, and “do this, as often as you drink it” in

connection with the poured-out wine. “For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes” (verse 26). This last statement is in connection with the believers' personal participation in the communion service, as are the previous two.

Where is the emphasis? Is it on how Christ is present in Communion? Or is it rather on how the worshiper is present in Communion? “Whoever . . . eats . . . or drinks . . . in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. . . if we judged ourselves truly, we should not be judged” (verses 27-31).

When we take the entire context of the eleventh chapter into account, Paul appears to be saying that the same spirit of sacrifice, of sharing, of giving that Jesus demonstrated ought to characterize the worship life of God's new people. He is saying that Communion provides a unique opportunity for the realization and manifestation of the life of Christ to reveal itself in the fellowship of His people, the church. This is especially true of the foot-washing ceremony, which, according to John 13, where it is the major emphasis, is a vital part of the Christian Communion celebration.

Therefore, the problem is not with the presence of Christ or the manner in which He is present when Communion is celebrated. The witness of Scripture is that He is present. Ellen White, in her monumental work on the life of Christ, makes no attempt to answer the question of how Christ is present in Communion. She simply bears witness to the fact that He is present. She writes: “Christ by the Holy Spirit is there to set the seal to His own ordinance. He is there to convict and soften the heart. . . . For the repentant, brokenhearted one He is waiting. All things are ready for that soul's reception. He who washed the feet of Judas longs to wash every heart from the stain of sin.”—*The Desire of Ages*, p. 656.

The problem is not with the presence of Christ in Communion. The problem is with *our* presence. The Word of God says we are to *eat* and to *drink*. As often as we *do this* we are to *examine ourselves* and so *eat* and *drink*. The emphasis is on the activity

of Communion; on the corporate presence of the church, the body of Christ; on every member sharing in that worship experience of fellowship with the Lord.

The command of our Lord to “do this,” to regularly celebrate communion, is not satisfied when a certain time is set aside for that purpose by the denomination or a local pastor. It is satisfied when *you* and *I* are present, when we are really present in body, soul, and spirit; in faith ready to share the spiritual blessings of giving and receiving and sharing.

The apostle Paul is not saying, “Believe this about Communion.” Rather, he is saying, “Do this about Communion.” To believe the right things about Communion and not participate in it is contradictory. It is illogical and actually constitutes a denial of what one says he believes. When a church member is consistently absent from the Lord's Supper, he may be saying loud and clear to the rest of the church, “I really don't believe what God's Word says about Communion.”

To be sure, much more can be said about Communion. We can most definitely arrive at a theological understanding; after all, our faith must be an informed faith. But it is possible to glean this one important truth from 1 Corinthians 11:17-34: Our presence is as important as Christ's presence because if we are not both present, there is no communion.

Furthermore, the mode of our presence is important. We must be present not just physically, but spiritually and symbolically. Our presence at Communion symbolizes our faith and trust in the Saviour. It is in our physical confession that we recognize ourselves as sinners who stand in the need of cleansing and of divine grace every day. It is the acknowledgement that we participate not only in the physical dimensions of life but also in the great controversy between good and evil that rages not only cosmically but also in the inner man.

Our participation in Communion proclaims that we are really present in faith and in surrender to the Lordship of Jesus. “For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes” (verse 26).

^{*} All Scripture references in this article are from the Revised Standard Version of the Bible, copyrighted 1952, 1971 by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.

The problem is not with the presence of Christ in Communion. It is with our presence. The Word of God says we are to eat and to drink. The emphasis is on the corporate presence of the church, the body of Christ.

The communion service offers the opportunity for the minister and the musician to cooperate harmoniously—both literally and figuratively. Both must be aware of the vital role music plays in the communion service.

Bernard E. Seton

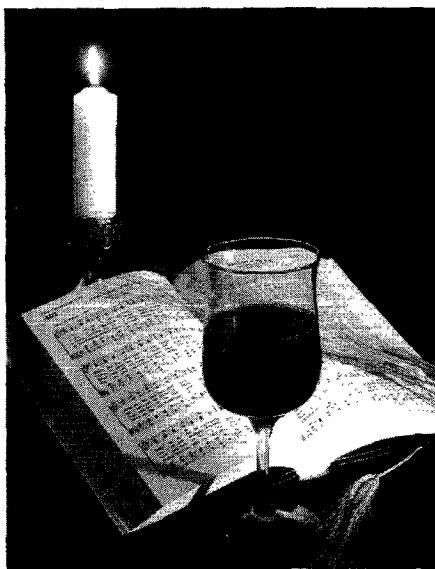
Planning Communion music

Communion is susceptible of meeting many different needs. It is primarily commemorative—"This do in remembrance of me" (Luke 22:19). It is also instructional—"This is my body. . . . This is my blood of the new testament" (Matt. 26:26-28). In addition, it is anticipatory—"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26). A service that is so central to our religion deserves our most careful and reverent planning.

Whichever aspect of the Lord's Supper receives emphasis at any given observance, the element of solemnity must never be far away. The issues are too weighty, too fraught with pain, with pathos, with the burden of incalculable sacrifice, with the ecstasy of assured triumph, to be treated lightly or handled casually.

An awareness of the divine intent that saturates the communion service will lead the pastor to ensure that each detail of the sacred rite will contribute to the efficacy of the celebration. Minister and musician need to cooperate harmoniously—both literally and figuratively. Music is capable of playing a superbly significant role in the communion service. It can evoke remembrance of things past. It can induce reverent contemplation. It can open heart doors for the Spirit's entrance, it can encourage repentance and prepare for the presence of the Master Himself.

But all ministers are not musicians, nor are all aware of the vital role that music can play in worship. Neither are all church musicians theologians or conscious of the close connection between their music and the level of spirituality in any given service. But this two-sided awareness needs to be especially keen in observance of the Lord's Supper. It calls for a close partnership between the minister and the organist. This does not require that the first exercise a lordly oversight of the second, but it calls for a mutual fostering of



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the atmosphere that will lead the worshipers to come before the Lord with godly fear and holy joy.

The church musician must be musically literate, aware of the vast heritage of excellent music that awaits his or her use. Of equal importance is his musical taste, that sense of fitness for the holy purpose that undergirds the occasion, the sensitivity that leads him to turn from the cheap, the shallow, and the showy to espouse the music that best expresses our gratitude, our sense of awe, our surrender before the central mystery of our faith. This music need not be, indeed, *should not be*, of obvious technical difficulty, for that will focus attention on the player and will distract the communicant. It should rather possess the simplicity that is the hallmark of greatness, governed by the art that conceals art, subservient to the spiritual objective that emanates from the upper room.

The church musician cannot find such offerings without exploring the repertoire of sacramental music. For our purposes that can be narrowed to three categories: sacred music, deliberately written for worshipful purposes; secular music whose

intrinsic nature will lend itself to the holy hour, not thrusting incompatible associations upon the listener; and hymns whose tunes touch the meditative chord.

Sacred music

Since we cannot survey the whole musical scene, we arbitrarily begin, in chronological order, with the works of Thomas Tallis, "the Father of English cathedral music"; then pass to Palestrina, of Italy; William Byrd, pupil of and collaborator with Tallis; and Orlando Gibbons. These early masters produced music of unsurpassed, ageless purity that must approach as near the angelic harmonies as mere man can here hope to attain. They also had many worthy successors—among them Dietrich Buxtehude, that father figure for church organists; John Blow, Henry Purcell, and William Croft (credited with writing "St. Anne," the tune used with "O God our help in ages past")—the last three serving as successive organists at Westminster Abbey.

Then appeared the giant Johann Sebastian Bach. His music is not universally loved: it demands close listening and calls for thought; but many musicians declare him to be the greatest of all musical geniuses. Of particular interest to us here are his organ works—cantatas, chorales, Passion music, and masses—which all contain sheafs of dignified, moving harmony befitting a communion setting. From the *St. Matthew Passion* come the well-loved "O Sacred Head Now Wounded" and "In Deepest Grief," while the *St. John Passion* brings us the chastened calm of "Ruht Wohl" or "Rest in Peace." In the cantatas we find the haunting "Come, Sweet Death," and among the chorales, "O Love All Love Transcending."

Of similar stature stands Bach's great contemporary, George Frederick Handel. His field of creativity was even wider than Bach's in that it included opera and oratorio. The latter proves to be a storehouse wherein we find much of the music we need. *Messiah* yields "He Shall Feed His

Bernard E. Seton, Ph.D., was an associate secretary of the General Conference at the time of his retirement.

Flock," "Come Unto Him, All Ye That Labor," "Behold the Lamb of God," "He Was Despised," and "Surely, Surely He Hath Borne Our Griefs" which is followed by that miraculous coda—so poignant, so rarely used—"And the Lord Hath Laid on Him the Iniquity of Us All."

Franz Joseph Haydn was a practicing Christian who used much of his incredible talent to the glory of God. Study of his oratorios *The Creation* and *The Seasons*, together with his *Creation Mass* will provide several solemn and joyful excerpts for solo use, while his *Seven Words* (from the cross) and *Stabat Mater* recall scenes and themes from the crucifixion weekend. But Haydn, great as he was, acknowledged the amazing genius of his young fellow-Austrian, Wolfgang Amadeus Mozart, who wrote great quantities of church music. His organ works and orchestral-choral compositions such as the *Coronation Mass*, *Ave Verum Corpus*, and *Requiem* yield beauty that can quietly inspire our congregations.

The works of the elegant Christian Jew Felix Mendelssohn epitomized the early Victorian ideal for church music and thereby furnished us with numerous scores suitable for the sanctuary. Although he was a master organist, he is chiefly remembered for his oratorios, each of which is a mine in which to dig for musical treasure. *St. Paul* came first (1836) and *Elijah* followed in 1846, while *Hymn of Praise*, a symphonic cantata rather than an oratorio, was written in 1840. These works provide vocal and instrumental offerings to grace our devotions: "But the Lord Is Mindful" (St. Paul), "O Rest in the Lord" and "If With All Your Hearts" (Elijah), and the "Andantino Religioso" from *Hymn of Praise*.

Here is more than enough material for several reenactments of the Last Supper. To professional organists and pianists most of it is already well known, but the amateur musician may find the suggestions daunting. Fortunately, there is also a vast library of simpler and simplified musical literature that will make a ready appeal to the average congregation while still being musically and ecclesiastically acceptable. In this class composers on both sides of the Atlantic were especially busy during the nineteenth century. Mentioning a few of them will alert us to their works and to those of their fellow musicians.

From the United States came Lowell Mason and Louis Gottschalk; from France, Charles Gounod, César Franck, Felix Guilmant, and Charles Widor; and from Germany Joseph Rheinberger and Sigfrid Karg-Elert. Britain provided John Goss, Samuel Sebastian Wesley, the grandson of Charles and considered the outstanding organist and composer of his day, George Elvey, John Stainer, and Arthur Sullivan. They gave the Victorian world a rich variety of anthems, oratorios, organ works, and hymn tunes on which we still depend.

Such names can alert us to sources of good church music, directing us to other collections of religious compositions where we shall meet like-minded composers of earlier and later times.

Secular music

Our use of the word *secular* in this setting is in no way derogatory; it merely indicates music that was not specifically written for religious purposes, though it may contain pages very suitable for church use. Handel can serve as an opening example. His air "Lascia ch'io pianga" comes from his opera *Rinaldo*, but supplies a tender touch that might well grace a eucharistic service, while the much-used "Largo" from the opera *Xerxes* can furnish a dignified air of triumph as a postlude. And if that is not deemed strong enough, then we can hark back to "I Know That My Redeemer Liveth" and be on sacred musical ground again. Both Haydn and Mozart give us, in their voluminous chamber music scores, streams of unsurpassed beauty, much of it contemplative in character, that can raise us to worship in heavenly places.

Beethoven can also satisfy our search. Slow movements from his piano sonatas, from trios, quartets, some symphonies and concertos possess an other-worldly beauty that is truly hymnic. These few examples should suffice to make us aware of the selections that await our use. But we should be careful that secular associations do not destroy the usefulness of the offerings we bring to our people.

Hymns

In the pages of our hymnbook we have a ready source of incidental music for solemn, yet joyful, occasions. But the hymnbook's usefulness depends much upon our thoughtful choice and instrumental skill. A mere turning of the pages and random selection of a tune will rarely meet the congregation's needs. The organist should know the hymnbook, choosing melodies that harmonize with the service, and should make those choices before coming to church. The tunes' potential must then be utilized in the richest possible way by exploration of their parts, by variations on the principal themes, by changes in tempo, octave, and volume, by avoidance of the cinemalike vibrato, and use of the tender speaking stops. The instrumentalist should use his skills to direct the worshippers' minds to Calvary and its sequels. This

can best be done through *p* and *pp*, rather than *f* and *ff* or a colorless uniformity of volume.

The player might justifiably expect to find a ready-made selection of Communion hymns awaiting him in the section "The Lord's Supper," but alas, the *Church Hymnal* has only six hymns there. One of them, "Communion" by Stanley Ledington (No. 476), fulfills our criteria, and being rarely used, may be ready for our employment. Other hymnals, however, have a more generous supply of Communion hymns. One Adventist volume has a dozen, other books have more, even as many as three dozen!

But abundance or lack of hymns that are specifically for communion does not determine our range of choice. It is the quality and spirit of the music that makes it suitable for our purpose, and fortunately there is an abundance of such hymns. Some obvious choices are:

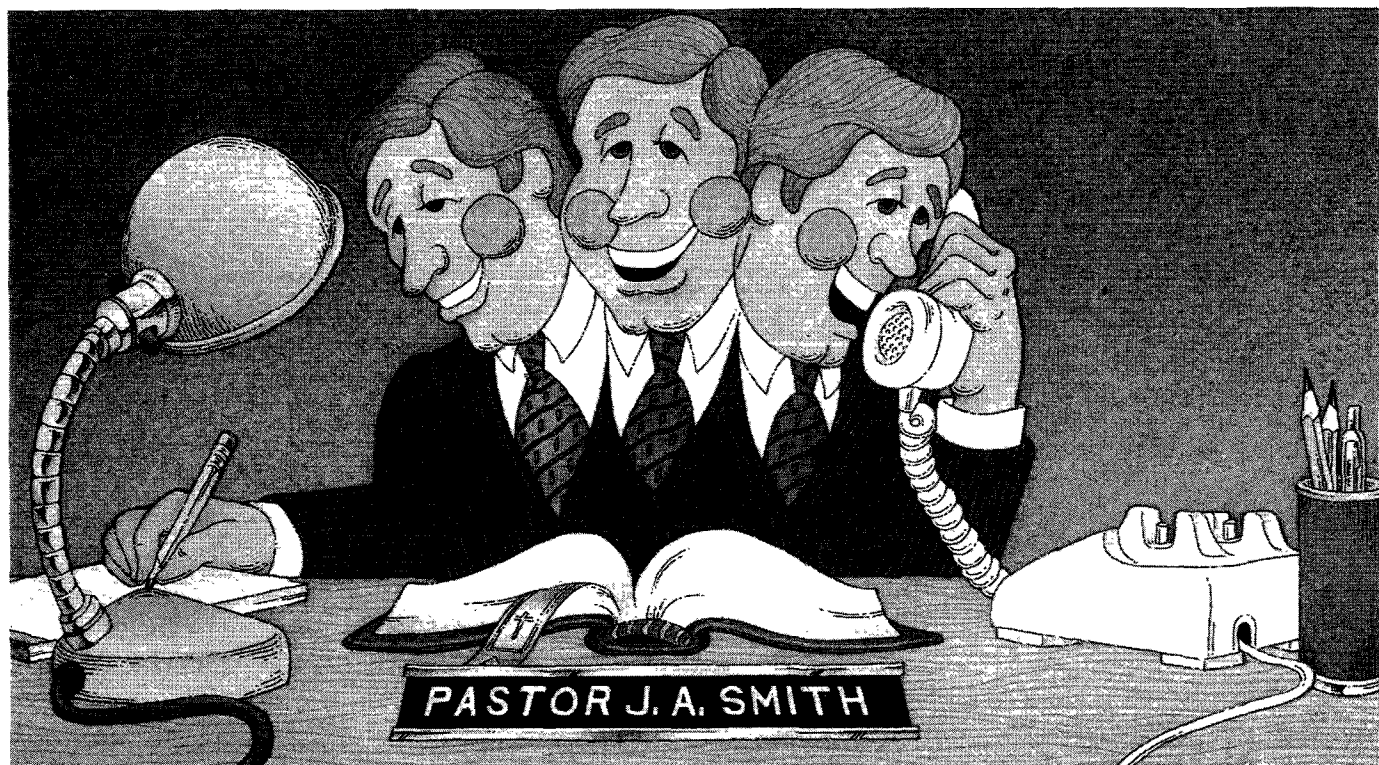
"Wellesley" (65)
 "Rockingham" (118)
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 "Horsley" (126)
 "Passion Chorale" (130)
 "St. Margaret" (145)
 "St. Peter" (150)
 "St. Christopher" (280)
 "Morecambe" (336)
 "Hollingside" (402)
 "Evangel" (524)
 "Tell Me the Story of Jesus" (534)

In addition, many other tunes of a meditative nature await our use:

"Pax Dei" (26)
 "We Would See Jesus" (29)
 "Rest" (116)
 "Serenity" (141)
 "Deerhurst" (237)
 "St. Chrysostom" (350)
 "Gardiner" (519)
 "Softly and Tenderly" (563)
 "I Surrender All" (573)
 "Father, We Come to Thee" (599)
 "Staincliffe" (648)
 "Paraclete" (679)

Of course, there are other usable tunes, not only in our own hymnal but also in other books, that will well repay our time and efforts to explore. But no matter where we find our hymns and our music, let us dedicate them to the intensifying of the worshipful atmosphere, to the deepening of our contrition and resolution, and to the strengthening of the Advent hope as we "shew the Lord's death till he come."

Music is capable of playing a superbly significant role in the communion service. It can evoke remembrance of things past. It can induce reverent contemplation. It can open heart doors for the Spirit's entrance.



Is the pastor "the most important person within the organizational structure"? If he is, then should he not have a greater say in the setting of goals in cooperation with leadership?

John W. Fowler

The motivated pastor

What is the number one topic of discussion among today's church administrators? Discovering the key to a motivated pastoral ministry.

A glaring illustration of this concern is a brief article in the February, 1981, *MINISTRY*. Titled, "What! Fire a Pastor?" the article deals with a presumed lack of pastoral motivation and indicates that in one particular conference most of the pastors are nonproductive. The article concluded with a suggestion that nonproducing pastors should be fired.

Pastoral response (via letters to the editor) showed clearly that while many pastors may not be as productive as they themselves would like to be, there is certainly no lack of fire burning in their bones.

One pastor in a letter (June, 1981, *MINISTRY*) stated that if it were actually true that more than half of the pastors working

under the direction of the unnamed president referred to in the article were unproductive, then the conference president "is the most incompetent of anyone," inferring that he, not the pastor, should be fired!

It is not a bad idea, as this pastor reminded us, to direct our attention toward those of us who must shoulder a major portion of the responsibility for the pastor's productivity or lack thereof.

The efforts of church leaders to motivate clergy and laity and to bring about substantial church growth in the Western world are patently obvious. Just notice the multitude of well-attended soul winning seminars being conducted and the numberless church growth programs that clutter conference and church offices. However, all these efforts bring about very little change in church growth patterns. The human thing to do in such a case, of course, is to blame those individuals most directly responsible for bringing about church growth. However, any effort to place the responsibility for lack of church

growth at the door of the pastoral ministry is quickly rejected by that group.

Some argue that pastors are not interested in evangelism and soul winning. The inference is that they have a different set of goals and objectives than do administrators. Careful research, however, indicates that this simply is not true. One consultant surveyed sixty pastors and personally interviewed more than twenty of them. The pastors were asked to write a job description for themselves. The activities they listed as their primary responsibilities fell naturally into three basic areas: (1) evangelism, (2) pastoral nurture, (3) church administration. I would dare say that conference administrators would write exactly the same job description for their pastors. It seems clear that pastors desire to see the church grow as much as administrators do.

In the Ohio Conference we put together a large, master-planning committee that met several different weekends. One of this committee's tasks was to write a job description for the local church. The

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seventy members (40 pastors and 30 laymen) were divided into groups of ten to twelve, with a pastor serving as chairman of each group. The groups were asked to identify five to seven key areas in which the churches should concentrate their energies. When all the groups brought their suggestions together and voted a master list, the following areas emerged: (1) pastoral nurture; (2) church growth; (3) leadership training; (4) evangelistic outreach; (5) finances.

Thus the evidence supports the idea that pastors have just as great an interest in soul winning and church growth as do administrators. The very fact that pastors show so much interest in the various programs created by administrators or by departmental people also provides a clear indication that there is no lack of desire on the part of pastors to bring about church growth. We must look elsewhere for a solution to the problem of meager growth. No simple answer exists, and the problems are complex and elusive, but the church must squarely face this dilemma if we are ever to finish God's work. Creating more programs, constantly accenting a single method of evangelism, or using rewards to bring about growth will only further delay the desired results.

We must recognize, first of all, that motivating pastors is not something that leadership or administrators can do. Efforts to motivate any group of workers usually have not proved very successful; particularly ineffective over the long run are attempts to motivate through rewards or punishments. People are either motivated or they are not. Studies indicate that almost everyone possesses ample latent motivation. (See "Fear and Productivity: More Closely Related Than We Think?" *AMA Management Review*, January, 1981, p. 23.) The intense motivational drive of children is a graphic illustration. Why, then, do so many of us lose that motivational drive as we grow into adulthood? It is a result of being hurt through ridicule and rejection; thus we sublimate our motivation until we appear to be passive or nonaggressive. We become afraid to express ourselves, to attempt outstanding results, or to implement innovative and creative programs. Motivation is lying dormant within us, and all the efforts of leadership to draw out that motivation through rewards or punishment are doomed to be short-lived at best.

Administrators must remove the fear of being criticized, rejected, or punished for failure before the pastor's own dormant motivation will impel him to begin pursuing the realization of his own desire for church growth. In other words, administrators must create a climate or an atmosphere of confidence and trust in which pastors feel secure. From that security will develop a growing motivation to achieve

the goals and objectives that most pastors hold dearly within their hearts. Pastors must be convinced that administration will fully support them and provide the necessary help for them to be successful and fulfilled in their efforts to bring about church growth. They must be secure enough to feel free to fail in their efforts to achieve the goals that both they and administrators hold in common. Failure is a vital part of success. All talk of firing unproductive pastors will only further alienate pastors and administrators from each other. If a pastor continually fails and never learns how to succeed, he should be retrained for some other work within or without the organization—not fired!

Another problem relating to pastoral motivation is that of ministerial training. Training for the pastoral ministry neglects the area of church administration and management. It is my conviction that in order to bring about church growth pastors need to be given more specialized training in developing leadership and managerial skills. In an article titled "Church Management: The Architecture of Ministry" (*Christianity Today*, July 20, 1979), Norman Sawchuck wrote: "Unfortunately, Bible colleges and seminaries have not adequately equipped church leaders for this part of ministry. Practical theology courses deal more with how to conduct funerals and how to visit in the hospital rather than with the largely neglected management issues of making decisions, managing conflict, setting goals, and evaluating. Pastors and church leaders need these skills today in order to keep the church on target. Theological education has equipped leaders to be mechanics—that is, to do what is needed to keep the machine running. But church leaders today must be architects, not mechanics; managers and shapers of the future, not precedent followers of the past. . . . We cannot escape the fact that the church requires management."

The church could well profit by helping the pastor understand his role as a manager of the local church's resources for achieving growth. Instead, we have indirectly trained him to believe that his most important work is that of personal soul winning and have held him accountable for actually doing most of the soul-winning work that is done in the local church. Workers' reports, statistical data, and news stories have inadvertently been used to

place great emphasis upon what the pastor does personally in terms of soul winning. While I don't want to depreciate his personal role as a soul winner, we must recognize that this is not his primary and first responsibility.

Ellen White makes it very clear that the pastor's primary duty is to train the laity and set them to work. "The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in Him who has promised to save all that come unto Him."—*Testimonies*, vol. 9, p. 82.

We are all well acquainted with the illustration regarding the foreman and his crew of men. The owner of the company came along and found his foreman doing the work while ten men were standing around watching. That is basically what is happening in the local churches today. The Biblical concept is quite different. In the Old Testament, leadership of God's people was divided among three different individuals. First was the prophet. Although we see some dissimilarities, the prophet of the Old Testament is comparable to the preacher in the New Testament. There was also the priest, who was the mediator between man and God. Last was the king, who had the administrative or managerial responsibilities of the kingdom of God. In the New Testament all three of these offices were gathered together in one person, namely Jesus Christ. Christ became the model for the Christian pastor. The pastor, then, is prophet, priest, and king. Most of us recognize his responsibility as prophet and priest. But we give little attention to the kingly, or managerial, responsibilities of the pastor.

In the same article referred to earlier, Norman Sawchuck writes: "Management practice is perhaps the purest form of practical (practicing) theology, giving

Pastors must be convinced that administration will fully support them. They must be secure enough to feel free to fail in their efforts to achieve the goals held in common. Failure is a vital part of success.

flesh and blood to the sacraments, creeds, liturgies, and to the confessions of the church." If pastors are given training in this important area of leadership and if higher levels of organization can provide a true support system to enable him to be a manager of the church's resources, then we are likely to see an unprecedented motivation taking place in the pastoral ministry. We will see the pastors developing and utilizing the total resources of the church to bring about church growth.

Another important consideration in motivating the pastor is to help him realize his own personal goals and objectives while he is working to achieve the goals and objectives of the organization. We have done a fair job of this in the area of the educational ministry. However, in the area of pastoral ministry we have fallen far behind. A pastor often has to break away from denominational employment, taking a leave of absence, in order to pursue personal goals and objectives. The result is not usually desirable. Often the pastor ends up dropping out of pastoral ministry and entering some other line of ministerial work. If the church could provide the opportunity to pursue one's personal goals while working to realize organizational goals, I believe pastors would more willingly and earnestly bend their efforts to work with administrators in advancing God's cause.

One motivational concept that has been discussed widely is "owned goals." If pastors sense they are being used by administration to achieve goals owned solely by administrators, then *demotivation* will take place!

A graphic acknowledgement of this fact appears in Pastor Richard Morris' very frank article, "It's Time to Do Less for Your Church Members" (MINISTRY, January, 1982). His opening paragraph: "As a pastor, I've never been able to get too excited about somebody else's program. Not even if it comes from the conference president himself. But when it's my program, something opens up within me, and I invest incredible amounts of time and energy to achieve its success!"

Students of organizational development have shown that a group of workers who feel they are being used to achieve goals that are owned by others will develop "defensive behavior." Most of their energies will go toward maintaining that defensive behavior and working, often unconsciously, to sabotage leadership's goals. It appears to me that this is taking place within the church, particularly in the Western world. An educated pastoral ministry demands a style of management that allows more participation in developing and achieving goals. While it will never be possible to have an organization in which everyone has a voice, we can make the organization more responsive to the needs of the pastoral ministry. Few workers will respond to a command by a

superior simply because the superior wants something done. Workers must perceive the request as relevant and meaningful in their work if they are to respond. It may be difficult, but we must find a way to give pastors a voice in planning and decision-making if they are to feel a part of the team and realize more fully the relevance and necessity of the church's goals and programs.

Pastor Morris' article illustrated well this principle at the local church level. He writes: "In order for our members to be committed to the church and its work, the thinking, planning, and goal-setting processes that underlie that work must be completely evicted from the private sanctums of the departmental director's office and the pastor's study. They must take place instead in the full public light of discussion and decision by the laity." The only correction I would make to this statement is that the planning and decision-making must be a *joint* endeavor between clergy and laity. The challenge administrators must solve is how effectively to involve the pastor in the planning and decision-making process at the conference, union, division, and General Conference level of church organization.

We talk, and rightly so, about the pastor's being the key to church growth and about the local congregation's being the primary action unit where church growth actually takes place. We talk about higher levels of organization providing a support system for the local church; yet we continue to act out of harmony with those concepts by trying to dictate to pastors and local churches how they must work to bring about church growth. Ingathering is the number one exhibit of this.

Plans for church growth must be developed at the local church level. Church growth happens in the local church, not in some administrative office or departmental planning session. Plans created in such an atmosphere are sure to fall on deaf ears at the level where church growth actually takes place. Yet that is exactly what is happening in the Seventh-day Adventist Church today, and it is greatly impeding and undermining church growth.

Planning by the local conference administration or departmental staff must be in response to perceived needs of the pastors. Requests even from the local

church members must not bypass the pastor, for he is the manager of the total resources in the local church, and what he does not foster or implement will never work effectively. Therefore, local departmental or administrative functions must be brought into existence as a result of expressed needs of pastors. In fact, the major criterion for evaluating staff personnel should be how often pastors request their help. When we don't work in this way, we create a bureaucracy that militates against motivation at the local church level. Departments and administration have an intrinsic characteristic that leads naturally to bureaucracy and unless carefully managed will continue to demand larger staff, proliferate programs, and wear out the copy machines in an effort to convince everyone of the importance of their existence.

When higher levels of organization, and particularly departmental functions, perform in this way, the pastor's authority is usurped, his ability to plan effectively for church growth at the local level is impeded, and his energies are scattered in an attempt to meet demands that often do not bring about church growth anyway. The pastor then views the higher levels of organization as not only unnecessary but oppressive, and demotivation takes place at the local church level.

The result is that the rightful authority of these levels of church organization—the right to hold the pastor and the local church accountable for managing in harmony with the policies of the church and for bringing about church growth—is faulted. This is one reason why pastors and, increasingly so, laity are seeking to reduce the "higher" levels of organizational structure within the church. We talk about the higher levels of organization providing a support system for the local church; however, we have not yet seriously faced that concept. Departmental people should be trained to work as consultants and advisers to the pastors and local churches. When this happens, we will begin to see less criticism of departmental men and higher levels of church organization. The pastor then will believe us when we say that he is the most important person within the organizational structure. It is my conviction that he will then respond, and unprecedented church growth will take place in the Seventh-day Adventist Church!

If pastors feel that they are being used to achieve goals that are owned by others, they will develop "defensive behavior." Most of their energies will go toward maintaining that behavior and to sabotaging leadership's goals.

Are we ministering to the wrong crowd? Of course, there is really no right or wrong crowd that must hear the gospel, but there is a group that we too frequently miss because we beam our message outside its range of receptivity, although it, too, desperately needs the gospel. To reach these hostile ones in our congregations, we must use Jesus' methods. Those who were suffering He did not wound, but ministered compassionately to them.

D. Douglas Devnich

Ministering to the hostile

Much of the time preachers direct their sermons to the wrong crowd. Of course, there is really no right or wrong crowd that must hear the gospel, but there is a group that we too frequently miss because we beam our message outside its range of receptivity, although it too desperately needs the gospel.

In almost every congregation are four classes of listeners. Usually there is a crowd we call the "believers." They are like the "good ground" in Jesus' parable of the sower (see Mark 4:1-20). Then there are the ones "sown among thorns." Secular life is all-engaging. Coming to church is a good practice, but the Word is choked out by other concerns. In the third rank are the "doubters," the "stony ground" hearers. They listen, but the very appeal of the gospel withers under the heat of debate and intellectual argumentation. Finally, there are the "hostile," comparable to those along the path, who seldom, if ever, are touched because Satan has hardened their hearts.

Of these four—the believers, the apathetic, the doubters, the hostile—which are the most precious to our Lord Jesus? Every loving preacher would no doubt argue that all are precious souls. Yet which group needs the gospel most? The question is pertinent.

Do we not love the praise and response of the "believers" more than we do the truculence of the "hostile"? One day as a pastor, I suddenly came to the heart-rending realization that when I preached soul-stirring messages, sparing not and

calling sin by its right name, the ones who pumped my hand the hardest at the door were always the "believers." The apathetic, the doubters, the hostile, walked on by and smiled graciously (sometimes). Now, I've decided to attach little consequence to the compliments of the "believers." They are in the church already; they are accepting of whatever I may preach. But if I should find that my sermon evokes a compliment from one of the apathetic, doubting, or hostile, I take notice and know that I am now preaching the gospel.

To reach the hostile ones in our congregations, we must use Jesus' methods. Over and over again the Bible records that He went about healing men and women. Those who were suffering He did not wound, but ministered compassionately to them. Of Him it was said, "A bruised reed shall he not break, and smoking flax shall he not quench" (Matt. 12:20). Is it not true that those hurting most in our congregations are the hostile? Yet how frequently have we heard (or preached) the "blistering" sermon to which the believers have added their chorus of amens, and again the hostile leave the house of God even more hostile? How would it be if we followed Jesus' approach to such people, as recorded in Mark 5:1-20?

The Gergesene denomiatic, a typical example of personified hostility, stands now in the presence of the Son of God. Could we not expect a lengthy enumeration of all the wrongs this man had done in his life to bring himself to this unhappy state? Surely the Lord will deliver a discourse on temperance and an exposition on the sure harvest that comes from "sowing wild oats." But no. Jesus rebuked the evil spirit, but He extended grace to

the "hostile." And the response? The spiritually healed man in his overwhelming adoration for his Lord is now ready for discipleship. He wants to walk with his Saviour forever. In harmony with Jesus' methods, he is now commissioned to "go . . . and tell . . . how . . . the Lord . . . hath had compassion on thee" (verse 19).

Consider these ways you can practice Jesus' methods of dealing with the hostile. Let these form the backdrop against which you develop your subject matter for sermons.

1. Identify with people's needs through home visitation. The nature of your calling as a pastor often exempts you from many of the problems that your people face, and to the extent that you are sheltered it is easy to forget the tremendous struggles that your people have daily. As you sit by their firesides in confidence, you can feel a parent's pain because of a rebellious son or daughter. You can feel the frustration of not knowing how to raise children in a permissive society. You can empathize with their distress at not having enough money to pay the bills. You can sympathize when they vent their feelings about having been exploited by an unscrupulous businessman. You can imagine their heartsick loneliness when a marriage partner is uncaring or even abusive.

2. Make yourself available to hear what people have to say even if it is unpleasant. The hostile particularly reveal their unmet needs in the things they say. Between the lines you will hear the sources for their pain that need healing. A part of the healing process will be determined by your willingness to listen. As an individual has an opportunity to hear himself talk about his problems, to ventilate his hostilities and his real feelings, some healing will take

place. He will then come to the church as a place to be healed.

3. Become an "open" person. Allow the people of your congregation to enter into your own agonies. Convey to them the realism of your own experiences. The apostle Paul said, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). If you put yourself above the possibility of failure in any moral sense, you will soon become judgmental. But when a preacher understands the grace of God himself, his people, after experiencing the effects of that enlivened graciousness, will come to hear more about where it comes from. The sermon becomes the principal vehicle that the pastor may use, not to enumerate sins, but to magnify the grace of God.

When the people of your congregation come to hear your sermon in spite of being faced with distresses that often evoke forms of guilt and hostility, they have said a great deal about themselves. In coming with their apparently sublimated hostilities, they are communicating, "I trust you; regardless of my anxiety, fear, anger, I am willing for you to enter my soul and lead me out of my bitterness." They are telling you that your mercy, your forgiving and loving attitude, will set the stage for recovery. If you are rigid, cold, legalistic, and demanding, it is unlikely that they will go away feeling that they have been ministered to.

A preacher friend once eloquently delivered a sermon the burden of which was that God expects sinners to cease their sinning and unbelievers to begin believing. Sins were enumerated and non-responsiveness to the gospel was condemned. The sermon's climax appealed to the eschatological consciousness of all who were there. The new heavens and new earth were described in their Edenic beauty, paralleled with the presence of Jesus. Movingly, the preacher demanded, "Will you be there?"

Suddenly I was jolted as a young lady behind me blurted out under her breath, "I certainly hope not!"

Here, obviously, was a young person who had come to church that day in a hostile frame of mind. I don't know exactly what was in her mind, but my suspicions are high that she was one of the many in the "hostile" crowd who went away from church that day even more hostile.

Can we not, as Jesus did, show compassion for the erring, the weak, and the spiritually suffering? Indeed, we need not forget about those already healed—the believers. But let us preach the good news of God's mercy so that the often-overlooked "hostile" will want to be with their compassionate Lord for the rest of their lives and for eternity.

Things my pastor never told me

Nobody told me the church treasurer kept records on each member, and I sure didn't think he would send copies to the preacher! Nor could I understand why the pastor at my new church looked as if I had asked him to murder his mother when I suggested he perform the wedding ceremony my fiancée and I had planned. There were a lot of things nobody told me as I was adjusting to this strange new church.

David M. Ritter

He brought up the subject with all the tact that a minister should have in discussing a sensitive subject. But the message came through loud and clear: You haven't been a faithful tithepayer since you were baptized.

"What do you mean?" I asked defensively. "I've been putting in more than 10 percent since before I was baptized."

"Well, David, that could easily be the case, and please don't feel that I'm accusing you of being untruthful, but the church treasurer's report doesn't include any offerings from you at all." Nobody told me the church treasurer kept records on each member, and I sure didn't think he would send copies to the preacher.

"Well," I said, "I don't itemize when I do my taxes, so I don't need any receipts. I just give my tithe in cash every Sunday—I mean, Sabbath." He then told me that my

unenvolved cash had been going to the church budget or to the various other offerings. Nobody had told me that before.

"Does it really make any difference?" I asked. "The Lord knows I'm tithing." True enough, I learned, but the conference and the church treasurer didn't.

Then there was my fiancée. The wedding was still ten months away when she came to my church with me for the first time. By coincidence it was communion Sabbath. Neither of us had taken part in a foot-washing service. When we got together afterward for the bread and grape juice, I could see something was wrong. After the service she explained.

"This old lady in a pink-flowered dress asked me to be her partner. When she was washing my feet she noticed my engagement ring. She asked me what it was and I told her. Then she said Adventists don't believe in wearing wedding rings or any other type of jewelry. That's not true, is it?"

Nobody had told me that before.

I asked the pastor about it the next time

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we met for our Bible study. I was going to be baptized in two weeks.

"I had been meaning for us to study that," he said. "It's true that we feel the Bible tells us we should refrain from wearing external ornamentation. . . ." And then he showed me the proof texts.

"What about my class ring?" I asked. That ring was the most treasured thing I owned. I was the first member of my family to even go to college, much less graduate. I had worked overtime to come up with enough extra bucks to buy the ring.

"And what about this?" I asked as I pulled a small golden cross out from the front of my open-collared shirt. "I bought this little cross the day after I became a Christian, and I've worn it every day since. It helps me remember that I *am* a Christian."

"I'm sorry, David, but I won't be able to baptize you if you insist on wearing that ring and necklace." And only two weeks before I was going to be baptized! He hadn't told me that before.

So I was baptized. My fiancée was there.

We were planning to be married in the chapel at the college where we first met, and while we had decided where and when, we had not decided who would officiate. "This preacher at my new church seems like a nice enough man—let's ask him to perform the wedding."

I could tell something was wrong the minute I asked him. From his expression, you would have thought I'd asked him to murder his mother. It took him several compound sentences to say it, but I finally got his drift: No.

"But why not?"

"Well, we Seventh-day Adventists believe in Christian marriage."

"She's more a Christian than I am!" I replied.

"Well, that may be true, but she's not an Adventist."

"Wait a minute! Am I hearing you straight? You mean you won't marry us because she's not a Seventh-day Adventist?" I was incredulous. This time he took several paragraphs to explain.

"Why didn't you tell me this *before* you baptized me?" I agonized. You *knew* what she was, and you knew I was engaged to her." I don't remember what his answer was; I just remember that I went home really depressed. No work the next day; I called in sick. I really was.

"You've got to be kidding," my fiancée said when I got the nerve to tell her. "I thought only Mennonites believed that!"

"Mormons, too," I said. "Don't forget the Mormons."

It was several days before I talked to the pastor again. "What happens," I asked him, "if we just go ahead and get married? I mean, get her preacher to do the wedding. Will I be disfellowshipped?"

Disfellowshipped. We *had* studied that. About how you could be thrown out of the

church if you were caught drinking, taking drugs, going to bed with anyone you're not married to, working on the Sabbath. . . .

"No, you won't be disfellowshipped if you marry out of the faith [I breathed easier], but [I knew there had to be a "but"] if you go ahead and marry her, the brethren will not look upon it with favor."

By now my fiancée was feeling very negative about this strange church I had gotten myself involved with, but she still accompanied me to camp meeting and went to most of the meetings that week. She talked to several Adventist pastors, too, but when it came time to make a decision, she decided that I and the Lord were asking too much.

I called off the engagement.

Both our families were highly indignant about the whole situation, but my new church came shining through. They poured their love on me while I was getting over my "ex." I had several adopted "grandmothers," as I called them—darling sisters of the church—who seemed convinced that the best way to get over a lost love is to become part of a family again. There wasn't a Sabbath for months thereafter when I wasn't invited out for Sabbath dinner.

I honestly believed during my first two years in the church that all Adventists were at least approaching Christian perfection and that fully half were nearly ready for translation.

I was awakened from blissful ignorance when I moved several hundred miles to a large "colony" (Ellen White's word) of Adventists.

I began at once to visit each of the several Adventist churches in the area in order to decide where I would transfer my membership. The first was involved in a "throw the scoundrel out" fight centering on their pastor; the church had polarized into two hostile factions. At another I felt inundated with symbols of conspicuous wealth—brand-name, high-fashion clothes; hundred-dollar watches; jewelry; and the cars—ah, yes, the parking lot. Any car dealer would have envied the selection available on Sabbath morning. The new ones were especially obvious because their owners seemed to have forgotten to remove the price sticker on the side window.

Kahlil Gibran once said that pain comes

only when someone or something you love betrays that love. I was in pain.

It was the Adventist teen-agers that really churned up my insides. The designer jeans and the Formula Firebirds were only the tip of their iceberg. I tried to become involved in the Friday-evening youth group sponsored by one church, but I had never seen spiritual apathy like theirs—not even in the "worldly" church I came out of. The few young people who did attend seemed always to be late. I would see some sitting in their cars before coming in. Others would walk in glassy-eyed and strangely detached.

There were a few that you could talk to, a few who would open up if you'd listen. From what I heard them say to me—and you have got to listen with a third ear because there is a lot more to the message than the face value of their words—I really believe many Adventist youth are trying to find God, really trying, but their defeats far exceed their victories in the environment they're in.

"I've done everything I know how to do," one of them said. "I've prayed a million prayers, but nothing ever happens. I read my Bible and it bores me to death. I've asked everybody who I think has a real connection with Jesus how I can find Him too, but all I hear are empty words I've heard a hundred times before. There's a limit to how long I'm going to keep on trying. I think I've just about reached it."

"Nobody in my church knows God," another said. "Every Sabbath it's just a fashion show when they parade in to show one another how holy they are."

There are a lot of things about Seventh-day Adventists that nobody told me. There are days when I'm really discouraged, but I know I'm not alone in that. As someone said, "God, who is the freest of all beings in the universe, endures the most pain." But there is another side to the coin, called discouragement; I've found that it can be conquered only through a relationship with Christ. Discouragement has one of two effects on a Christian: it either drives him out of the body of Christ, or it drives him to his knees.

Oh, Adventists! How often God has wanted to gather us under His wings as a hen gathers her chicks, but we're unwilling. We, who are rich and increased in goods, don't feel we need Him.

Nobody ever told me that, either.

I honestly believed during my first two years in the church that all Adventists were at least approaching Christian perfection and that fully half were nearly ready for translation.

After years of religious restrictions, Protestants in Spain now have complete religious freedom. The Seventh-day Adventist Church is enjoying the results of this freedom, although it is not without drawbacks. "Ministry" editor J. R. Spangler recently interviewed Juan Lozano about the progress of the work in Spain.

Preaching the Word in Spain

Q. *Pastor Lozano, tell me a bit about yourself. You presently serve as evangelist and Ministerial secretary of the Spanish Union of Churches, which includes Spain, Andorra, and Gibraltar. I understand you were born in Madrid, but did you come from a Seventh-day Adventist home?*

A. No. Actually, I am the very first Seventh-day Adventist in my family. I learned of this church and its message through a young friend who attended the Madrid Central Seventh-day Adventist church. This was at a time when the Adventist work was having difficulties in Spain. As a matter of fact, all non-Catholic religions were having difficulties. I attended the Adventist church just out of curiosity to listen to some meetings. But I kept coming back. Six months later I was baptized. I was 18 years old.

Q. *You mentioned that all non-Catholic religions in Spain were having difficulties at this time. Could you explain?*

A. Yes. All religious groups except Catholics were persecuted to some extent. Especially Jehovah's Witnesses, because in spite of a military government they opposed the idea of military service. Seventh-day Adventists seemed to be next in line because of our belief in the Sabbath. In other words, Jehovah's Witnesses were clearly identified because of their refusal to do military service; we were also quite visible because we could not participate in military exercises on Sabbath and also because of our attitude toward labor unions.

Q. *Getting back to your personal experience, did you encounter any opposition at home over your decision to be baptized?*



of Pastor Antonio Bueno.

Q. *Tell me, Pastor Lozano, when did change come to Spain? When did Seventh-day Adventists gain more freedom?*

A. For several years now we have enjoyed real freedom in Spain—total freedom, I would say. During the past five years of Franco's life we were already enjoying quite a bit of freedom, but now we have switched from a dictatorship to a constitutional state. We have absolute religious freedom now.

Q. *How many churches do we have in Spain, and what is the membership?*

A. We have forty-six established churches with a total membership of approximately five thousand.

Q. *I remember when I visited Spain some years ago our churches did not have signs to identify them, and the people looked out the windows before opening the door to let someone in. But now signs are up and people can go in freely, is that correct?*

A. Yes. In fact, during the 1960s it became obligatory that our churches, along with those of other Protestant groups, be identified. People got used to seeing the signs, but most still wouldn't go inside. Even today there is a great prejudice against Protestant churches.

We no longer have to ask for official permission before establishing a church, as we once did. Our freedom today is complete. But our problem is a different one. People who have lived for forty years under the kind of religious restrictions and

A. Yes. My family had the fears typical in Spain at that time before the pressures of the Catholic Church and of the government against all non-Catholic religions were eased. Because of this fear, more than anything else, they opposed my baptism. I told them I would leave home if necessary in order to be baptized, but I did not have to do so.

Q. *Then you decided to become a minister? Where did you study?*

A. I first attended our school in Madrid, but the government closed it the same year I began my studies there. This was what used to be our small seminary in Madrid. After it closed, we students continued to meet for a while in the professors' homes. Then I went to Collonges, France, where I graduated in 1964.

Q. *What did you do then?*

A. I returned to Spain and began my ministerial internship under the direction

oppressions that have existed in Spain don't want anything to do with religion. This is our problem—the reaction against years of an imposed religion.

Q. *Are you saying, then, that it is more difficult in Spain today to get the public to attend evangelistic meetings and listen to the message than it was back in the days when we couldn't openly operate a church or advertise?*

A. Exactly. Most people today look at religion as a social benefit. Before, religion was a matter of personal conviction. To a certain point, I would say that it is more difficult to win souls in an atmosphere of freedom than it is in a situation of almost no freedom.

Q. *How has this new religious freedom affected our own Adventist members? Have they become less involved in the church? Does their religion seem to mean less to them now than before?*

A. European countries, including Spain, are conservative, and this attitude carries over into the religious life. But I can safely say that our Seventh-day Adventist people have lost some of their witnessing zeal; they seem less enthusiastic, generally speaking, than they were ten or fifteen years ago.

Q. *I understand that in your evangelism you always go to "dark areas"—places where there are no Seventh-day Adventists. Is that correct?*

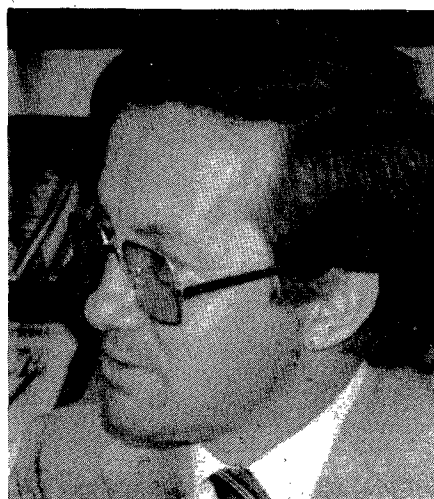
A. Yes. Almost half of the provinces in Spain have no Adventist members. The church has grown more in the coastal areas of the country than anywhere else. Perhaps this is due to the influence of tourism. At any rate, the work has grown nicely along the Mediterranean coast. For example, in Barcelona, where the work in Spain began, we have eleven churches and almost one third of all the church members in the whole country. The Valencia zone, another coastal region, has seven churches. In addition, the inland cities of Zaragoza and Madrid each have three Adventist churches. In the north and also in the south we have some churches, but the rest of Spain has very few Seventh-day Adventists. This has caused us to decide that our evangelism money should be dedicated only to places where we have no church members at present. We have a plan—a very specific plan that is already formulated—to reach these unentered provinces in the next few years. I do not hold evangelistic meetings except in a place where there are no Adventists.

Q. *Do you experience any persecution from the established church today?*

A. It depends on the location. There are still priests who will tell you to burn a non-Catholic version of the Bible. But, generally, the younger priests are more open-minded than their older colleagues. They don't have the same prejudice.

Q. *How do you go about evangelism? What have you found to be the most effective methods?*

A. It does not work in Europe today to begin by knocking on doors and inviting people to attend religious meetings. Either they will not open the door because they are afraid of crime or they will not respond because they are not interested in religion. You have to realize that Spain is divided into two groups—the many who are Catholics and the few who are not. Those who are not Catholic usually want nothing to do with any religion. So I always begin with a Five-Day Plan to Stop Smoking. This disarms the religious prejudice of the Catholics and also breaks the ice for those who want nothing to do with any religion. We sometimes have Five-Day Plans with as many as three thousand persons! This way we obtain many names and addresses so we can visit in the homes. Otherwise, it would be impossible to gain access to the people.



Most people today look at religion as a social benefit. Before, religion was a matter of personal conviction. It is more difficult to win souls in an atmosphere of freedom than it is in a situation of almost no freedom.

Q. *Do you use any other programs besides the Five-Day Plan?*

A. Yes. The Five-Day Plan is first. For ten weeks we visit all these people in connection with this program and also promote the evangelistic meetings. The meetings themselves begin with a course on the home, followed by social and psychological topics that lead into spiritual and doctrinal areas. We continue with a course on dietetics and cooking and a parallel series of separate meetings dealing with sexual education geared for ladies, men, and young people.

Q. *How long does your evangelistic series last from beginning to end?*

A. From the time we begin the campaign until a church is organized is normally six months. We begin in January, and our goal is to organize a church in July.

Q. *Are there enough pastors to follow up this work? Are young men being trained?*

A. In our team we have four veteran ministers and three young men. Two of these young pastors are in their first year of internship; the other is in his second year. Each works on a one-to-one basis with a veteran pastor. These pairs work in different zones, then they get together periodically to compare work and to help one another.

Last year we had seminary students with us for the first two or three weeks of the meetings in January so they could observe the critical moments when things are being organized.

Q. *You do have a seminary, then, in Spain?*

A. Yes. We have a complete seminary with a secondary school and a university located in Sagunto, Valencia. I conduct a course in evangelism during December, then in January the students come to the evangelistic meetings. Spain is presently the only country in Europe running such a

training program, but we hope it will spread everywhere.

Q. How about the number of young men coming through the seminary? Are there enough? Are there too many for the conference to employ?

A. Right now we seem to be doing fine. We cannot employ more than two or three a year, and that is the number we presently have each year.

Q. In your evangelism do you meet more people who are conservative Catholics or more who don't care about spiritual matters at all?

A. It all depends on the region. In northern cities like Santander, or in such areas as Castilla or Vascongadas or Asturias there are many conservative Catholics. Along the coast, where there is much tourism, people tend to be skeptics in religious matters.

Q. What about using radio and television for evangelism? Can you get on the air if you have the money and expertise? Or is broadcasting all state-controlled?

A. Television is controlled by the government, and it is impossible to get anything on TV from the Seventh-day Adventist Church or any religious programming at all. I am taking back to Spain with me some programs of *Ayer, Hoy y Mañana* (Yesterday, Today, and Tomorrow). We have serious hopes of getting permission, according to the constitution, for non-Catholics to present our own religious programs on television.

Q. The Catholic Church has programs on television, do they?

A. Oh, yes. They have a chain of stations.

Q. Could Adventists get a station if we wanted to provide our own?

A. No. Not at the present time.

Q. So there really isn't true religious freedom in Spain.

A. We do have religious freedom. The Catholic Church, however, enjoys certain privileges because the state is Catholic.

We are now pressing to get television time, and I think we will do so.

We have methods, however, of getting television and radio coverage for our evangelistic efforts. Since I begin with a Five-Day Plan to Stop Smoking, the home, and similar topics, I create news. I am performing a social service. Then the communication media, without necessarily knowing that I am a Seventh-day Adventist minister, will give me time to go on the air as a temperance worker. They will also talk about my work on the news programs. In the six years that I have been the conference evangelist, I have never spent anything on television or radio advertising. Yet I have had hundreds of radio and television interviews.

Q. How about radio? Can we have a radio station?

A. I have received word that someone is donating an FM station to us, and this is easy to install. We already have permission to place it in Sagunto, where our seminary is. We can have a radio station, but not television. This applies not only to us but to all Protestant religions, and even to large companies. Some large businesses have applied for television stations and have been rejected.

We can also buy time on the radio for our religious programs. The Voice of Prophecy is now aired in about ten or fifteen stations in Spain. Newspapers are difficult. We applied to a Catholic press to publish an ad for some evangelistic meet-

ings to be held by Pastor Roland Lehnoff, and they accepted. But later they found out that these were sponsored by the Seventh-day Adventist Church, and they returned our money.

Q. Are most of the newspapers controlled by the Catholic Church?

A. No. But in some cities, such as Madrid, Seville, Barcelona, and Valencia, one of the most prominent papers in the city is the official organ of the Catholic Church.

Q. Do our colporteurs have freedom to do their work? I have heard stories of some who have been put in jail.

A. That was long ago. Now there is complete freedom according to the constitution. Still, many of the people who elect officials are from another generation with the old mentality, and they sometimes make it difficult for us.

Q. Do you have a final word for the readers of MINISTRY?

A. Please pray for us in Spain that God's Word will go forward, and above all that we will be able to reach the twenty-three provinces where there are still no Seventh-day Adventists.



It does not work in Europe today to begin by knocking on doors and inviting people to attend religious meetings. So I always begin with a Five-Day Plan to Stop Smoking. This disarms religious prejudice.

THE TRUTH ABOUT The White Lie

This document was prepared by the staff of the Ellen G. White Estate in cooperation with the Biblical Research Institute and the Ministerial Association of the General Conference of Seventh-day Adventists.

Late in 1980, a professional survey was conducted which enabled researchers to discover, among other things, the differences between the Christian attitudes and behaviors of Seventh-day Adventists who regularly read Ellen G. White's books and those who do not.¹ The results were very revealing. Eighty-five percent of those who read Mrs. White's books indicated that they had an intimate relationship with Jesus Christ, while only 59 percent of the non-readers did. Eighty-two percent of the readers had the assurance that they were "right with God," while only 59 percent of the non-readers did. Daily personal Bible study was a habit with 82 percent of those who read Ellen White's writings regularly, while only 47 percent of those who did not read Ellen White studied their Bible regularly.

And so it went, in category after category. Those who regularly spent time reading from Mrs. White's writings felt better prepared for Christian witnessing, engaged in witnessing more often, felt more at home with their fellow church members, prayed more, gave more to support local soul winning, were more willing to help their neighbors with personal problems, and had family worship more regularly. In short, their religious experience was stronger, more active, and more positive.

These actual survey results present a far different picture from that set forth

by Walter Rea in his recent book, *The White Lie*.² On the dust jacket of the hard-back edition, the author likens the Seventh-day Adventist regard for Ellen White's prophetic gift to the tragic fascination of Jonestown's inhabitants for their demonic leader, Jim Jones. The book sets out to describe what it calls "the depths of that cult's [Adventism's] far reaching ramifications over the past 140 years and the millions of souls it has affected." Indeed, the book claims to be "every whit as shocking in its expose as the horrendous Jonestown tragedy wherein only a few hundred were involved and died." Like this one, many of the author's claims are either so lacking in substance or so harsh and sarcastic that they fall of their own weight.

Ellen White is not the only object of attack in *The White Lie*. Ministers of all faiths are repeatedly characterized as "supersalesmen" or "salesmen of the psychic." The theme pervades the book:

All supersalesmen sell the advantages of their particular name brands. In the cults and sects, it's the brand of their saint and what is required by that saint to be saved. In the larger and longer established forms of religion, it's the Clan Plan, mother's religion, the faith of the fathers, the true light.^{3*}

Christian beliefs are ridiculed:

Who tagged all of us with sin? Was it God, or that snake in the grass that came in when Adam was down on the

*south forty? Or do we get it from our ancestors of past eons? Or is the Devil, like Santa Claus, our dad?*⁴

Heaven is scoffed at:

*Not very often, if ever, is one dealing with pure truth, either small or large, in religion. One is dealing with truth as filtered, expanded, diminished, bounded, or defined by the I-saws of all the Ellens of Christendom—with a lot of help from the divines. What does emerge from all the froth is that the map for this life and the one to come, if indeed it does come, is drawn by the clan—and thus becomes the Clan Plan. Heaven becomes the main gate to isolation, where all the bad as we conceive of it (which in humanity's case means other people) is snuffed out, and only us good guys go marching through. Thus we make our own ghetto.*⁵

Religion is deemed little more than a word game:

*In most libraries, the religion department is under the subject heading of philosophy—and that is what it is, the defining and redefining of terms and ideas that have defied defining for centuries.*⁶

The ways God has dealt with His people are scorned:

Freethinkers have always gotten

*Formal quotations are set in italics throughout this document.

As for defending Ellen White, we suggest that her own writings offer the best defense.

into trouble. In the time of Moses, if anyone started a fire on his own to enjoy a cup of hot herb tea on Sabbath, he was stoned, and not in the modern sense of the word either. If he wandered around in the local swapmeet on Sabbath in the days of Nehemiah he might run the risk of having his beard pulled or his toupee disrupted. Even in the New Testament times, if Ananias kept out a few shekels from the tithe to pay the rent, he was told by the local divine to drop dead—which he did.⁷

Nevertheless, in spite of the book's emotion-laden attacks on Ellen White, on the Seventh-day Adventist Church, and on Christian beliefs in general, it does provide an opportunity to illuminate some interesting corners of Seventh-day Adventist history. Because the Seventh-day Adventist Church is growing so rapidly, there are always many new members who may not be well acquainted with Ellen White's life. They will appreciate having positive answers

to some of the questions raised by the book. Then too, since the volume has received attention in the popular press in the United States, our fellow Christians in other denominations deserve a calm and candid evaluation of the book.

Those who know Ellen White from wide reading in her works will generally not need more than a taste of the bitterness of *The White Lie* to realize how foreign it is to the spirit of Christ which so permeates Mrs. White's writings. And yet they too may profit from further background information concerning her life and work.

It is not our purpose here to defend present-day church leaders, even though many have been maligned in the book. As for defending Ellen White, we suggest that her own writings offer the best defense. But we take this occasion to discuss the more important issues raised by *The White Lie*, and report the fruits of research in many fields which bear on those issues.

candid summary of the subject of Ellen White's use of sources.¹⁰

The amount of borrowing is not the most important question however. An instructive parallel is found in the relationship of the Gospels. More than 90 percent of the Gospel of Mark is paralleled by passages in Matthew and Luke. Even so, contemporary critical Biblical scholars are coming more and more to the conclusion that although Matthew, Mark, and Luke used common materials, each was a distinct author in his own right.¹¹ Thus even "higher critics" have a more analytical approach to the study of literary sources than does *The White Lie*.

At one time in the infancy of "source criticism" the Gospel writers were thought by higher critics to be little more than "scissors and paste" plagiarizers. Now critical scholars realize that literary studies are not complete until they move beyond cataloging parallel passages to the more significant question of how the borrowed material was used by each author to make his own unique statement.

It is our hope that the study of Ellen White's literary borrowing will move beyond the mere noting of literary parallels and discussing how much literary borrowing was acceptable, to the more interesting question of the unique uses to which Mrs. White, under the

Spirit's guidance, put the materials she adapted.

Would people in the nineteenth century have agreed with *The White Lie*'s judgment that Mrs. White's literary borrowing constituted "wholesale" stealing?¹²

Some would have, especially critics. For instance, in 1889, the Protestant pastors of Healdsburg, California, invited D. M. Canright, a recently apostatized Adventist minister, to come from Michigan and lecture against the Adventists and Ellen White. In those lectures, Canright raised the charge of plagiarism against Ellen White, and Adventist pastors William Healey and J. N. Loughborough responded, showing where Canright had overstated his case. When the debate was over, the opposing pastors published their parting shot in the local newspaper, accusing Ellen White of plagiarism.¹³ But these pastors were hardly unbiased judges. For centuries, the charge of plagiarism has been a favorite weapon used against religious leaders—John Bunyan and John Wesley were both vigorously accused.¹⁴

In the nineteenth century, plagiarism was known and condemned, but uncredited paraphrasing was widely practiced. American humorist Mark Twain once wondered if there was "anything in any human utterance, oral or written, *except* plagiarism!"¹⁵ Edgar Allan Poe was not so relaxed on the subject. He caused a considerable uproar when he accused Longfellow of plagiarism. Ironically, modern scholars find that Poe himself plagiarized.¹⁶ Literary borrowing is much more easily defined and condemned in the abstract than it is avoided in actual practice.

Even closer to Ellen White was Uriah Smith, who condemned the plagiarizing of his sister Annie's poem,¹⁷ while in his own writings on prophecy he made free use of the paraphrased words of George Storrs and Josiah Litch.¹⁸ In this, Smith was not hypocritical. He, like other nineteenth-century writers, simply drew the line between plagiarism and legitimate borrowing at a different point than many would today.

It has been rumored that Ellen White was threatened with a lawsuit for her literary borrowing from Conybeare and Howson's *Life and Epistles of the Apostle Paul*. What are the facts?¹⁹

THE USE OF LITERARY SOURCES

A glance at *The White Lie* reveals many pages of similarities between Mrs. White's writings and the writings of others. How much did Ellen White borrow from other sources?

There are more than 70 Ellen White books in print, an aggregate of more than 35,000 pages.⁸ Although there is some repetition in the books, there are also some 60,000 typewritten pages of letters, sermons, diaries, and manuscripts on file in the White Estate and at eight research centers around the world. Thus, when compared to the total volume of Ellen White's writings, the amount she borrowed still appears to be quite small.

On the other hand, representatives of the church have stated that the amount of borrowing was greater than they had previously known.⁹ In the Ellen G. White Estate, systematic research is going forward on this topic, and from time to time, further parallels are discovered. The Seventh-day Adventist journal for ministers, *Ministry*, recently devoted a special issue to a broad and

Mrs. White even urged that members read some of the very books from which she borrowed most freely.

In spite of A. G. Daniells' faulty memory in this regard, Mrs. White was never accused of plagiarism by the British authors Conybeare and Howson, nor was she threatened with a lawsuit, nor was the book withdrawn because of criticisms of its use of sources. In the 1890's there was a letter of inquiry about *Sketches From the Life of Paul* addressed to the Review and Herald Publishing Association by one of the several American publishers of Conybeare and Howson, the T. Y. Crowell Co. of New York. Large quantities of Conybeare and Howson's book had earlier been purchased from the Crowell Co. to give away as prizes to those who would secure subscriptions to the *Signs of the Times*. W. C. White, the only source of information about this letter, indicates that it was written in a "kindly spirit" and contained "no threats of prosecution, nor any complaints as to plagiarism."²⁰

When the Crowell company was quizzed about the matter some thirty years later, they replied:

*We publish Conybeare's Life and Epistles of the Apostle Paul, but this is not a copyrighted book and we would have no legal grounds for action against your book and we do not think that we have ever raised any objection or made any claim such as you speak of.*²¹

Like many of Ellen White's books, *Sketches From the Life of Paul* was out of print for some time while Mrs. White worked toward enlarging it into *Acts of the Apostles*, but aside from scurrilous speculation and faulty memories, there is no evidence that this had anything to do with any alleged criticism of Ellen White's use of Conybeare and Howson.

On the question of the legality of literary borrowing, Attorney Vincent Ramik, who is not a Seventh-day Adventist, investigated Ellen White's use of sources according to the copyright laws and cases in the nineteenth century. He concluded that her use did not constitute literary piracy even if all the books from which she drew had been legally copyrighted.²²

What about the structure and chapter titles of Ellen White's *Patriarchs and Prophets*—Are they similar to Alfred Edersheim's *Old Testament Bible History*?²³

It is easy to create a false impression by looking at superficial similarities. Close examination shows that of the 73

chapter titles in *Patriarchs and Prophets*, only nine of the titles are either identical to those in Edersheim's book, or differ only by the inclusion or deletion of the article "the." Furthermore, these nine include such common titles as "The Creation," "The Flood," "Destruction of Sodom," "The Marriage of Isaac," and "The Death of Saul."

The misleading nature of the comparison is even more obvious when one discovers that in Edersheim's book there are no chapter titles as such, rather, there are up to half a dozen or more summary phrases indicating the subject matter of each chapter. It is from these summary phrases that the allegedly parallel "titles" have been drawn. Furthermore, the order of the chapters is really established by the order in which the stories appear in the Old Testament.

What about the illustrations from Wylie's *History of Protestantism* which the Pacific Press published without credit to the Cassell Company?²⁴

Here is a case where *The White Lie* recycles a charge made in the 1930's by former Adventist E. S. Ballenger in his paper, *The Gathering Call*.²⁵ At that time the charge was laid to rest by pointing out that W. C. White carried on extensive correspondence with the Cassell, Petter and Galpin Company of Great Britain, in order to purchase the rights to the illustrations in question.

Typical of Elder White's care in this matter is a letter written to Henry Scott on April 7, 1886. He advised Scott, who was publishing Adventist literature in Australia, to become acquainted with the Cassell Company agent in Melbourne, in order to purchase the rights to the cuts owned by that company. "When we will credit the work from which the cut is taken, as is now being done in *Present Truth* [the British Adventist paper], they make a 40 percent discount." However, Elder White went on, "I do not like the idea of promising to credit each picture." It is clear then, that he favored purchasing the rights to the illustrations outright.

Although any records of the Pacific Press's negotiations with the publishers were destroyed in the 1906 fire, they certainly were within their rights if they followed W. C. White's preferences in this matter. No conclusions can be drawn from the fact that the artists' initials appear on some cuts used in Wylie's book and not in *The Great Controversy*

because we do not know in what form the Pacific Press received the engravings from the Cassell Company. It is perfectly possible that the initials were removed by the Cassell Company because of some arrangement with the artist prior to their sending the materials to the Pacific Press.²⁶

What about the use James and Ellen White made of the writings of J. N. Andrews and Uriah Smith?²⁷

W. C. White has aptly summarized the pioneers' view on this subject:

*All felt that the truths to be presented were common property and wherever one could help another or get help from another in the expression of Biblical truths, it was considered right to do so. Consequently there were many excellent statements of present truth copied by one writer from another. And no man said that aught which he wrote was exclusively his own.*²⁸

Ellen White explained her own use of other Adventist writers in the introduction to *The Great Controversy* where she says that "in narrating the experience and views of those carrying forward the work of reform in our own time" she has made use of their writings in a way similar to the use she made of the language of historians.²⁹ Thus James White used Uriah Smith just as Ellen White used James White. Outside Adventist circles, the popular historical writer Charles Adams used historian Merle D'Aubigne just as Ellen White used Charles Adams.³⁰

Did Mrs. White make any attempt to conceal from Adventists her literary borrowing?³¹

No, she even urged that they read some of the very books from which she borrowed most freely:

*The Life of St. Paul by Conybeare and Howson, I regard as a book of great merit, and one of rare usefulness to the earnest student of the New Testament History.*³²

On another occasion, she wrote: *Provide something to be read during these long winter evenings. For those who can procure it, D'Aubigne's History of the Reformation will be both interesting and profitable.*³³

Clearly, Mrs. White was not trying to hide anything or she would not have recommended the very books from which she was at the time choosing

It was the Holy Spirit that convicted her of the truth and value of what she was reading.

material.

On the other hand, she did not generally draw particular attention to her use of other authors, except in the *Health Reformer* in the 1870's, where, as she wrote her monthly column and selected material for republication for the non-Adventist public, she regularly quoted from other writers, gave credit to them, and even recommended that her readers secure their books.³⁴

Did Mrs. White feel that it was permissible for her to paraphrase the language of others?

Yes, in fact, in a letter to her secretary, Fannie Bolton, she once gave an enlightening illustration of her concept of the ownership of truth. Fannie, from time to time, felt that Mrs. White had not given her proper credit for the work she had done in editing Mrs. White's material in the process of preparing it for publication.

In vision, Ellen White "was shown Fannie gathering the fruit, some ripe, the best, some unripe. She put it in her apron and said, 'This is mine. It is mine.' I said, 'Fannie, you are certainly claiming that which is not yours. That fruit belongs to that tree. Anyone may pluck and enjoy it, but it belongs to that tree.'"³⁵ This concept of the tree of truth suggests that God is the author and owner of all truth, just as the tree is the author and owner of its fruit. God provides truth unstintingly to all who will receive it and use it.

Mrs. White explained Christ's use of familiar concepts in much the same way:

He was the originator of all the ancient gems of truth. Through the work of the enemy, these truths had been displaced. . . . Christ rescued them from the rubbish of error, gave them a new, vital force, and commanded them to shine as jewels, and stand fast forever.

*Christ Himself could use any of these old truths without borrowing the smallest particle, for He had originated them all.*³⁶

In the later years of her life, when she became aware that questions were being raised about whether her copying from other writers was an infringement on their rights, she asked "Who has been injured?"³⁷ Significantly, this question was the very one asked by the courts of her day to determine whether borrowing was proper.³⁸ If she were writing today, her approach might be different, but she must be judged by the concepts of

literary property and legality current in her own day.

What about the statements where Mrs. White appears to claim an exclusive divine source for what she wrote?³⁹

The question is a pertinent and important one. In 1867 Mrs. White wrote: "My views were written independent of books or of the opinions of others."⁴⁰ But when the statement is put in proper context, as it can be found in the *Review and Herald* of Oct. 8, 1867, one discovers she was speaking of her earliest health writings. After her initial writing on health, she tells us in this very same article that she read the books of various reformers and then proceeded to publish excerpts from them in *Health: or, How to Live*. Why? She says it was to show how the things shown her in vision had also been brought out by other able writers on the subject.

It was also in the context of those early health writings that she said:

*Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own. . . .*⁴¹

Here she is clearly drawing a distinction between words she has to provide and divinely dictated words. Since she described her vision of the proper length for women's dresses in different language on different occasions, some women questioned her vision. She had to explain that except in rare instances, the visions did not provide the exact words in which to describe what she was seeing.

Elsewhere, Mrs. White wrote:

*I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne.*⁴²

This statement was made in a long article responding to charges from Battle Creek that her reproofs of the church there were merely her own opinions based on gossip she had heard. This charge Mrs. White honestly and forthrightly denied. She affirmed her deep conviction that the messages she bore were messages from heaven. This would not rule out the fact that they might occasionally contain concepts or words gleaned from her reading; but even in such cases it was the Holy Spirit that convicted her of the truth and value of what she was reading.

On yet another occasion, Mrs. White wrote:

*I have not been in the habit of reading any doctrinal articles in the paper, that my mind should not have any understanding of anyone's ideas and views, and that not a mold of any man's theories should have any connection with that which I write.*⁴³

Once again, the context is essential to understanding. This letter was written at a time when G. I. Butler and E. J. Waggoner were locked in heated debate over the meaning of the "law" in Galatians. At this crucial juncture, when she had to counsel both men, she avoided reading doctrinal articles in the paper [*The Signs of the Times*] in order that her counsel would not bear the mold of either Waggoner's or Butler's theories.

Mrs. White's statements about the source of her writings refer consistently to the ultimate authority by which she spoke, not to the "divers manners" in which the Lord communicated to her, nor to the aid she received in expressing God's truth. Why did she not say more about her use of sources? Perhaps because she had seen how prone people were to see the human elements in her writings as proof that they were merely her own opinion, not divine messages. *The White Lie* is eloquent testimony to the continuing difficulty many people have in recognizing a union of both human and divine elements in inspired writings.

How could it happen that Mrs. White, in describing what she was shown in a vision employs the words of other authors?⁴⁴

Most likely there were times when Mrs. White read an impressive passage in a book and later the Lord called her attention to the same truth while in vision, applying that truth to a specific need in her own life or the life of the church. In such cases, she could easily express a part of what she was shown in language paraphrased from another author. We know of a half dozen or so cases where this appears to have happened.⁴⁵

A similar experience occurred in connection with the "Iceberg" vision. Mrs. White read an incident about a ship meeting an iceberg. Then, several days later, during a vision, a ship became a symbol of the church, and the iceberg became the symbol of the opposition and

If the question is whether inspired writers employ sources, we can look to the Bible for an answer.

heresies of Dr. John Harvey Kellogg and his faction.⁴⁶ Just as in the cases where Mrs. White used the words of other authors to describe, in part, what she had seen in vision, here a dramatic event about which she had read offered the Lord a symbolic vehicle in which to convey truth to her.

Is the comparison between the use of literary sources in the Bible and Ellen White's literary borrowing really valid?⁴⁷

Yes, if one recognizes what issue is involved. Borrowing by Biblical authors has no direct bearing on the ethical propriety of literary borrowing in the nineteenth century, for concepts of literary property were different in biblical times. However, literary borrowing in the Bible speaks to the question of *inspiration*. In other words, if the question is whether genuinely inspired writers can employ uninspired literary sources, then we can look to the Bible for an answer to that question. When we do, we discover that Biblical writers used sources while writing under the guidance of the Holy Spirit.⁴⁸

The White Lie argues invalidly that if the Gospel writers had borrowed as much as Ellen White did they would have had to borrow every verse. This argument is based on the fact that the reader will find "more than four hundred references to eighty-eight authors in *The Great Controversy*."⁴⁹ When W. C. White gave these statistics, he was discussing the 1911 revision of *The Great Controversy*. At that time, Ellen White instructed her literary assistants to go through the book and supply specific references for the quotations. In doing so, the literary assistants did not attempt to specify where Ellen White originally found the quotation, but where the modern reader could most readily find it. In fact, Mrs. White drew from far fewer authors than the number of references would seem to suggest, for, in many cases, a single author from whom she originally drew quoted from several prior sources himself.⁵⁰

THE PIONEERS AND THE PROPHET

What authority did Ellen White have for the pioneers of the Adventist

Church? Did they believe in her inspiration?⁵¹

Truly, the pioneers should be allowed to speak for themselves. Of the 16 "witnesses" brought forward in *The White Lie* two are represented by statements made by other individuals (Andrews and Clough), one had no direct knowledge of what he was talking about (House), and several in no way express or imply disbelief in the inspiration of her writings (Starr, Lacey, and James and Ellen White). One was simply wrong (Colcord), and the Healdsburg Ministerial Association spokesmen were hostile opponents from the beginning. Fannie Bolton made numerous conflicting statements, and A. G. Daniells and Uriah Smith are misrepresented because their "witness" consists of only isolated comments. Contrary to *The White Lie*'s claim that these individuals were "in most cases" separated from the church after they made these statements, not more than three of the 16 were disfellowshipped for causes relating to their beliefs.

Neither the pioneers nor anyone else has ever claimed that every line Ellen White penned was inspired. She herself said that the "sacred" and the "common" must be distinguished, and that there were times when she had to write on everyday matters and business affairs.⁵² Consistent with Mrs. White's statement that she was writing from memory in her autobiographical sketch, *Spiritual Gifts*, Vol. 2, it has been noted that Mrs. White "did not lay claim to divine aid as she attempted to reconstruct the story of her life or in recounting the happenings at home or in her travels."⁵³

Did Uriah Smith have some periods of doubt concerning Ellen White's prophetic gift?

Yes, he did. One of those is reflected in his letter to D. M. Canright.⁵⁴ But although Smith had some struggles when he was reproved, he took the reproof to heart and soon stood firmly on the integrity and value of the Spirit of Prophecy. On one occasion he explained to Adventists everywhere how he almost slipped but didn't:

Considerable handle, I understand, has been made in some directions of the fact that the editor of the Review has been troubled over the question of the visions, has been unsound on that question, and at one time came very near giv-

*ing them up. It strikes me that this is quite a small amount of capital to work up much of a trade on—"came very near giving them up";—but didn't! I also, at one time came very near getting run over by the cars, and rolled into jelly; but I didn't, and so continue to this day. Some have met just such a catastrophe. The difference between them and myself is that they did, and I didn't. Some have given up the visions. The difference between them and myself is the same—they did, and I didn't."*⁵⁵

Smith acknowledged that there were times when "circumstances seemed very perplexing" but the weight of evidence in his mind had never "balanced on the side of surrender," and he affirmed his position of trust and confidence.

J. N. Andrews is said to have doubted Ellen White's prophetic gift because he saw similarities between Milton's epic poem, *Paradise Lost*, and Ellen White's writings. Did Mrs. White borrow from *Paradise Lost* and did J. N. Andrews question the gift?⁵⁶

In 1858, after hearing Ellen White give an account of her vision of the great controversy, J. N. Andrews asked her if she had read Milton's epic. She assured him she had not, so he brought a copy to her home. This was not at all unusual. On several occasions the studious Andrews made gifts of books to the Whites. Interestingly, although *The White Lie* alleges again and again that Ellen White borrowed from Milton, the book provides no evidence to substantiate the claim. Scholarly studies have noted some similar thoughts, but no literary dependence.⁵⁷

As for J. N. Andrews, early in his experience he found that his parents and in-laws were critical of James and Ellen White, and in a moving confession, said:

*My influence against the visions has not been from a multiplicity of words against them. . . . But I confess I have not stood up for them and borne testimony in their favor."*⁵⁸

Later, after he had spent time in the Whites' home and seen the anguish and tears which accompanied the writing of counsels and reproof, he wrote:

*My convictions that the testimonies of Sister White are from Heaven, have been greatly strengthened by the opportunity which I have had to observe the life, and experience, and labors of these servants of Christ."*⁵⁹

Shortly afterward, he wrote of the

With very few exceptions, those who knew Ellen White best came to believe firmly in her inspiration.

important contribution made by the testimonies:

Their work is to unite the people of God in the same mind and in the same judgment upon the meaning of the Scriptures. Mere human judgment, with no direct instruction from heaven, can never search out hidden iniquity, nor adjust dark and complicated church difficulties, nor prevent different and conflicting interpretations of the Scriptures. It would be sad indeed if God could not still converse with His people.⁶⁰

Like all of us, the pioneers were people who in their human weakness sometimes struggled with pride and doubt even as we do today, but, with a very few exceptions, those who knew Ellen White best came to believe firmly in her inspiration.

Apparently A. G. Daniells was criticized in his own time for not being a sufficiently strong supporter of the Spirit of Prophecy. What was his attitude?⁶¹

Elder Daniells' faith and confidence were unimpaired to the very hours of his death. At the 1922 General Conference he was indeed criticized by some who believed that Ellen White's inspiration was both verbal and inerrant, even in the smallest detail.⁶² Daniells did not hold this rigid view. He was deeply hurt by what he considered to be false and unfounded criticisms of his position on the Spirit of Prophecy.

Shortly before his death in 1935, he recalled his experience of March, 1903, a day or two before the opening of the General Conference session in Oakland, California. He referred to the Battle Creek crisis and of his agony of soul as he reached out to God for evidence of His support in "the awful battle that was before us." He told how he wrestled through the hours of the night:

Finally, there fell upon me these words, "If you will stand by My servant until her sun sets in a bright sky, I will stand by you to the last hour of the conflict. . . ." I fell on my side, and I couldn't talk any more with God. I was overcome. And although I have made mistakes, God has stood by me, and I have never repudiated that woman, nor questioned her loyalty, to my knowledge, from that night to this. O, that was a happy experience to me. And it bound me up with the greatest character that has lived in this dispensation. That is all I can say.⁶³

What was H. Camden Lacey's role in the preparation of the *Desire of Ages*?⁶⁴

Lacey at one point claimed he was the first Adventist to urge the idea that the Holy Spirit was a person, and that it was because of his influence that Ellen White first referred to the Holy Spirit as "He" instead of "it." Lacey was wrong in this, since Mrs. White used the personal pronoun "He" to refer to the Holy Spirit in the very first edition of *Steps to Christ*, published in 1892 while Lacey was still a college student in Battle Creek, and well before Mrs. White or her literary assistants became acquainted with him.⁶⁵

At the time *Desire of Ages* was being prepared he was 25 years old; he was at the Avondale School teaching, not Bible, but mathematics, natural science, and elocution.⁶⁶ Lacey himself, in response to an inquiry, wrote that his only contribution to the preparation of *Desire of Ages* was to help in the arrangement of the sentences, or paragraphs, or the choice of a more suitable word in the first two or three chapters:

Never at any time, was there an alteration of the thought, or the insertion of an idea that was not already expressed in the original text. The resultant copy was always submitted to Sister White herself for final approval.

*The entire *Desire of Ages* as it is now printed is, therefore, I hold, the product of Sister White's mind and heart, guided by the good Spirit of God. And the "editing" was merely technical.⁶⁷*

Elsewhere in the letter he makes clear his understanding of the book:

*I gladly and with all my heart accept the *Desire of Ages* as an inspired book; indeed, I regard it as the most spiritual life of Christ, outside the Gospels, ever given to His church. . . . I have scores of extracts taken from this wonderful book, and from other writings of Sister White. I value them as products of the same "Spirit of Prophecy" as indicated in the Scriptures. And thousands of my hearers in church and classroom will bear witness to that.⁶⁸*

Was a failure to grasp the true nature of inspiration one reason why some persons in the past questioned the propriety of Ellen White's use of literary sources and her reworking of her writings?⁶⁹

Conservative Christians have held two general views with regard to the nature of inspiration. The commonly held view—sometimes called verbal inspiration—holds to the belief that the Holy Spirit inspires the exact words of a Heaven-sent message. For many this would mean that a truly inspired writer would have no recourse to uninspired sources nor would he ever need to rephrase a message, since, in their thinking, a Spirit-indited message would be in the exact form preferred by God.

Other Christians believe the Biblical data indicates that the Holy Spirit inspires the person, and only occasionally specifies the words he is to use. The Holy Spirit imbues his mind with the thoughts or messages that He would have him convey (2 Pet. 1:21). This view is sometimes described as thought inspiration. Under the continued guidance of the Spirit the prophet speaks or writes in his own words, according to his ability, what he has been instructed (cf. 1 Sam. 3:11-18) or shown (cf. Rev. 1:10, 11). Thus, he may be led to draw upon the writings of others to frame more effectively the intent of the message (cf. Titus 1:12, 13). On occasion he may rewrite or rephrase an earlier message to make it clearer and more forceful (cf. Jer. 36:32).

This latter view of the revelation-inspiration process was held by the pioneers of the Seventh-day Adventist Church. However, a failure to grasp the implications of this position led some later workers to misunderstand the procedures employed by Ellen White in producing her writings. A broader view of the Biblical doctrine of inspiration would have prevented the perplexity then, even as it will now for the membership of the church. Statements by W. C. White, who assisted his mother in her publishing work, set forth both Ellen White's position, and that of the church, on inspiration:

Mother has never laid claim to verbal inspiration, and I do not find that my father, or Elder Bates, Andrews, Smith, or Waggoner, put forth this claim. If there were verbal inspiration in writing her manuscripts, why should there be on her part the work of addition or adaptation? It is a fact that Mother often takes one of her manuscripts, and goes over it thoughtfully, making additions that develop the thought still further.⁷⁰

You refer to the little statement which I sent you regarding verbal inspiration. This statement made by the

We can say unequivocally that the church has never considered Ellen White's writings canonical.

General Conference of 1883⁷¹ was in perfect harmony with the beliefs and positions of the pioneers in this cause, and it was, I think, the only position taken by any of our ministers and teachers until Prof. [W. W.] Prescott, president of Battle Creek College [1885-1894], presented in a very forceful way another view—the view held and presented by Professor Gausen. [Probably Louis Gausen, a Swiss clergyman (1790-1863), who maintained that the Bible was verbally inspired.] The acceptance of that view by the students in the Battle Creek College and many others, including Elder Haskell, has resulted in bringing into our work questions and perplexities without end, and always increasing.

Sister White never accepted the Gausen theory regarding verbal inspiration, either as applied to her own work or as applied to the Bible.⁷²

Where can one read a good sample of the pioneers' views on Ellen White's prophetic gift?

Adventist Book Centers are now able to supply the book *The Witness of the Pioneers Concerning the Spirit of Prophecy*, a facsimile reprint of periodical and pamphlet articles written by the contemporaries of Ellen G. White.

ELLEN WHITE AND THE BIBLE

Do Seventh-day Adventists make Ellen White the final, infallible standard of all Adventist faith and practice?⁷³ Has the church changed its position on this topic in recent years?

The church has not changed its position, in spite of the imprecision of some individuals in attempting to explain the church's position. The church today holds the same position that the pioneers held. At the most recent General Conference Session, in Dallas in 1980, a *Statement of Fundamental Beliefs* was adopted which stated in part:

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and

authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Emphasis supplied.)

The above statement clearly places the Bible as the standard and rule of Adventist faith and practice. The writings of Ellen White must be judged by that standard.

Do Adventists consider Ellen White "canonical"?

No. The "canon" is the collection of books that make up the Bible. Seventh-day Adventists believe the canon was closed with the last book of the New Testament. Ellen White expressed herself very clearly on the issue:

1. During the first twenty-five hundred years of human history, there was no written revelation.

2. The preparation of the written word began in the time of Moses.

3. This work continued during the long period of sixteen hundred years....

4. This work continued...to John, the recorder of the most sublime truths of the gospel.

5. The completion of the Old and New Testaments marks the close of the canon of Scripture.⁷⁴

In connection with the above statements, Ellen White also speaks of how the Spirit speaks apart from the Sacred Canon:

During the ages while the Scriptures of both the Old and the New Testament were being given, the Holy Spirit did not cease to communicate light to individual minds, apart from the revelations to be embodied in the Sacred Canon. The Bible itself relates how, through the Holy Spirit, men received warning, reproof, counsel, and instruction, in matters in no way relating to the giving of the Scriptures. And mention is made of prophets in different ages, of whose utterances nothing is recorded. In like manner, after the close of the canon of the Scripture, the Holy Spirit was still to continue its work, to enlighten, warn, and comfort the children of God.⁷⁵

We can say unequivocally that the church has never considered Ellen White's writings canonical, and does not believe so today. We do affirm, on the other hand, that she spoke by the same inspiration of the Holy Spirit as Bible writers did. The pioneers spoke to this point repeatedly:



James White: *The Bible is a perfect, and complete revelation. It is our only rule of faith and practice. But this is no reason why God may not show the past, present, and future fulfillment of His word in these last days by dreams and visions, according to Peter's testimony. True visions are given to lead us to God, and His written Word.⁷⁶*



Uriah Smith: *The Protestant principle of "the Bible and the Bible alone," is of itself good and true; and we stand upon it as firmly as anyone can; but when reiterated in connection with outspoken denunciations of the visions, it has specious appearance for evil. So used, it contains a covert insinuation, most effectually calculated to warp the judgment of the unguarded, that to believe the visions is to leave the Bible, and to cling to the Bible, is to discard the visions. . . . When we claim to stand on the Bible and the Bible alone, we bind ourselves to receive, unequivocally and fully, all that the Bible teaches.⁷⁷*

Is Ellen White's inspiration equal to that of the Bible?

Her inspiration is equal in quality

W. C. White did not claim infallibility for his mother with regard to historical dates and details.

to the inspiration of the Bible, but the *function and purpose* of Ellen White's inspiration is different from that of the Bible. A parallel is found in Scripture. The prophet Nathan was as fully inspired as King David, but Nathan's inspiration had a different function from David's. David's inspired writings became a part of the canon of Scripture. Nathan's inspiration did not result in any canonical writings.

One cannot make differences in the quality of inspiration because inspiration is either present or absent, so that various manifestations of it cannot be distinguished by degrees. The Holy Spirit was just as careful in the superintendence of Nathan's inspired messages as in David's writings, although, in harmony with the divine purpose, only the latter were incorporated into the canon.

Ellen White's writings do not function as a standard or rule for doctrine. The Bible does function in this manner. In this sense Ellen White does not have equal *doctrinal* authority with the Bible.

THE QUESTION OF INFALLIBILITY

Ellen White is said to have made a number of errors. Do we claim she was infallible?

No, and neither did Ellen White claim "infallibility." For example, when she was criticized for stating the wrong number of rooms in a sanitarium—40 instead of 38—she said:

There has never been revealed to me the exact number of rooms in any of our sanitariums; and the knowledge I have obtained of such things I have gained of those who were supposed to know. In my words, when speaking upon these common subjects, there is nothing to lead minds to believe that I receive my knowledge in a vision from the Lord and am stating it as such.⁷⁵

Ellen White also recognized that she was not infallible in her personal behavior. She once wrote her husband:

I wish that self should be hid in Jesus. I wish self to be crucified. I do not claim infallibility, or even perfection of Christian character. I am not free from mistakes and errors in my life. Had I followed my Saviour more closely, I should not have to mourn so much my

unlikeness to His dear image.⁷⁹

In this connection, there is a Bible experience worth noting in Acts 21. The Apostle Paul was especially called to preach to the Gentiles. Because he did not include the Jewish ceremonial law in his preaching there were certain Jewish Christians that looked upon him with suspicion. Upon returning to Jerusalem from a successful missionary journey among the Gentiles, he was persuaded to lend his influence to the observance of certain ceremonial rites that were no longer required, in order to conciliate his critics. Ellen White makes the following significant comment, which she would doubtless apply to herself as well:

He was not authorized of God to concede so much as they had asked. This concession was not in harmony with his teachings, nor with the firm integrity of his character. His advisors were not infallible. Though some of these men wrote under the inspiration of the Spirit of God, yet when not under its direct influence they sometimes erred.⁸⁰

W. C. White did not claim infallibility for his mother with regard to historical dates and details:

In some of the historical matters such as are brought out in Patriarchs and Prophets and in Acts of the Apostles, and in Great Controversy, the main outlines were made very clear and plain to her, and when she began to develop these topics, she was left to study the Bible and history to get dates and geographical relations and to perfect her description of details.⁸¹

W. C. White also wrote:

Regarding Mother's writings and their use as authority on points of history and chronology, Mother has never wished our brethren to treat them as authority regarding the details of history or historical dates.⁸²

In summary, Ellen White did not claim to be above errors in writing on common and business matters which did not involve counsels and messages from the Lord. She recognized that she was not infallible in her personal life, and her son did not feel she should be used as an authority on incidental details in her historical writing. It is true, of course, that she never used the term "infallible" to refer to herself or her writings in any context, but she did claim that the messages she gave were those given her by the Lord.⁸³

What about the errors she is said to have made, not only in history, but in

science, health, theology, and exegesis?⁸⁴

We can hardly appreciate what times were like more than one hundred years ago when Ellen White wrote in the areas of health, science, and nutrition.⁸⁵ When she spoke of *malignancy* in connection with tobacco in 1864, a few health reformers agreed with her, but some physicians were prescribing smoking cigars for lung ailments. How did she know which position to take? When she spoke about the profound effects of prenatal influence in terms closely paralleling the pronouncements of science today, science knew little if anything about the subject. While she was emphasizing exercise and fresh air for invalids, many physicians were prescribing closed rooms and prolonged bedrest. Her counsels regarding air pollution, effect of diet on blood circulation, the use of salt, alcohol, mind-body relationship, and other topics, have been vindicated by modern research. All such statements were considered by some critics as errors when she first wrote them.

Because of difficulties and discrepancies, there are those who oppose the modern prophetic voice. And there also are those who look for "mistakes" in the Bible. Ellen White found a valuable gem of truth on this topic in a sermon by Henry Melvill. Under the guidance of the Holy Spirit, she reset that gem and preserved it for us:

All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth.⁸⁶

To attempt to prove that all the alleged "errors" in Ellen White's writings are not actually errors, is not a profitable exercise. If a critic charges her with ten errors, and those ten are proven not to be errors, the critic will be ready with fifteen further allegations. Each individual must decide for himself whether the weight of evidence supports or discredits Ellen White's claim to the prophetic gift.

In studying difficult passages either in the Bible or in other writings which the Holy Spirit inspired, it is well to ask the following questions: Do I really understand the context, meaning and importance of the inspired writer's statement? Do I understand fully the evidence that is in apparent conflict with the inspired statement? Can the two sets of data be harmonized? May I reasonably

Critics ascribed even the miracles of Pentecost to natural causes. They said the apostles were drunk.

expect a better understanding to be forthcoming from further study, experiment, or divine illumination? Can the issue be left unresolved? To those who listen, the Holy Spirit speaks clearly through inspired writings, regardless of occasional difficulties that may seem to appear.⁸⁷

THE VISIONS

Mrs. White suffered a head injury as a child and bouts with ill-health throughout her life. Could her visions have been related to her injuries or illness? Could they have been caused by hypnosis, mesmerism, or epilepsy?⁸⁸

The attempt to discredit the work of the Holy Spirit by attributing it to natural causes is as old as the Bible itself. After all, the miracles of Pentecost were attributed to drunkenness. Once one rejects belief in a divine source of the visions, it is to be expected that natural explanations will be sought.

Early in her experience Ellen White's visions were thought by some to be the result of mesmerism, an early form of hypnotism. She was just beginning her work as the Lord's messenger, and the next time she felt the power of God come upon her, she began to doubt and resist the vision. She was reproved and struck dumb for twenty-four hours. In the following vision she was shown her "sin in doubting the power of God," and was told that this was the reason for being struck dumb. "After that," she said, "I dared not doubt, or for a moment resist the power of God, however others might think of me."⁸⁹

Some who questioned her visions, beginning with D. M. Canright in 1887, attributed them to epileptic seizures, noting that there were similarities between the two. As the visions began, she lost her strength, later during the vision she regained it, and sometimes exhibited superhuman strength. During the visions she did not breathe. Her eyes were open, yet she did not recognize others in the vicinity. Because these physical experiences remotely resemble seizures, it has been suggested by critics that her visions were not visions at all.

F. D. Nichol, in his book, *Ellen G. White and Her Critics*, asks the question:

"How should a prophet act in vision?" He notes that because prophets are people, they have physical and nervous systems, and as a vision is not a normal state, it should be expected that certain non-normal experiences would take place.⁹⁰

Daniel experienced a loss of strength, then extra strength. He was struck dumb and there was no breath in him (Daniel 10). Balaam fell into a "trance," "having his eyes open" (Numbers 24). The effect on John was that he "fell as dead" (Revelation 1:17). When Saul of Tarsus had his first vision "he fell to the earth," "trembling" (Acts 9). After the vision of Zecharias, father of John the Baptist, he was "speechless" (Luke 1). At times critics of the Bible have tried to explain visions as being the result of mental illness, too.

One characteristic familiar to continuing seizures is what is called "diminished mental capacity." Simply stated, the mind is weakened with repeated occurrences. It is estimated that Ellen White had about 200 open visions and some 1800 prophetic dreams. The open visions in the earlier years were accompanied by physical phenomena. If these were not visions, but epileptic seizures, we would expect mental deterioration through the years. We find no such evidence. On the contrary, there was observable development of her capabilities. She speaks of better health in later years than in her younger years. Thousands of pages of handwritten material from her pen do not contain any evidence of a progressive decline in her ability.

Furthermore, where is a single example of anyone whose frequent seizures enabled him to guide a church so wisely and counsel a people so helpfully? What is most important, after all, is the message conveyed by the visions, not the specific way in which God conveys that message.

What was the relationship of Ellen White's earliest visions to those of William Foy and Hazen Foss?⁹¹

William Ellis Foy (c.1818-1880+) and Hazen Little Foss (1819-1893) both received visions prior to the Disappointment of 1844. Both men lived to hear Ellen White relate her early visions and acknowledged that what she described, they had seen, too.

Ellen White, as a young woman, had heard Foy lecture in Portland,

Maine, sometime between 1842 and 1844. Not much is known concerning him, although recent research confirms that he was a black reared near Augusta, Maine. He is often confused with Foss, but unlike Foss, Foy did tell of his visions and published the first two in a pamphlet. He never felt he had grieved the Spirit of God, and he continued to work as a Free-Will Baptist minister for many years. A brief personal history was published along with the accounts of his first two visions in 1845 in a pamphlet titled *The Christian Experience of William E. Foy Together with the Two Visions He Received in the Months of Jan. and Feb. 1842*. According to J. N. Loughborough, it was a third vision, in 1844, that Foy could not understand, and which he later heard Ellen White relate. So far as is known, that third vision never was published.

Hazen Foss similarly received a vision prior to the Disappointment, but he refused to relate it. When told that the vision was taken from him, he feared the consequences and called a meeting at which he tried to recall the vision but could not. He heard Ellen White relate the same vision early in 1845, and testified to her of his experience. Although for many years Foss was thought to be a relative of Ellen White's brother-in-law,⁹² it was not until about 1960 that the exact relationship became known through genealogical records.⁹³ Hazen was the younger brother of Samuel Hoyt Foss, who married Ellen White's older sister, Mary, in 1842.

Both Hazen Foss and William Foy recognized the visions given to Ellen White to be the same as those given them, and since the Lord originally intended that one of these men should be His prophetic messenger to the remnant church, there would, of course, be parallels between their visions and those of Ellen White. Although a few such similarities can be seen between Foy's published visions of heaven and those of Ellen White, there are so many marked differences that *The White Lie's* allegation that her visions were "almost a carbon copy" of Foy's is a substantial exaggeration.

Did Mrs. White promise to answer the questions of Drs. Stewart, Sadler, and others, and then, after she received the questions, "conveniently" have a vision instructing her not to do so?⁹⁴

On March 30, 1906, Mrs. White

The problems surrounding her work were the result of focusing on the words rather than on the message.

wrote a testimony addressed "To Those Who Are Perplexed Regarding The Testimonies Relating To The Medical Missionary Work."⁹⁵ In it she spoke of being directed by the Lord to request those with perplexities and objections regarding the testimonies to write them out and submit them to those who desired to remove the perplexities.

On June 3, 1906, Mrs. White wrote concerning a vision she had received a few days before, in which she was speaking before a group of people answering questions about her work and writings. She stated:

*I was directed by a messenger from heaven not to take up the burden of picking up and answering all the sayings and doubts that are being put into many minds.*⁹⁶

These two statements, written about two months apart, are cited as evidence that Mrs. White's "revelations" could often be quite conveniently arranged so as to protect her interests. An examination of the events of that period, however, sheds considerable light upon the apparent reversal of Mrs. White's invitation for questions.

Upon receipt of Mrs. White's testimony, several individuals acted upon her request and sent their questions to her office. A review of Ellen White's correspondence over the next months gives evidence that she indeed took these questions seriously. Questions ranged from the ridiculous and trivial to those deserving a careful, studied response. In a letter to friends written June 15, 1906, she wrote:

*Letters, full of questions, are continually crowding in upon us. ... If I can present to the people the facts in the case, as they exist, it may save some from making shipwreck of faith. I have been sent some of the most frivolous questions in regard to the Testimonies given me by the Lord.*⁹⁷

The White Estate files contain more than 30 letters written by Ellen White between April and October, 1906, dealing with questions raised about various phases of her work. In addition to these, articles were published in the *Review and Herald*.⁹⁸ Some of the letters and statements made are here listed:

Letter 170, 1906, June 13, 1906, regarding the words "I," "we," "us," etc. in the testimonies;

Letter 206, 1906, June 14, 1906, re what is inspired (every word? every letter?);

Talk (DF #247), June 26, 1906, re

the relationship of W. C. White to Ellen White's work;

Letter of June 28, 1906, re the title "prophet";

Letter 225, 1906, July 8, 1906, re the writing and sending of the testimonies.

It will be noticed that all of these responses, in fact, 80 percent of those on file, were written after the vision of May 25 in which she was instructed "not to answer all the sayings and doubts."⁹⁹ Mrs. White again reviewed the question of the Chicago buildings,¹⁰⁰ even though she had dealt with this matter back in 1903.

Not all questions were answered by Mrs. White. Some were referred to her staff whom she directed to look up past statements on the subjects to meet the criticisms. W. C. White wrote on July 13, 1906:

*For several days Brother Crisler has been hunting up what has been written in past years regarding contracts and agreements. I think he will be able to submit to Mother his collection of manuscripts early next week.*¹⁰¹

This was in full harmony with Mrs. White's original invitation where she asked that "it all be written out, and submitted to those who desire to remove the perplexities."¹⁰² (Emphasis supplied.)

Two who sent the greatest number of questions were Elder William S. Sadler and Dr. Charles E. Stewart. Dr. Stewart's questions eventually came into published form under the title, *A Response to An Urgent Testimony from Mrs. Ellen G. White*, later referred to as "The Blue Book." Writing to Dr. Stewart about his set of objections, W. C. White explained the reason why some questions received no personal reply from Mrs. White:

*But that portion of the document addressed to her which takes the form of an attack upon her integrity and her work, she will refer to her brethren to answer, because for many years she has been instructed that it is not any part of her legitimate work to answer the numerous and violent attacks which have been made upon her by her critics and the enemies of her work.*¹⁰³

That had been Mrs. White's consistent attitude since the earliest days of her ministry.¹⁰⁴ One reason that some issues were never answered by Ellen White's Office is that the General Conference Committee had only recently (May, 1906) published a refutation of charges made by A. T. Jones against the Spirit of Prophecy, detailing answers to many

of the same questions.¹⁰⁵

The fact that Mrs. White engaged in taking up objections *after* receiving the vision of May 25, indicates that that instruction did not cancel her earlier request. What, then, did that second vision mean? Exactly what it says:

I was directed by a messenger from heaven not to take the burden of picking up and answering all the sayings and doubts that are being put into many minds. (Emphasis supplied.)

Ellen White was not to feel it her duty to endeavor to answer those endless questions from doubters who would accept no answers. Referring to the same divine counsel, she wrote on July 17, 1906:

I am now instructed that I am not to be hindered in my work by those who engage in suppositions regarding its nature, whose minds are struggling with so many intricate problems connected with the supposed work of a prophet. My commission embraces the work of a prophet, but it does not end there. It embraces much more than the minds of those who have been sowing the seeds of unbelief can comprehend.

In response to the enemy's work on human minds, I am to sow the good seed. When questions suggested by Satan arise, I will remove them if I can. But those who are picking at straws had better be educating mind and heart to take hold of the grand and soul-saving truths that God has given through the humble messenger, in the place of becoming channels through whom Satan can communicate doubt and questioning.

To allow images of straw to be created as something to attack, is one of the most unprofitable things that one can engage in. It is possible for one to educate himself to become Satan's agent in passing along his suggestions. As fast as one is cleared away, another will be proffered.

*I have been instructed to say, "The Lord would not have my mind thus employed."*¹⁰⁶

Ellen White closed her letter with a statement suggesting that the problems surrounding her work were the result of focusing on the words rather than the message of her writings—the same difficulty regarding the use of inspired writings which is seen in our own day: *More and more I shall present the message to the people in Scripture language. Then if exception be taken by anyone, his contention must be with the Bible.*¹⁰⁷

“One thing even the most competent editor cannot do is to prepare a manuscript before it is written.”

THE SHUT DOOR

For a time the pioneers believed that the door of mercy was shut in 1844. Was Ellen White specifically shown in vision that this was the case?¹⁰⁸

The shut door era in Adventist history is a fascinating but involved one. To understand it clearly requires a thorough knowledge of the events of 1844 and the years immediately following. The fact that early Adventists at first concluded that probation closed for the world on October 22, 1844, and that Ellen White's first vision seemed to support this view has for more than a hundred years been used against her by people who seek to impair confidence in her work.

Immediately after the passing of the time in 1844 those Adventists who believed prophecy had been fulfilled, could only conclude that probation for the world had closed on Oct. 22. The sacrilegious scoffing and sarcasm of worldly people lent credibility to this conclusion. Although the youthful Ellen Harmon at first apparently believed that her visions confirmed the shut door position, she later realized that this was not the case. She did consistently maintain, however, that the door was shut against those individuals who had resisted their honest convictions by rejecting the message of warning. Meanwhile, references in her very first vision to the 144,000 gave a broad hint of a yet future evangelistic thrust.

In 1874, in answering charges made on this point, she declared, “I never had a vision that no more sinners would be converted.”¹⁰⁹ Pioneer writers were clear on this as well. For instance, Uriah Smith wrote two years later:

*The visions have never taught the end of probation in the past, or the close of the day of salvation for sinners, called by our opponents the shut-door doctrine.*¹¹⁰

The dawning of the light, in early 1845, on the transfer of the ministry of Christ in the heavenly sanctuary which occurred in 1844 ultimately provided a solution to the problem. The pioneers of the Seventh-day Adventist Church, seeking light, saw a door that closed and another which was opened as Christ took up His ministry in the Most Holy Place

in the sanctuary in heaven. This unfolding truth enabled our forefathers to maintain their confidence in God's leadings in their past experience, even as they grasped the concept of a great mission yet before them.

Ellen White, who passed through the experience, explains this transition of understanding in her 1884 book, *Spirit of Prophecy*, Vol. 4, in the chapter titled “An Open and a Shut Door” and in *The Great Controversy* published a few years later in a chapter titled “In the Holy of Holies.” The reading of the setting of the experience in chapter 22, “Prophecies Fulfilled,” and chapter 23, “What Is the Sanctuary?” provide an illuminating background. Ellen White also gave helpful explanations in 1883 in a document reproduced in *Selected Messages*, Book 1, chapter 5, “An Explanation of Early Statements.”

THE LITERARY ASSISTANTS

With more than a thousand books in her library at the time of her death, how could Mrs. White have read and borrowed from them all? Didn't her literary assistants do some of the borrowing for her?¹¹¹

The fact is that at this point in research on this project, there are fewer than one hundred books from which there is solid evidence of literary borrowing. In many cases that evidence involves only a single brief passage. *The White Lie* provides or alleges parallels to only about 35 specific sources. Nevertheless, there is simply no reason to assume Ellen White was incapable of reading all the books from which she is alleged to have borrowed. True, she was often very busy, but she made good use of her time.

What is more to the point, there is no evidence that the literary assistants were responsible for bringing material from other authors into Ellen White's writings. “There is one thing that even the most competent editor cannot do,” Marian Davis wrote, “and that is to prepare a manuscript before it is written.”¹¹²

It is true that a few sentences from James Wylie appear in the Huss chapter of *The Great Controversy* which are not found in the handwritten rough draft.

Ellen White drew extensively from Wylie in that handwritten draft, but we do not know what further stages of writing she might have done on the chapter. Furthermore, the edited manuscript was sent immediately to Ellen White for her approval.

Ellen White died before *Prophets and Kings* was completed. Would not that book be an example of where literary assistants borrowed for her?

Not at all. In his article, “The Story of *Prophets and Kings*,”¹¹³ Arthur L. White quotes extensively from the correspondence of Clarence Crisler, who provided literary assistance to Ellen White for *Prophets and Kings*. These letters, written at the very time the work was going forward, indicate that on these spiritual matters, Mrs. White's mind remained keen to the end. The last two chapters, which were not quite finished at the time of her death, were filled out, not from other authors, but from manuscripts Mrs. White herself had written earlier and left on file.

Did some of Ellen White's literary assistants turn against her and criticize her?¹¹⁴

The one literary assistant to criticize Ellen White was Fannie Bolton. All of the known documents and letters relating to her experience with Ellen White are now published as *The Fannie Bolton Story: A Collection of Source Documents*.

Ellen White was concerned about Miss Bolton's spiritual immaturity from the first time she employed her. In the course of her employment, her experience was very unstable. Fannie criticized Mrs. White, then, on more than a dozen occasions, wrote out “confessions” of her wrong course. Yet, through all this, Mrs. White's patience was so great that she continued to employ Fannie through many of these cycles of criticism and confession, and on the occasions when she did dismiss her from employment, she hired her again. In the end, Fannie left Mrs. White's employment by her own choice.

The allegation that Mrs. White was also criticized by Mary Clough, another of her literary assistants, has no foundation in contemporary documents, but is based only on a memory statement of G. B. Starr recorded many years later. Mary Clough was a niece of Ellen White, but

"The thoughts and expressions which you mention are Mother's own thoughts and expressions."

she was not a Seventh-day Adventist. She was separated from Ellen White's work not because of any criticism, but because she chose not to abide by the standards of the home in Sabbath observance.

Marian Davis was one of Mrs. White's most important literary assistants. How did she view these matters?

Marian at one point heard that Fannie Bolton had said that she had been given instruction to "fill out the points" in an Ellen White testimony so that the testimony was virtually Miss Bolton's. Marian responded:

I cannot think that anyone who has been connected with Sr. White's work could make such a statement as this. I cannot think that anyone who is acquainted with Sr. White's manner of writing could possibly believe it. The burden she feels when the case of an individual is presented before her, the intense pressure under which she works, often rising at midnight to write out the warnings given her, and often for days, weeks, or even months, writing again and again concerning it, as if she could not free herself from the feeling of responsibility for that soul,—no one who has known anything of these experiences, could believe that she would entrust to another the writing of a testimony.

*For more than twenty years I have been connected with Sister White's work. During this time I have never been asked either to write out a testimony from oral instruction, or to fill out the points in matter already written.*¹¹⁵

What was the work of the literary assistants? Did they merely correct spelling and punctuation?

W. C. White answered the question in a letter from a woman who wondered if the thoughts and expressions she read in Ellen White's published works were really from Mrs. White:

The secretaries and copyists who prepare Mother's writings for the printer remove repetitions so that the matter may be brought into the allotted space. They correct bad grammar and they fit the matter for publication. They sometimes carry her best expressions of thought from one paragraph to another but do not introduce their own thoughts into the matter. The thoughts and expressions which you mention are Mother's own thoughts and

*expressions.*¹¹⁶

Mrs. White once referred to Marian Davis as "my bookmaker," and then explained:

She does her work in this way: She takes my articles which are published in the papers, and pastes them in blank books. She also has a copy of all the letters I write. In preparing a chapter for a book, Marian remembers that I have written something on that special point, which may make the matter more forcible. She begins to search for this, and if when she finds it, she sees that it will make the chapter more clear, she adds it.

*The books are not Marian's productions, but my own, gathered from all my writings.*¹¹⁷

Contrary to *The White Lie*, Mrs. White was in control of her writings and of what was published in her name. She says:

*I read over all that is copied [from her handwritten drafts], to see that everything is as it should be. I read all the book manuscript before it is sent to the printer.*¹¹⁸

The many personal letters exchanged between the literary assistants, W. C. White, and Ellen White leave no doubt that this was indeed the way Mrs. White's works were prepared for publication.¹¹⁹

WHITE ESTATE RESEARCH POLICIES

The *White Lie* is replete with criticism of the restrictive research policies of the Ellen White Estate. What is the White Estate doing to facilitate research, and what restrictions are imposed?¹²⁰

At Andrews University, where the White Estate maintains a branch office, all of Ellen White's letters and manuscripts are on file. Each year hundreds of students come to the vault to pursue topics they have chosen or been assigned. The unpublished documents are in constant use, and every month the White Estate Board of Trustees, at the request of seminary students and others, approves a number of "manuscript releases."

The "manuscript release" policy accomplishes three purposes. It acquaints church leaders with materials which are

going into general circulation. It makes sure that the letter or portion of a letter which is requested for release is accompanied by enough context to make its meaning clear. It protects the privacy of pioneer workers and church members whose mistakes or sins may be revealed in the confidential messages the Lord gave to His messenger to be passed on to them.

Added to this, the Ellen G. White Estate and the General Conference have within the past decade established six Ellen G. White—S.D.A. Research Centers in various parts of the world with a large percentage of the E. G. White manuscript and letter files available to students and others offering proper credentials. At the Washington vault, staff members and visiting scholars are also engaged in extensive research in the E. G. White files.

All through the years since the 1930s when graduate studies were first taken up by Seventh-day Adventist educators, the White Estate staff has encouraged and assisted in research by those developing their master's theses and doctoral dissertations. Recognition of this may be found in the introductory pages of scores of such documents.

To insure that materials are considered in their proper context, the White Estate has made provision whereby individuals who want to examine the complete document from which a quotation in a compilation is taken can have a copy of the document sent to them on a loan basis.

In order to further facilitate research in the unpublished materials, a project has recently been launched to create a more thorough subject index to the unpublished letters and manuscripts.

Why hasn't Donald McAdams' study of the Huss manuscript been released? What about Ron Graybill's similar study of material Mrs. White wrote on Martin Luther?¹²¹

Ron Graybill's *Analysis of E. G. White's Luther Manuscript* is advertised in the White Estate's catalogue of *Documents Available* and was published for general distribution well before *The White Lie* was published. Dr. McAdams' study of the Huss chapter in *The Great Controversy* is likewise available. What has not been released for publication are a number of the pages of Ellen White's handwritten draft of the Huss manuscript as transcribed by Dr. McAdams.

Every SDA, past and present, has to come to grips with the issue: Did Ellen White really speak for God?

This material is on file at all E. G. White Research Centers where it may be examined by any responsible researcher. The reason it has not been published is that it was hastily prepared by Ellen White at a time when she was not at all well. The handwritten draft is perhaps the poorest sample of her handwritten documents available. If published, it could give a distorted picture of the quality of her work. Her work on the Luther manuscript is more representative, and thus has been published both in facsimile and typed transcript in the Graybill study.

It is alleged that the White Estate and the church have been trying to "cover up" Mrs. White's literary borrowing. Just what has been known in the past about this topic, and what has been shared with the church?

In 1933, W. C. White and D. E. Robinson of the White Estate prepared "Brief Statements Regarding the Writings of Ellen G. White" which spoke quite candidly about Ellen White's use of sources insofar as those sources were known at that time. At the Advanced Bible School in 1935, W. C. White again discussed the topic, mentioning a number of sources. Interestingly, a survey was conducted among the ministers and teachers attending that 1935 session.¹²² They were asked which points of criticism then being leveled at Mrs. White seemed most important. Nearly all of them wanted answers to the charge that some of her early writings had been "suppressed,"¹²³ and just as many were concerned about the 1856 prediction that some then living would be translated.¹²⁴ Only half of the group thought it would be important to answer the plagiarism charge. If these attitudes were typical, they indicate that the issue of Ellen White's literary borrowing was not as high a priority question in the church as it is now.

Hundreds of ministers attending the A. L. White classes on Prophetic Guidance in the S. D. A. Seminary and its extension schools between 1956 and 1971 and by Paul Gordon since that time have heard the subject discussed in the classroom.

More recently the 1933 pamphlet, "Brief Statements," was widely distributed as a supplement to the *Adventist Review* and is currently available, as are W. C. White's lectures at the Advanced Bible School.

Three voluminous chapters on "Literary Borrowings" were published in 1951 in the F. D. Nichol book, *Ellen G. White and Her Critics*. True, until recently, the extent of literary borrowing was not known by those in the Ellen White Estate. Although the topic was not stressed, from time to time what was known was communicated to the church, and new information will continue to be made available.

THE BASIC ISSUES

How should a person decide whether to believe *The White Lie* or to accept Ellen G. White as a genuine recipient of the prophetic gift?

When the Majesty of the Universe created men and women, He endowed them with the power of choice. What is at stake is, how do they make that choice? The choice should be based, not on a passing display of rhetoric, but on the weight of evidence. In the matter being considered we face on the one hand, some facts intermingled with many unsupported assertions and accusations. On the other hand, we have the well-documented picture of the development of a church founded on the Word of God and nurtured, guided, and protected by the Holy Spirit through the gift of prophecy manifested in the work of Ellen G. White, one of its founders and pioneers.

Every Seventh-day Adventist, past and present, has at some time had to come to grips with the issue: Did Ellen White really speak for God as she and the church claim? Accepting this claim is not always easy. After all, there are precepts and counsels in the Ellen White books which call for a change in one's way of living and thinking. There are guidelines to good health. There are counsels on how to develop a character that will rightly represent the Christ who has saved us and promised us the transforming power of His Holy Spirit. Sin is pointed out and reproved. It is not easy or pleasant to change our way of life. But have not God's prophets, in communicating His messages, always reproved sin and called His people to a higher standard of living?

As with the Bible, there are things which are "hard to be understood!" But

the evidence of Ellen White's inspiration shines through everywhere.

What evidence is there of Ellen White's inspiration?

The Word of God calls for us to examine the claims of one who professes to speak for God, and sets forth several tests. Among the foremost is, "Ye shall know them by their fruits" (Matthew 7:16). As we look at the fruitage of Ellen White's ministry what do we see in her life and in the lives of those who have taken her claims seriously? What is the fruit?

We see a people in the early experience of the church given assurance, being stabilized and unified in their understanding of fulfilling prophecy and in doctrinal positions—positions based on the Word of God, but attested to by the Spirit. Through visions the Lord clarified what was truth and pointed out error.

We see a people led to understand the great conflict of the ages between Christ and Satan and to see their place in its closing scenes and rewarded for their faith in and allegiance to Christ.

We see a church emerging with unified teachings and organization throughout the world, and an accelerating sense of responsibility in publishing, medical, and educational activities, climaxed with a clear-cut vision of responsibility in the outreach of the gospel and unparalleled financial commitments to carry it out.

We see a people happy in their mature knowledge of the plan of salvation, confident of their acceptance in Christ, and aware of the significance of our Lord and Saviour's ministry in our behalf in the heavenly sanctuary.

What motivated Ellen White to serve as God's messenger? Was it wealth or fame?

No. She lived a self-sacrificing life. While she supported herself and her work on the salary of a minister and from modest royalties on her writings, she did not consider her income to be her own. Whatever was not required for necessities, she put into the cause she served. At her death, she left no great estate. She even mortgaged the potential income from her literary productions in the sum of nearly one hundred thousand dollars to have means to publish her last books and advance the cause of God. Of

her experience in finance, at one time she wrote: "The Lord saw that He could trust us with His means. . . . He kept pouring it in and we kept letting it out."¹²⁵

Was it notoriety or fame she sought? No. She found public life difficult. Burdened with the responsibility of presenting personal testimonies of warning and reproof, she declared at one time: "It has been hard for me to give the messages that God has given me for those I love."¹²⁶ At another point in her ministry she declared that if given the choice of another vision or the grave, she would choose the grave. She tasted the experience spoken of by the Master that "a prophet is not without honor, save in His own country" (Matthew 13:57).

What then was her motivation? It was to follow the bidding of the Lord in serving as His messenger, regardless of costs or rewards, ever eager for the saving of souls to God's kingdom. It was to hear at last the words, "Well done."

What of Ellen White's literary productions, their quality and fruitage?

They stand on the highest plane. On this point Uriah Smith, an editor and fellow worker, declared:

1. *They tend to the purest morality. They discountenance every vice, and exhort to the practice of every virtue.*

2. *They lead to Christ. Like the Bible, they set Him forth as the only hope and Saviour of mankind.*

3. *They lead us to the Bible. They set forth that Book as the inspired and unalterable Word of God.*

4. *They have brought comfort and consolation to many hearts. They have strengthened the weak, encouraged the feeble, raised up the despondent. They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure.*¹²⁷

How is it that thousands have been led to the Saviour through reading *Desire of Ages*, *Steps to Christ*, and *The Great Controversy*? How is it that *Ministry of Healing*, published in 1905, has never had to be revised while medical books survive but a decade or two?

On Ellen White's death, the staid weekly journal, *The Independent*, published in New York City, traced the high points of Ellen White's experience in an article titled "An American Prophetess." Then speaking of the fruits of her ministry in the Seventh-day Adventist church, the journal stated:

These teachings were based on the strictest doctrine of inspiration of the Scriptures. Seventh-day Adventism could be got in no other way. And the gift of prophecy was to be expected as promised to the "remnant church" who had held fast to the truth. This faith gave

*great purity of life and incessant zeal. No body of Christians excels them in moral character and religious earnestness.*¹²⁸

What of Ellen White's public ministry?

The records show she was a much-sought-after public speaker, both within and without Adventist ranks. She was often the Sabbath morning speaker at General Conference Sessions, addressing thousands as she stood before them without notes, and she was a favorite camp meeting speaker season after season.

At evangelistic meetings in America and overseas she could hold her audiences, often largely non-Adventists, spellbound for an hour or an hour and a half, almost always speaking without notes. In 1876, before the day of electronic public address systems, she addressed some twenty thousand people who gathered at a camp meeting in Groveland, Mass., and made her audience hear. At the close of the meeting, she was invited to go into a nearby city the next evening to address a large temperance gathering in a public hall.

What of Ellen White as a much-sought-after counselor?

Church executives from the local conference president and institutional managers to the General Conference president, either by letter or in personal contact came to her for counsel and guidance in meeting their responsibilities, and in making important decisions. She had no answer book to turn to. The fields of discussion ranged widely. Never were they disappointed in the results of following the counsel they received from her pen or lips.

After recounting one experience of prosperity which came to the work as the counsels of the Lord given through Ellen White were followed, A. G. Daniells, for many years president of the General Conference, exclaimed:

*In all this we see the great value of the Spirit of Prophecy to the people and the cause of God. It gives light and understanding far beyond the comprehension of men. It leads us on to great undertakings from which we would shrink because we do not see the future nor the full importance of what we are called to do.*¹²⁹

Elder Daniells, near the close of his life, bore this solemn testimony:

In this present year of our Lord, 1935, Mrs. White has been at rest twenty years, while I have been toiling on. I had twenty-three years of direct observation of her life work. Since her death I have had twenty additional years for thoughtful reflection and study of that life and its fruits.

*Now, at an advanced age, with the constraint of expressing only sober, honest truth, I can say that it is my deep conviction that Mrs. White's life far transcends the life of anyone I have ever known or with whom I have been associated. She was uniformly pleasant, cheerful, and courageous. She was never careless, flippant, or in any way cheap in conversation or manner of life. She was the personification of serious earnestness regarding the things of the kingdom. I never once heard her boast of the gracious gift God had bestowed upon her, or of the marvelous results of her endeavors. She did rejoice in the fruitage, but gave all the glory to Him who wrought through her.*¹³⁰

THE CHOICE IS OURS

And so we, as Seventh-day Adventists, granted by God the power of choice, with the evidences before us, must make our decision. The Lord gives sufficient evidence for all who desire to know the truth, but He will never compel anyone to believe. We should carefully ponder the words:

*God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence. God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.*¹³¹

George I. Butler summed up the positive influence of Ellen White's visions on the church:

*They have always been held in high esteem by the most zealous and humble among our people. They have exerted a leading influence among us from the start. They have first called attention to every important move we have made in advance. Our publishing work, the health and temperance movement, the College, and the cause of advanced education, the missionary enterprise, and many other important points, have owed their efficiency largely to this influence. We have found in a long, varied, and in some instances, sad experience the value of their counsel. When we have heeded them, we have prospered; when we have slighted them, we have suffered a great loss.*¹³²

NOTES

¹Des Cummings, Jr. and Roger L. Dudley, "A Comparison of the Christian Attitudes and Behaviors Between Those Adventist Church Members Who Regularly Read Ellen White Books and Those Who Do Not," April, 1982. Available from the Ellen G. White Estate.

²Walter T. Rea, *The White Lie* (Turlock, Ca.: M & R Publications, 1982), 409 pp.

³*Ibid.*, p. 191.

⁴*Ibid.*, p. 32.

⁵*Ibid.*, p. 35.

⁶*Ibid.*, p. 38.

⁷*Ibid.*, p. 45.

⁸See "Ellen G. White Book and Pamphlet Titles," April, 1982. Available from the Ellen G. White Estate.

⁹See Neal C. Wilson, "This I Believe About Ellen G. White," *Adventist Review*, March 20, 1980, pp. 8-10.

¹⁰*Ministry*, June, 1982, pp. 4-19.

¹¹See Robert M. Fowler, "Using Literary Criticism on the Gospels," *The Christian Century*, May 26, 1982, pp. 626-629.

¹²*The White Lie*, p. 136.

¹³*The White Lie*, p. 203, mentions the charge, but not the historical background. See Ron Graybill, "D. M. Canright in Healdsburg: The Genesis of the Plagiarism Charge," *Insight*, Oct. 21, 1980, pp. 7-10.

¹⁴Regarding Bunyan, see William York Tindall, *John Bunyan: Mechanick Preacher* (New York: Russell & Russell, Inc., 1964), pp. 194 ff. Regarding Wesley, see Donald H. Kirkham, "John Wesley's 'Calm Address': The Response of the Critics," *Methodist History*, October, 1975, pp. 13-23.

¹⁵Quoted in Joseph P. Lash, *Helen and Teacher* (New York: Delacorte Press/Seymour Lawrence, 1980), p. 146.

¹⁶See George Hatvary, "Notes and Queries," *American Literature*, November, 1966, pp. 365-372.

¹⁷*The White Lie*, p. 224. See [Uriah Smith], *Review and Herald*, September 6, 1864, p. 120.

¹⁸See Merwin R. Thurber, "Uriah Smith and the Charge of Plagiarism," *Ministry*, June, 1945, pp. 15, 16.

¹⁹*The White Lie*, pp. 110, 112.

²⁰D. E. Robinson and W. C. White, "Brief Statements Regarding the Writings of Ellen G. White," (St. Helena, Ca., "Elmhaven" Office, August, 1933, reprinted, 1981), p. 11. Reprint available from the Ellen G. White Estate.

²¹Quoted in F. D. Nichol, *Ellen G. White and Her Critics* (Washington, D.C.: Review and Herald, 1951), pp. 455-457.

²²See "Was Ellen G. White A Plagiarist?" a reprint of articles published in the *Adventist Review*, September 17, 1981. Available from the Ellen G. White Estate. See also note 38 below.

²³*The White Lie*, pp. 77-81.

²⁴*Ibid.*, pp. 147-161.

²⁵E. S. Ballenger, ed., *The Gathering Call*, September, 1932, p. 19, 20.

²⁶See Ron Graybill, "Did *The Great Controversy* Contain Stolen Illustrations?" Available from the Ellen G. White Estate.

²⁷*The White Lie*, pp. 136, 137, 200, 222-224, 363-365, 371-373.

²⁸"Brief Statements," p. 7.

²⁹Ellen White, *The Great Controversy*, p. xii.

³⁰Ron Graybill, "Analysis of E.G. White's Luther Manuscript," p. 1. Available from the Ellen G. White Estate.

³¹*The White Lie*, pp. 112, 120, 127, 167, 200.

³²Ellen White, "Testimonials," *Signs of the Times*, February 22, 1883, p. 96.

³³Ellen White, "Holiday Gifts," *Review and Herald*, December 26, 1882, p. 789.

³⁴See for example, Ellen White, "Proper Education," *Health Reformer*, July, 1873, p. 221, where she says: *I am delighted to find the following in that invaluable work entitled The Young Lady's Counselor, by Rev. Daniel Wise, A.M.; it can be obtained at any Methodist book rooms [sic].*

³⁵Letter 7, 1894.

³⁶Manuscript 25, 1890.

³⁷"Brief Statements," p. 8.

³⁸See Vincent Ramik, "Memorandum of Law: Literary Property Rights, 1790-1915," pp. 5-7. In *Greene v. Bishop* (1858) the decision of the court stated that *all the authorities ... affirm the doctrine, that if so much is taken that the value of the original is sensibly and materially diminished, or the labors of the original author are substantially to an injurious extent appropriated by another, that such taking or appropriation is sufficient in point of law to maintain the suit.* Ramik's full report is available from the *Adventist Review* editorial office.

³⁹*The White Lie*, pp. 50, 70, 115.

⁴⁰Manuscript 7, 1867, see also Ellen White, "Questions and Answers," *Review and Herald*, 30 (October 8, 1867), p. 260.

⁴¹*Ibid.*

⁴²Ellen White, *Testimonies for the Church*, Vol. 5, p. 67.

⁴³Letter 37, 1887.

⁴⁴*The White Lie*, pp. 53, 391.

⁴⁵Ron Graybill, "The 'I Saw' Parallels in Ellen White's Writings," *Adventist Review*, July 29, 1982, pp. 4-6.

⁴⁶Arthur L. White, *Ellen G. White: The Early Elmhaven Years* (Washington, D.C., Review and Herald, 1981), p. 301.

⁴⁷*The White Lie*, pp. 46, 139.

⁴⁸See *The Seventh-day Adventist Bible Commentary*, Vol. 7, pp. 706, 708; Robert W. Olson, *One Hundred and One Questions on the Sanctuary and on Ellen White*, pp. 105-107.

⁴⁹*The White Lie*, p. 139.

⁵⁰See W. C. White, "The Great Controversy—1911 Edition," in Ellen White, *Selected Messages*, Book 3, pp. 433-440; Ron Graybill, "How Did Mrs. White Choose and Use Her Historical Sources," *Spectrum*, Summer, 1972, pp. 49-53.

⁵¹*The White Lie*, pp. 200-204.

⁵²Ellen White, *Selected Messages*, Book 1, p. 39.

⁵³Arthur L. White, *The Ellen G. White Writings* (Washington, D.C.: Review and Herald, 1973), pp. 46, 47; *Comprehensive Index to the Writings of Ellen G. White* Vol. 1, (Mountain View, Calif.: Pacific Press, 1962), p. 182.

⁵⁴*The White Lie*, pp. 200-201.

⁵⁵Uriah Smith, "Personal," *Review and Herald Extra*, November 22, 1887, p. 15.

⁵⁶*The White Lie*, pp. 33, 66, 133, 200.

⁵⁷Elizabeth Burgeson, "A Comparative Study of the Fall of Man as Treated by John Milton and Ellen G. White" (Master's Thesis, Pacific Union College, 1957). Burgeson notes the similarities between Ellen White and John Milton on extra-Biblical information, and wonders why two authors, living two hundred years apart would be in such agreement. But unless direct literary dependence is demonstrated it cannot be said that Mrs. White actually read Milton's poem. The ideas of Milton, the great Puritan poet, permeated New England theology for generations. The fact that Mrs. White uses a phrase from Milton in *Education* p. 150, [as noted by A. L. White, "Supplement to the Reprint Edition: Ellen G. White's Portrayal of the Great Controversy Story," in Ellen G. White, *Spirit of Prophecy*, Vol. 4 (Washington, D.C.: Review and Herald, 1969 reprint), p. 536] does not of itself indicate literary dependence, since memorable lines of Milton were as current in her time as those of Shakespeare.

⁵⁸J. N. and Angeline Andrews to James and Ellen White, Feb. 2, 1862, cited in Ron Graybill, "John Nevins Andrews as a Family Man," p. 16.

⁵⁹J. N. Andrews, "The Labors of Bro. and Sr. White," *Review and Herald*, Mar. 3, 1868, p. 184.

⁶⁰J. N. Andrews, "Our Use of the Visions of Sr. White," *Review and Herald*, Feb. 15, 1870, p. 65.

⁶¹*The White Lie*, pp. 114, 202.

⁶²See "Veteran Chief of Adventist Attacks Foes," and "Acrid Debate Change [sic] Leader," *San Francisco Chronicle*, (c. May 23,

1922); Claude Holmes to A. G. Daniells, May 1, 1922 (an open letter); "An Interview With J. S. Washburn," June 4, 1950, White Estate Document File #242; J. S. Washburn to A. L. White, Oct. 7, 1948; "General Conference Proceedings: Seventeenth Meeting," *Review and Herald*, May 24, 1922, p. 228.

⁶³"Parting Interview Between W. C. White and A. G. Daniells," March 20, 1935, White Estate Document File #312-C.

⁶⁴*The White Lie*, pp. 119, 203.

⁶⁵*The Holy Spirit exalts and glorifies the Saviour. It is His office to present Christ. . . . Ellen G. White, Steps to Christ* (Chicago, Ill.: Fleming H. Revell Co., 1892), p. 105, standard edition, p. 91.

⁶⁶*The White Lie*, p. 203, identifies Lacey as a Bible teacher at five Adventist colleges. However, he was not the Bible teacher at Avondale at the time these incidents took place.

⁶⁷H. C. Lacey to Samuel Kaplan, July 24, 1936.

⁶⁸*Ibid.*

⁶⁹*The White Lie*, p. 199.

⁷⁰A statement made by W. C. White before the General Conference Council, October 30, 1911," cited in Ellen White, *Selected Messages*, Book 3, p. 437.

⁷¹*We believe the light given by God to His servants is by the enlightenment of the mind, thus imparting the thoughts, and not (except in rare cases) the very words in which the ideas should be expressed. . . . Review and Herald*, Nov. 27, 1883, p. 741.

⁷²W. C. White to L. E. Froom, January 8, 1928, cited in *Selected Messages*, Book 3, pp. 454, 455.

⁷³*The White Lie*, pp. 124, 34, 59, 96.

⁷⁴Ellen G. White, *The Great Controversy*, pp. v, viii.

⁷⁵*Ibid.*, p. viii.

⁷⁶James White, *A Word to the Little Flock*, (1846), p. 13.

⁷⁷Uriah Smith, "Do We Discard the Bible by Endorsing the Visions?" *Review and Herald*, Jan. 13, 1863, p. 52. Smith goes on to prove that the Bible teaches the continuance of the gifts in the last days, obligating us to accept such genuine manifestations if we are truly to stand upon the Bible, and the Bible alone.

⁷⁸Ellen White, *Selected Messages*, Book 1, p. 38.

⁷⁹Letter 27, 1876.

⁸⁰Ellen White, *Sketches from the Life of Paul*, p. 214.

⁸¹W. C. White as quoted in Ellen White, *Selected Messages*, Book 3, p. 462.

⁸²W. C. White, *Ibid.*, p. 446.

⁸³Ellen White, *Selected Messages*, Book 3, pp. 48-86.

⁸⁴*The White Lie*, pp. 32, 34, 37, 57, 138, 141, 164, 271.

⁸⁵See The Ellen G. White Estate, *Medical Science and the Spirit of Prophecy* (Washington, D.C.: Review and Herald, 1971), for further information on this topic.

⁸⁶Ellen White, *Selected Messages*, Book 1, p. 16; cf. Henry Melville, *Sermons* (New York: Stanford and Swords, 1844), p. 131.

⁸⁷Ron Graybill, "Ellen G. White's Literary Work: An Update," pp. 31, 32.

⁸⁸*The White Lie*, pp. 170, 208, 211-213.

⁸⁹Ellen White, *Life Sketches*, p. 89.

⁹⁰Nichol, *op. cit.*, pp. 57, 58.

⁹¹*The White Lie*, p. 47.

⁹²See W. C. White, "Sketches and Memories of James and Ellen G. White," *Review and Herald*, March 14, 1935, p. 10; A. W. Spalding, *Origin and History of Seventh-day Adventists*, Vol. 1 (Washington, D.C.: Review and Herald, 1961), p. 78, note 13.

⁹³George Thomas Little, *The Descendants of George Little* (Auburn, Me.: The Author, 1882), pp. 290, 291.

⁹⁴*The White Lie*, pp. 60, 170.

⁹⁵Letter 120, 1906.

⁹⁶Manuscript 61, 1906.

⁹⁷Letter 180, 1906.

⁹⁸See Ellen White, "A Messenger," *Review*

and *Herald*, July 26, 1906, pp. 8, 9; "Hold Fast the Beginning of Your Confidence," *Ibid.*, August 9, 1906, p. 8; "Correct Views Concerning the Testimonies," *Ibid.*, August 30, 1906, pp. 8, 9, and September 6, 1906, pp. 7, 8.

⁹⁹Manuscript 61, 1906.

¹⁰⁰Manuscript 33, 1906.

¹⁰¹W. C. White to Elders Daniells, Prescott and Irwin, July 13, 1906.

¹⁰²Letter 120, 1906.

¹⁰³W. C. White to C. E. Stewart, June 9, 1907.

¹⁰⁴See Ellen White, "Our Present Position," *Review and Herald*, Aug. 28, 1883, pp. 1, 2.

¹⁰⁵A Statement Refuting Charges Made by A. T. Jones Against the Spirit of Prophecy and the Plan of Organization of the Seventh-day Adventist Denomination (Washington, D.C.: General Conference Committee, May, 1906).

¹⁰⁶Letter 224, 1906.

¹⁰⁷*Ibid.*

¹⁰⁸*The White Lie*, pp. 37-43.

¹⁰⁹Ellen White, *Selected Messages*, Book 1, p. 74.

¹¹⁰Uriah Smith, "Wroth with the Woman."

Rev. 12:17." *Review and Herald*, Aug. 17, 1876, p. 60.

¹¹¹*The White Lie*, p. 281.

¹¹²Marian Davis to W. C. White, Aug. 9, 1897.

¹¹³Arthur L. White, "The Story of *Prophets and Kings*," *Adventist Review*, June 25, 1981, pp. 10-13.

¹¹⁴*The White Lie*, pp. 116, 201, 202.

¹¹⁵Marian Davis to G. A. Irwin, April 23, 1900.

¹¹⁶W. C. White to Julia Malcolm, Dec. 10, 1894.

¹¹⁷Ellen White, *Selected Messages*, Book 3, p. 91.

¹¹⁸*Ibid.*, p. 90.

¹¹⁹See "How the *Desire of Ages* was Written," for an extensive collection of such correspondence.

¹²⁰*The White Lie*, pp. 32, 59, 84, 87, 163, 197, 198, 200, 205, 218.

¹²¹*The White Lie*, pp. 84, 85, 164.

¹²²Tim Poirier, "Results of a Survey Conducted at the 1935 Advanced Bible School." Available from the Ellen G. White Estate.

¹²³Suppression charges in the 1930s related particularly to *Spiritual Gifts*, Vol. 1, and *A Word to the Little Flock*. Both of these early publications have since been reprinted and are available in Adventist Book Centers.

¹²⁴Ellen White provides a solution to this difficulty in *Selected Messages*, Book 1, pp. 66-69.

¹²⁵Manuscript 3, 1888.

¹²⁶Letter 59, 1895.

¹²⁷Uriah Smith, "The Visions—Objections Answered," *Review and Herald*, June 12, 1866, p. 9.

¹²⁸*The Independent*, Aug. 23, 1915, pp. 249, 250.

¹²⁹A. G. Daniells, *The Abiding Gift of Prophecy* (Washington, D.C.: Review and Herald, 1936), p. 321.

¹³⁰*Ibid.*, p. 368.

¹³¹Ellen White, *Testimonies for the Church*, Vol. 5, pp. 675, 676.

¹³²George I. Butler, "The Visions," *Review and Herald Supplement*, Aug. 14, 1883, pp. 11, 12, cited in *Witness of the Pioneers Concerning the Spirit of Prophecy* (Washington, D.C.: Review and Herald, 1961), p. 48.

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Too often young men, recent converts, have been urged into the gospel ministry by well-meaning pastors, only to flounder when faced with the challenges of a college theological curriculum. A longtime college Bible teacher suggests a way to prevent disaster from befalling these young, less mature men.

Carl Coffman

A time for growing

In the twenty years that I have been preparing men for the ministry at the college level, I have too often seen young men, new in the church, urged by their pastor into college and ministerial preparation very soon after their baptism. Frequently they have only the background of an evangelistic campaign or a series of Bible studies. And in far too many cases, I have watched serious, and sometimes traumatic, problems result.

Such young men often have difficulties because they are without the Bible foundation of the church school and the academy. They also are limited in their knowledge of how our church members think Biblically. It takes time for *anyone* to grow and mature. It takes time to think through and formulate our own personal positions. It takes time even for some to realize that the church contains sinners who are prone to err in belief and practice, even though they sincerely believe. Above all, many of these young men are unprepared to weigh theological problems and remain "cool" during the process. Simply to discover that there are two sides to various questions shakes the faith of some who lack the maturity to evaluate the evidence critically and grow in the experience. Some are so shocked to find that we do not have all the answers, or that we do have differences in some areas, that they begin to question if they are in the right church.

Brother pastor, we lose some of these fine, yet less mature, young men, though we make desperate efforts to keep them.

Some become confused, even bitter, because they do not find everything in a college classroom as they think it should be. I make no excuse for the Seventh-day Adventist teacher, especially in religion, who through his own unwise questioning, or partial faith, or poor example of living as Christ has given example, truly does mislead or shake the faith of these inexperienced men. No excuse for such exists. However, some of these less mature students react negatively to the most faithful and loyal and successful of our teachers, simply because they are not ready for the college experience.

My appeal is this. When leading a talented young man into the church, wouldn't the wiser way be to urge him to stay in that local church for one, two, or even three years, there to work for the Lord as a faithful layman? He could learn to teach boys and girls in the Sabbath school, or adults in the senior Sabbath school class. He could learn to work with the Pathfinders. He could be taught to witness and be led to see that four years of college are not a vacation from witnessing as he prepares for a larger ministry. He could learn how laymen think—and sometimes, how they do not think so well. He could be nurtured by the pastor in whom he has great confidence and for whom he has

much love. He could be a part of the post-baptismal group who attend a special class for new believers once a month, there to find answers to some of the difficult questions and problems that all new believers face. It might be best even for him to remain in the job he has for a while, there to relate to a secular employer as a Sabbathkeeper. In his local church he would find himself a part of the *gentle* growing process that it affords before facing the more rapid and demanding program that college ministerial preparation demands.

Then when he finally enters the ministry after college, he will know much more about the laity of the church. It will be his lifelong work to help *them*, to preach to *them*, to nurture *them*, to lead them through their problems.

Help him mature under your guidance and fellowship. Then, if he senses a call, urge him to go on and prepare himself when he is ready for it.

Our purpose is not to talk men out of preparation for the ministry. Rather, we need to work together on timing, so that our young men train at the right and best time—for them—and with an adequate background to be the best minister possible. We need all of these that we, together, can find and train.

Many of these young men are unprepared to weigh theological problems and remain "cool" during the process. Simply to discover that there are two sides to various questions shakes their faith.

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The sanctuary doctrine is not, as some have suggested, merely a strange expedient designed to explain away the Disappointment episode of 1844. It is present truth that embraces all other truths within it.

L. E. Froom

The sanctuary: pivotal teaching of Adventism

The one distinctive, separative, structural truth—the sole doctrinal teaching that identifies and sets Seventh-day Adventists apart from all other Christian bodies past and present—is what we have always designated the “sanctuary truth.” This has been so from the very first, for the sanctuary truth was the earliest post-Disappointment position to be discerned and taught. And it has never lost that pivotal position.

All other major doctrines that we hold and teach—seventh-day Sabbath, conditional immortality, Second Advent, Spirit of Prophecy, prophetic interpretation, premillennialism, righteousness by faith, immersion, tithing, et cetera—have all been held by others, one group or more, in whole or in part, either in the past or the present.

But neither the early church (when and while the apostolic teachings were still intact), nor in the Reformation church (when a large portion of the apostolic positions had been recovered and restored), was the heavenly sanctuary

truth taught, with its ministering priest officiating in two distinct phases of that mediatorial service, with the second phase comprising God's great present judgment-hour activities.

This silence of the past was for the simple reason that the sanctuary truth was not due for discernment and emphasis until the prophesied hour of God's judgment should actually come in its allotted time sequence in the divine plan of the ages. The judgment was looked forward to in apostolic and post-apostolic times for future last-day emphasis—and not considered by Reformation Leader Luther as due for some three hundred years. We recognize and proclaim it not only as due for promulgation today but now as a present actuality, mandatory in today's heralding of the everlasting gospel in its last-day setting and emphasis. We rightly consider it a tremendous present-truth imperative.

It consequently behooves us not only truly to believe and teach the sanctuary truth today but to give it central place in our distinctive, identifying emphasis for this time. It is consequently incumbent upon us clearly to understand and then to proclaim it in and through our message to men. And for this very simple reason: *It is the all-encompassing essence of Adventism.*

Indeed, if there is no actual sanctuary in heaven, and no ministering great High Priest serving therein; and if there is no judgment-hour message to herald from God to mankind at this time, then we have no justifiable place in the religious world,

no distinctive denominational mission and message, no excuse for functioning as a separate church entity today.

Consequently any weakening or denial or submerging of the sanctuary truth is not only a serious but a crucial matter. Any deviation or dereliction therefrom strikes at the heart of Adventism, and challenges its very integrity.

We were raised up by God—and came into being in direct historical response—to emphasize this one all-embracing present truth, that in itself involves and constitutes “a complete system of truth” (*The Great Controversy*, p. 423). All other essential truths are actually embraced within it—the moral law, Sabbath, sacrificial atonement, high-priestly mediation, judgment, justification and sanctification, righteousness by faith, final rewards and punishments, Second Advent, and total destruction of the incorrigibly wicked.

Consequently, the sanctuary truth is not a strange, peculiar, abnormal, distorted, indefensible doctrine—or simply an expedient to explain away the Disappointment episode of 1844, as some antagonists have contended. It is not a departure from the historic Christian faith. It is, instead, the logical completion and inevitable consummation of that faith. It is simply the last-day appearance and fulfillment of the prophesied emphasis characterizing the everlasting gospel by the church of the remnant in the closing segment of its witness to the world. It testifies to earth concerning tremendous transactions in

L. E. Froom was editor of *MINISTRY* for twenty-two years and secretary of the General Conference Ministerial Association from 1941 to 1950. This article is adapted from pages 541-559 of his book *Movement of Destiny*, (Review and Herald Pub. Assn., 1971). Used by permission. Its message regarding the crucial significance of the sanctuary was important then and is even more so today.

heaven, intensely fascinating in scope and vital in portent.

Because of its crucial nature and significance, the sanctuary truth is bound to be subject to challenge, attack, innuendo, and derision. And this both from within and from without. We must anticipate this and be prepared to meet it. We must be jealous for the integrity of the sanctuary truth, and alert and unyielding in its effective championship. We cannot be silent here, for this is not a mere optional tenet of faith.

Satan hates the sanctuary truth. He knows it is Heaven's paramount truth for today. It directly involves him—his destiny and doom, his coming restraint and ultimate extinction. He is seeking to buy time. He wants desperately to draw as many down to destruction with him as he can. He will consequently initiate and encourage every attempt to modify, reconstruct, distort, or alter the emphasis, and change the concept of the sanctuary truth. And to blunt its witness, stifle its teaching, and vitiate its integrity.

We are bound to have revisionists, reconstructors, deviators—and out-and-out subverters. That is unwitting evidence of its crucial character and importance. Such maneuvers never concentrate on a minor matter. We must be prepared to maintain and defend sound sanctuary positions against all manipulators and perverters.

We press the point: There will be those who will deride its validity, question its Biblical basis, and sidestep its Spirit of Prophecy confirmations. The sanctuary truth, more than any other basic Adventist teaching, has—quite apart from non-Adventist opposition—been subject to attack from within all through our denominational existence. From the very first, individuals have periodically arisen who have derided or denied first one feature and then another.

But these underminers have all finally left us, and have usually fought us. They have, however, all ultimately come to naught—without exception. Their unhappy wreckage is scattered across the years. Once so committed, they were lost to the faith, and never made any constructive contribution to the mission and work of the church.

God's divinely commissioned sanctuary truth is destined to prevail, for those who fight it are fighting against God and His designated message to man. He has always had loyal and able defenders, and has such today. There must be, of course—as with all truth—constant perfecting, strengthening, enlargement, and increased clarity and breadth of concept. But no genuine betterments ever invalidate the attested fundamentals of the past. Genuine strengtheners of truth never subvert. God never later denies or abandons what He once aided and confirmed.

We must consequently look with mis-

trust upon those who would undermine and overthrow what our forefathers labored faithfully and soundly to establish under God's manifest blessing, and what His Spirit has repeatedly attested.

Attacks will sometimes focus on the reality of the sanctuary in heaven—as to the actuality of the great original. This is not imaginary. We have been warned that “the enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith.”—Ellen G. White, in *Review and Herald*, May 25, 1905.

Or they may concentrate on the chronology, timing, or integral relationships of Daniel 8 and 9. Or it may be over semantics—concerning technical aspects of the atonement, the scope and intent of the cleansing of the sanctuary, the perfecting of the saints, or the events and processes of the final transition hour.

The evil one likes nothing better than to divert us from the portrayal of positive truth, and to crowd us into spending time and effort on digressions, disputations, or the countering of deviations. He must not be given that satisfaction.

In the light of the foregoing factors, let us take this one basic challenge mentioned by Ellen White and examine it forthrightly: Is there actually a heavenly sanctuary? Or is the term merely a transcendental figure of speech, used to symbolize some abstract provision, purpose, and activity in the mind of God for the salvation of man?

The testimony of the Word is that the temple in heaven is a supernal reality, a divinely revealed actuality—as real as God Himself, or the New Jerusalem, or the Lamb of God who now, as heavenly Priest, ministers therein—and with all redemptive activities springing therefrom. It is the established command center from whence all these sublime undertakings originate and are conducted. All this, and vastly more, will become increasingly clear—and established—as we proceed.

Let us define our terms. Is the heavenly sanctuary actual and real, or just metaphorical—an abstraction rather than an actuality? In considering this we must not confuse heavenly actuality and reality with the grosser earthly elements and materials of our sin-cursed physical world (1 Cor.

15:48, 49). Such would, of course, include the composition of the earthly Mosaic tabernacle, made of earthly gold, silver, brass, wood, linen, stones, oil (Ex. 25:3-7). We must not confound the two, for they stand in definite contrast.

In essence, *actual* stands for reality—as opposed to the merely figurative, rhetorical, metaphorical, hypothetical. *Actual* is true, factual, tangible, real. All this is as against unreal, mythical, imaginary, fanciful, chimerical, visionary, ethereal. The heavenly sanctuary is truly real—not an abstraction.

The everlasting gospel—unchanged and unchangeable—reaches its imposing consummation in the last-day “hour of [God's] judgment is come” message. This worldwide first angel's proclamation, arising in the early nineteenth century, simply develops and reaches its consummation under the second and third messages of Revelation 14. They are in reality but one—simply threefold in broadening scope and expanding, cumulative emphasis.

The judgment is the final phase of the sanctuary provisions and procedures, both in type and in antitype. It is integrally tied into the provisions of the sanctuary (or tabernacle or temple, for the terms are used interchangeably).

Because of its basic character, let us now search in some depth into this fundamental truth, which is the recognized foundational platform of the Advent faith—for some, in their confusion, have gone so far as to deny the actuality of the heavenly sanctuary. In dealing with this question we will approach it primarily from the evidence set forth in the books of Revelation and Hebrews. However, it is the prior prophecy of Daniel that provides the Biblical setting, and the tie-in for all that follows. Scan it in epitome.

Daniel 7, 8, and 9 are so familiar to us as to require only allusion as to their coverage. First comes the judgment scene of chapter 7:10—the Ancient of days, with ten thousand times ten thousand ministering attendants. Then “the judgment was set, and the books were opened” (verse 10). But this occurs *after* the daring exploits of the papal little horn, yet *before* the setting up of God's everlasting kingdom (verse 14). That provides the time sequence and relationship.

If there is no judgment-hour message to herald from God to mankind at this time, then we have no distinctive denominational mission or message, no excuse for functioning as a separate church entity today.

This, of course, was the same little horn that took away the "daily" (or "continual," R.S.V.) and "cast down" the "sanctuary" of the "prince of the host." And the "truth" of the Prince was boldly "cast down to the ground" (chap. 8:11, 12, R.S.V.).

Specifically, the Ten Commandments were altered. The Sabbath was displaced by Sunday as God's holy day. Innate immortality was substituted for life only in Christ. Sprinkling superseded immersion, and so on. The one and only sacrifice of Christ on Calvary was replaced by the sacrifice of the mass on ten thousand earthly altars. The sole priesthood of Christ—who is both God and man—was crowded out by a solely human priesthood at these same earthly altars. And the bread and wine of the Lord's Supper was supplemented by the wafer and transubstantiation. Every doctrine was affected.

Then, in chapter 8:14, at the appointed time comes the cleansing of the sanctuary. And next the antecedent tie-in with the seventy weeks of years of Daniel 9:24, leading up to the cutting off of "Messiah the Prince," to "make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness" (verses 24, 25). That was the luminous Old Testament prologue and setting. It is indispensable and foundational.

The centuries pass. At the time appointed, within the designated "time of the end," the Advent Movement arose precisely on time, primarily to lift up and restore the indispensable, multifold heavenly "truth" that had been cast down, the truth of God's sanctuary and its multiple involvements—lift it to its rightful, central place, and its transcendent final operations that are an integral part of it all.

In John's paralleling New Testament prophecy this antagonism against God and "His tabernacle" is described as so great that this same power—here depicted under the symbolism of the first "beast" of Revelation 13, which rises out of the sea of nations during the same prophetic period of the 1260 year-days—"opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle [*skēnēn*], and them that dwell in heaven" (Rev. 13:6).

There is thus an unceasing enmity against God's temple-tabernacle. And this "tabernacle" of the Apocalypse is expressly defined in chapter 15:5 to be "the temple of the tabernacle [*skēnēs*] of the testimony in heaven."† It is this temple-tabernacle, filled with the "glory of God," from which the directives concerning the outpouring of the seven last plagues are issued (verse 8). Such is its pivotal place and identification.

Next look closely at the apostle John's multiple description—in the Apocalypse—of the heavenly "temple," the "throne," and the "altar," as well as the "ark of his testament" (chap. 11:19). This will enable us to get an overall view of the particulars that impressed the inspired

seer. Likewise their interrelationship, which the apostle was directed to write out for our information and insight today. John is here our descriptive and interpretative guide, our "seeing eye" and "hearing ear," as it were (chap. 1:1).

First of all, the majestic "temple" (*naos*), seen again and again by John in holy vision, is referred to some fifteen times. It is not only called "the temple" (seven times), but the "temple of God" (chap. 11:1, 19), "the temple of my God" (chap. 3:12), and "his temple" (chaps. 7:15; 11:19). Its location is given, and expressly designated as the "temple which is in heaven" (chap. 14:17). Even more explicitly it is defined as "the temple of the tabernacle of the testimony in heaven" (chap. 15:5)—with its simplified variant, the "temple of heaven" (chap. 16:17).

The "altar" is inseparably connected with it (chap. 11:1). And the seven-branched candlestick (chap. 1:12). There is no mistaking the intent of the apostle's descriptives, and the location. And the actuality—to him and for us—of the heavenly temple, or tabernacle, with its sacred appurtenances shown him in vision.

Then there is the "throne" to which John referred a total of thirty-nine times. It is, of course, the central, predominant feature of the temple, and is constantly presented before John throughout the entire series of his visions. It is not only "a throne" (chap. 4:2) and "the throne" (twenty-nine times), but is specifically the "throne of God" (three times—chaps. 7:15; 14:5; 22:1). And it is both "his [the Father's] throne" (chaps. 3:21; 12:5), and also "my [Christ's] throne" conjointly (chap. 3:21; cf. chap. 7:17). Moreover, John definitely declares that this throne is "in heaven" (chap. 4:2).

It is God who sits on this throne (chaps. 4:2, 9; 5:7; 6:16; 19:4; 21:5). This majestic throne is encircled by a glorious "rainbow" (chap. 4:3), and is surrounded by celestial assistants (chaps. 4:4, 6; 5:11)—including an innumerable company of angels. "Lamps of fire" burn before it (chap. 4:5), and a sea of glass spreads out before it. It is the scene and source of momentous sovereign directives—as when John twice heard a commanding voice come from the throne (chaps. 16:17; 19:5). Thus the temple and the throne are inseparably associated (chap. 16:17)—and

always in heaven. There is a distinct sense and declaration of reality on the part of John.

As to the "altar," that was also to be specifically measured. It is mentioned eight times, and is twice called the "golden altar" (chaps. 8:3; 9:13). It is positioned "before the throne" (chap. 8:3), and "before God" (chap. 9:13). And it is to be noted that it is likewise in the temple (chap. 11:1). And there was fire on the altar (chap. 8:5).

The angel giving the "go" signal to the Son of man—sitting on the great "white cloud," and portrayed as waiting to return to earth—came from the altar (chap. 14:18). And a voice of command rang out a second time from the altar concerning the gathering of the grapes of wrath for the winepress of God. So the altar and the throne are intimately associated.

Such are some of the inspired minutiae of the temple—its throne and its altar and ark. And these are all located in the temple in heaven. The "Lamb" is constantly mentioned in conjunction with the "throne," standing thereby or sitting. And there is continual worship and service of God "in his temple" (chap. 7:15).

So there is today a throne in heaven, situated in the temple of God in heaven—with its appurtenances such as the golden altar and the ark—just as certainly as God is in His heaven. Our sole hope of redemption and triumph centers in that temple. Nothing is more real and actual—save God Himself, and the Lamb of God, who activate the plan of salvation.

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

* Scripture quotations marked R.S.V. are from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

† The Greek *skēnē* (tabernacle) appears three times in Revelation (chaps. 13:6; 15:5; 21:3). It is this identical word (*skēnē*) that is eight times used so tellingly by Paul in Hebrews 8 and 9 (chaps. 8:2, 5; 9:2, 3, 6, 8, 11, 21).

Any weakening or denial or submerging of the sanctuary truth is not only a serious but a crucial matter. Any deviation or dereliction therefrom strikes at the heart of Adventism and challenges its very integrity.

The inspiration and authority of the Ellen G. White writings

A statement of present understanding as revised June 14, 1982.

In response to requests, the following statement on the relationship of the writings of Ellen G. White to the Bible was initially prepared by an ad hoc committee of the General Conference. Several other groups reviewed and revised this statement and it is now presented to readers of the *Adventist Review* and *MINISTRY* for reaction. It is hoped that a document incorporating reader suggestions may be presented to the Annual Council in October. Please note that this is a working draft of the statement, not a final one. Send your comments to: Biblical Research Institute, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

In the Statement of Fundamental Beliefs voted by the General Conference of Seventh-day Adventists at Dallas in April, 1980, the Preamble states: "Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures." Paragraph one reflects the church's understanding of the inspiration and authority of the Scriptures, while paragraph seventeen reflects the church's understanding of the inspiration and authority of the writings of Ellen White in relation to the Scriptures. These paragraphs read as follows:

"1. The Holy Scriptures

"The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history. (2 Peter 1:20, 21; 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; Heb. 4:12.)"

"17. The Gift of Prophecy

"One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark

of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10.)"

The following affirmations and denials speak to the issues that have been raised about the inspiration and authority of the Ellen White writings and their relation to the Bible. These clarifications are an attempt to express the present understanding of Seventh-day Adventists. They are not to be construed as a substitute for, or a part of, the two doctrinal statements quoted above.

Affirmations

1. We believe that Scripture is the divinely revealed Word of God and is inspired by the Holy Spirit.
2. We believe that the canon of Scripture is composed only of the sixty-six books of the Old and New Testaments.
3. We believe that Scripture is the foundation of faith and the final authority in all matters of doctrine and practice.
4. We believe that Scripture is the Word of God in human language.
5. We believe that Scripture teaches that the gift of prophecy will be manifest in the Christian church after New Testament times.
6. We believe that the ministry and writings of Ellen White were a manifestation of the gift of prophecy.
7. We believe that Ellen White was inspired by the Holy Spirit and that her writings, the product of that inspiration, are particularly applicable and authoritative to Seventh-day Adventists.
8. We believe that the purposes of the Ellen White writings include guidance in understanding the teaching of Scripture and application of these teachings with prophetic urgency to the spiritual and moral life.
9. We believe that the acceptance of

the prophetic gift of Ellen White, while not a requirement for continuing church membership, is important to the nurture and unity of the Seventh-day Adventist Church.

10. We believe that Ellen White's use of literary sources and assistants finds parallels in some of the writings of the Bible.

Denials

1. We do not believe that the quality or degree of inspiration in the writings of Ellen White is different from that of Scripture.
 2. We do not believe that the writings of Ellen White serve the same purpose as does Scripture, which is the sole foundation and final authority of Christian faith.
 3. We do not believe that the writings of Ellen White are an addition to the canon of sacred Scripture.
 4. We do not believe that the writings of Ellen White may be used as the basis of doctrine.
 5. We do not believe that the study of the writings of Ellen White may be used to replace the study of Scripture.
 6. We do not believe that Scripture can be understood only through the writings of Ellen White.
 7. We do not believe that the writings of Ellen White exhaust the meaning of Scripture.
 8. We do not believe that the writings of Ellen White are essential for the proclamation of the truths of Scripture to society at large.
 9. We do not believe that the inspired writings of Ellen White are merely the product of Christian piety.
 10. We do not believe that Ellen White's use of literary sources and assistants negates the inspiration of her writings.
- We conclude, therefore, that a correct understanding of the inspiration and authority of the writings of Ellen White will avoid two extremes: (1) regarding these writings as functioning on a canonical level identical with Scripture, or (2) considering them as ordinary Christian literature.

Theological Seminary plans new Master of Divinity curriculum for 1982

Seminary dean Gerhard F. Hasel unfolds to J. R. Spangler sweeping changes in the M.Div. program designed to integrate as never before a student's Seminary experience with the needs he will face in the field.

Q. *At our recent Ministerial Training Advisory Committee I was intrigued with the presentation you made regarding a new approach the Seminary is developing to train ministers. What is the thinking behind this new curriculum?*

A. The overall purpose of the new Master of Divinity program is to prepare a genuine Seventh-day Adventist ministry. The Theological Seminary here at Andrews University has the responsibility of training not just a ministry, but a Seventh-day Adventist ministry. We are not just a divinity school or a seminary; we are the Seventh-day Adventist Theological Seminary. So our goals and purposes are linked to our rationale for existence.

We have to have a Master of Divinity program that prepares a ministry that has a clear understanding of Adventist history, the background of this movement. We must have a ministry that is thoroughly evangelistic in its orientation with a strong sense of urgency to proclaim the good news that God has given the remnant church for these last days. This is the heritage of the Adventist Church.

The reasons for a new curriculum for the Master of Divinity program here at the Seventh-day Adventist Theological Seminary have a long history. The Seminary has developed over a period of time from a school that addressed itself to special issues in the denomination to a professional seminary that has to take into account the various settings of pastors and their differing tasks and responsibilities as it trains ministers.

From time to time over the past decade the faculty has worked on improving the curriculum. But in the past two and a half years we have taken steps in various subcommittees to develop a new curriculum, and in the past six months things have jelled to the degree that we set up an enlarged curriculum planning committee consisting of approximately one third of the Seminary faculty. This planning subcommittee has met many, many times since February and then reported back to the faculty in session and received further instructions.

Q. *In other words, you're planning to emphasize more fully than before the training of a minister as a soul winner and as one who leads his people to be soul winners. How do you intend to do this? What are some of the major features that make this new curriculum different from others in the past? Are you going to have the same number of credit hours in the M.Div. course? Is the distribution of these hours different than before? Is there to be more of the practical and less of the philosophical and theological?*

A. The new curriculum has 135 credit hours distributed over nine quarters with each quarter having fifteen credit hours—just one hour less than the present curriculum has. But though the hours remain virtually the same, the distribution is much different and more in line with the kind of minister we want to produce.

We're trying in the new curriculum not only to combine but also to integrate the classroom-oriented subjects with practical experience more fully than has ever been done before. We believe we can integrate these first of all by teaching all our courses more and more from the perspective of the needs of the pastoral ministry rather than, for example, those of a professional Bible teacher. Teaching a course from the point of view of the needs that a minister will face in the field will require a particular approach that may be different from just communicating information that might be needed for other kinds of settings. As a faculty, we have committed ourselves to this perspective.

Q. *What specifically are you planning to do to integrate this idea in your regular classwork?*

A. There are several significant fresh elements that we have incorporated into the new M.Div. program. Number one, we are planning for each ministerial student who is enrolled in the Master of Divinity program to be engaged in what we call "pastoral formation" every quarter for six of the eight quarters that the student is present in the Seminary. This means that the student will be intimately involved in

one of the twenty-three churches within a radius of forty miles of the university. We will divide our whole student body into groups of eight to twelve, which will then be assigned to one of these twenty-three churches. The students will be there each Sabbath, and also for four additional hours during the week.

Q. *Will these students be in this same church during the entire Seminary experience, or will this involvement last only perhaps for a quarter or two before there will be a switch?*

A. As I just indicated, this assignment will be for six of the eight quarters that the student is normally at the Seminary. In other words, it will be two stretches of nine months each. The summer quarter is taken off because of camp meeting and other assignments that pastors have. However, we are encouraging the students to continue on a voluntary basis the same involvement in ministry during the summer quarter as well. So we are talking of the same group in the same church for two nine-month periods. This provides continuity. The students actually can engage with the pastor in evangelistic outreach, in preaching assignments, and, we hope very quickly and very strongly, in giving Bible studies, in visitation programs, and in everything that pertains to the life of the pastor and the congregation in that church.

Q. *What role will the teachers have in this type of program?*

A. We have, as a faculty, committed ourselves to join our students in this enterprise by becoming permanent members of the area churches in which the students will work. We will attend these churches with our students every Sabbath morning. And then on Monday we will, here in the Theological Seminary building, have a meeting of each group with the faculty member that has been in that church and the pastor of that particular church for discussion, reflection, further planning, and spiritual growth.

Q. *Are these twenty-three pastors committed to this? Are the conferences and the union behind this involvement?*

A. We have already had three meetings with a number of the twenty-three pastors. We have the full support of the conference leadership in those conferences that will be involved—Indiana, Lake Region, and Michigan. We have the full support of the union conference leadership, and we have the full and enthusiastic support of the pastors. We are excited about their interest in this.

Q. *What about the financial implications of this new program?*

A. The financial implications are significant, because if we expect our students to travel twice a week to their territories—once on Sabbath and also once during the week—then we will have to give them assistance in terms of travel expenses. We are planning to have our students travel in twos, just like the disciples—both in order to afford a better kind of learning and ministerial experience and also to cut down expenses. We anticipate that as much as \$100,000 may be necessary just in traveling expenses on mileage remuneration.

Q. *Now, you mentioned fieldwork being integrated with classes. Can you be more specific? For instance, what about a fellow that's taking a class in Old Testament exegesis or archeology? How will this be integrated with his church assignment, and will these professors also be involved in the church-assignment program—"pastoral formation"?*

A. The pastoral-formation segment of the curriculum consists of two credits per quarter for the six quarters that we talked about. In order to accomplish the task of this segment, we have reduced the teaching load by two credits for each faculty member who participates in this program. (And we understand that the whole faculty is interested in participating.) That means that the faculty member will not have an overload in meeting two hours each week with those students and church pastors. We can do only so much as a faculty in terms of time.

Now you were also asking what will happen in the academic courses—Old Testament exegesis or New Testament exegesis, or whatever it might be. We have committed ourselves as a faculty to teach these courses with the needs of the minister in mind. This may mean that we will no longer assign as many term papers, but require instead the preparation of sermons, Bible studies, and presentations for Weeks of Prayer or prayer meetings as part of the curricula assignment, and the teaching will be geared to accomplish that.

Q. *I want to be clear on the "pastoral formation" idea you have talked about. Is it a separate class composed of a particular number of hours that the student must work in the field with the teacher and/or the pastor? Or is it merely an integral part of all of the classes?*

A. On the one hand, pastoral formation is a separate class. The student will sign up for that particular class under the title "Pastoral Formation" for two credits for every quarter. In addition to this, we, as a faculty, have committed ourselves to teach in such a way that every class will gear itself toward training for pastoral ministry.

We have discussed among the faculty a number of times how we can effectively require our students to engage in study and in class sessions that will develop them as practical ministers out in the field. We continue on that basis with our study in the faculty. We have not yet worked out all the details, but the consensus already exists and is firmly fixed in the minds of our faculty that we want to have each individual class taught in such a way that it contributes constructively to the making of the Seventh-day Adventist ministry by combining and integrating the content aspects with the needs of practical ministry.

Our plan is that every student that leaves here will have been deeply engaged in giving Bible studies over extended periods of time, and we hope he will have results in terms of baptisms. We also anticipate that each student who leaves here will have prepared at least one set of Bible studies, if not more, geared toward different needs of different people in different cultural settings.

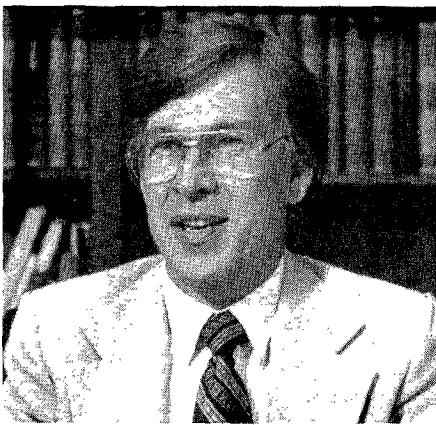


PHOTO BY JEFFREY JOHNSTON

Q. *Does this new curriculum affect the ninth quarter at all? Are you going to take this function away from the field?*

A. No, this does not affect the ninth quarter. The ninth quarter will continue to be an additional in-field experience. But it will make the ninth quarter much more meaningful. The student who comes to us following an internship year in the field will find that his studies here actually continue his internship. He will still be involved in a field experience during his entire Seminary program, which will then climax in the ninth quarter. That student can really hit the field running.

We have found that in several conferences in North America the ninth quarter has been confronted with a number of challenges. And we have attempted to address ourselves to these challenges by proposing in the new curriculum to teach an intensive of three weeks after the eight quarters are finished at Andrews. This three-week intensive will pull together the best men in the field to teach the various subjects pertaining to the ninth quarter. Let me just give you the three major headings that we have presently. First, Church Growth, with its Spiritual Gifts Seminar; second, Training and Motivating Laity for Ministry; and third, Special Issues in Personal Evangelism. This three-week intensive is planned to climax the student's experience at the Seminary in a strong way, and then he can go to his field and engage both in personal evangelism and in public evangelism on a large scale over an extended period of time.

Q. *How will this plan affect the Lake Union Soul-Winning Institute, where you currently have the eighth and ninth quarters? Will this still remain as it is, or will there be changes in that program?*

A. We are not planning on any changes there. The Lake Union Soul-Winning Institute will continue with its eighth and ninth quarters, and the students who go there will not, of course, need to take the three-week intensive that we are offering for the fields where this institute is not utilized.

I would also like to mention another issue that we have not yet discussed—the colloquia. This is also a new element of the

We must have a ministry that is thoroughly evangelistic in its orientation, with a strong sense of urgency to proclaim the good news that God has given the remnant church for these last days.

curriculum. We are planning for six of the eight quarters to have a regular colloquium at the beginning of each quarter for each student. The colloquia consist of fifteen hours of intensive teaching during the first three days of the new quarter each fall, winter, and spring. They will deal with special subjects suggested to us by various committees and sources. For the first-year students, "Building Community in Church Life" will be the topic for the fall quarter. For the winter quarter it will be "Youth Ministry," because we have tremendous needs in this area. We have not adequately addressed ourselves to youth ministry. Then the spring quarter follows with a consultation on preaching, which is supplemented by preaching classes in that quarter, so that there's a real strong sequence. For second-year students, in the fall there is the "Caring Church Seminar" that has been held in the past by Elders Phil Follett and Ralph Martin, of the Northern California Conference. We plan to invite them to repeat this. Then we follow this in the winter quarter with "Ministering to the Small Church and Multi-Church District," including urban ministries. The spring quarter's topic is "Church and Society."

These colloquia are followed up each quarter with nine to ten assemblies—one assembly per week during the complete quarter—on special topics related to the particular colloquium that has been held or to other issues related to ministry, so that the student will be enriched in a broad range of subjects pertaining to the Adventist ministry.

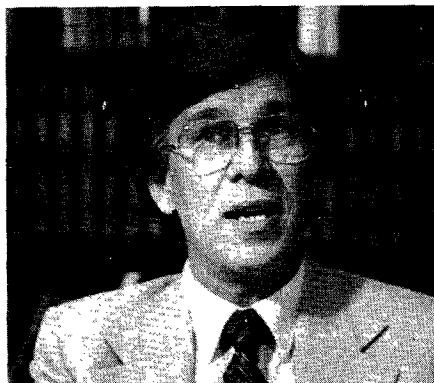
Q. *What do you mean by "assemblies"? Do you mean chapel?*

A. Right now we have a weekly Wednesday chapel for our students, and we plan to continue that general requirement. We feel this chapel service each week is a spiritual formation exercise. But the Monday assembly will consist of lectures that will be given by experts in various fields, by departments and people on the staff as well as people from the field, in order to foster aspects of the training of ministry that are not normally covered under particular courses. We have a broad range of items in mind here, such as health evangelism, ministering across life's stages, case study conferences on special problems, multistaff ministries, Biblical archeology and its usefulness for evangelism, the problem of death and dying, couples in ministry. These could all become part of the colloquia settings, but could also be expanded in these assemblies.

Q. *You've mentioned several new features of the revised M.Div. curriculum. Is there anything else you have planned?*

A. Yes. In order to emphasize the heritage of Adventist faith to our students, we have included three major modules of six credits each that we start teaching, beginning with the incoming student in the fall quarter followed by the winter and the spring quarters. The first such module is titled "Salvation" and consists of the doctrine of salvation, including the aspect of sanctification that is so important for Seventh-day Adventists. The subject will be approached both from a point of view of doctrine and from a point of view of studying selected passages on salvation, in the Old and New Testaments. This is followed in the next quarter by an emphasis on law, covenant and Sabbath, which is inherent even in our name, Seventh-day Adventists. This will be a joint approach between three departments in which we look at this issue first in the Old Testament and in the New Testament, and follow through church history in terms of the history of the Sabbath. The third module is on eschatology—a subject that is also integral in the name Seventh-day Adventist and our Adventist heritage. We have two departments involved in teaching this in terms of Biblical eschatology, last-day events, and our whole understanding as Seventh-day Adventists of the end of time and beyond. This will be supplemented, enlarged, and expanded, with selected passages on this topic from both the Old and New Testaments.

We are thus forming some classwork into six credit modules that the student will take each quarter. In addition to that, we have now made a general course, "Doctrine of the Sanctuary," mandatory for every student. Every student, of course, receives instruction on the doctrine of revelation and inspiration, and the writ-



ings of Ellen White, in addition to the respective requirements from each department.

Q. *When do you plan to implement this new program?*

A. The Seminary faculty has taken a formal vote to implement this program in the fall of 1982, and we are looking forward to it with great anticipation indeed. We have called some new faculty members, one of whom is to lead out especially in regard to the pastoral-formation segment. I think this is going to be a great experience.

Q. *How would you sum up the aspirations and goals that you and the rest of the Seminary faculty have for this new curriculum?*

A. What we have in mind are courses and practical experiences in the new M.Div. program that contribute most effectively to the preparation of students for Seventh-day Adventist ministry. We are not looking in the M.Div. program to train people for teaching or other professions. We are here to train ministers that can minister effectively to the Seventh-day Adventist Church and by the grace of God fulfill His purpose for this movement.

We are hoping also that this new curriculum will provide the kind of models that will make for effective ministry. We are looking for such modeling on the part of faculty members who will be involved with the students on a weekly basis in the area churches. We are looking for such modeling from the pastors of these churches and from visiting ministers and church leaders across North America who will be leading out in aspects of the new M.Div. program. We know that learning is best carried on in the right kind of modeling situations.

Then we want to teach all courses in the M.Div. program from the pastoral-evangelistic perspective. We have already talked about that. In other words, we want to try to help our students to see what will be of special value for them as future ministers. As teachers, we have committed ourselves to this.

And finally, we have a great interest in the spiritual and professional growth of our students. To provide that kind of setting for spiritual and professional growth under experienced leadership is one top priority.

We have committed ourselves to teach these courses with the needs of the minister in mind. This may mean that we will no longer assign as many term papers, but require instead the preparation of sermons and Bible studies.



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The camel's amazing nose

Looking inside a camel's nose is a more awesome experience than it would seem from outward appearances. Recently two scientists unlocked the secrets of its nose, a marvel of the Creator's workmanship.

Twentieth-century science has exploded two myths about the camel, the one physiological and the other archeological. The physiological myth, held for ages, has been that the camel's secret of desert survival lies in its ability to store large quantities of water in its hump, its stomach, or in some unknown reservoir. Pliny the Elder, the Roman naturalist who died investigating the eruption of Mount Vesuvius in A.D. 79, appears to have been the earliest writer to compare the camel's stomach to a water tank. But the secret of the camel's survival is not its hump or its stomach, but simply conservation of water.

The camel of the Bible is most likely the one-humped dromedary, *Camelus dromedarius*, rather than the two-humped Bactrian camel, which originated in an area northeast of Iran (ancient Bactria). The Creator has designed the dromedary in such a way that every cell of the body is programmed to conserve water. Although not known for its graceful appearance, the bulky camel's body has extra layers of fat that help keep out the desert heat. (Usually we think of fat as helping to keep heat in.) Thus when the camel is short on water, it can tolerate a substantial rise in body temperature, reducing greatly the need for perspiration and in turn lowering water loss. A camel's temperature may vary from 95° F. in early morning to 106° in the heat of midday. Its kidneys are geared to retaining water, and its body tissues are adapted to the extremes of dehydration and the shock of sudden water intake after going days without drinking. At a single sitting, a camel can drink an amount equal to 25 percent of its body weight, or the equivalent in volume to the gasoline tank of a large-sized car! However, this water cannot be stored in the stomach; it must either be rapidly absorbed by body tissues or be excreted.

Recently, scientists have discovered that the real secret of the camel's remarkable ability for desert survival is found in its ingeniously designed nose. The camel's nose acts both as a humidifier and a dehumidifier in order to minimize body

water loss through breathing. Ordinarily, when an animal breathes it exhales air that is loaded with water vapor absorbed from the moist linings of the lungs. This loss is accentuated in desert regions because the extremely dry desert air that is inhaled is exchanged for the moisture-laden air that is exhaled, resulting in a significant net water loss. However, the camel capitalizes on the principle of physics in order to minimize this type of loss—the cooler the air, the less moisture it can retain.

A few years ago Physiologist Knut Schmidt-Nielsen, from Duke University, discovered that the camel has the unique ability of exhaling air that is significantly cooler than its body temperature. By this means it gains a 45 percent overall reduction in the water loss that normally takes place through respiration. But how has the camel mastered the ability to exhale cooled air, when animals normally exhale air that is at body temperature? This secret was not unlocked until 1979, when Schmidt-Nielsen linked up with Zoologist Amiram Shkolnik, of Tel Aviv University. They secured two female dromedaries from children's zoos for their research. Because camels become more irritable and stubborn the hotter the weather, they wanted to make sure that the tamest possible animals would be used. One can imagine the difficulty of attaching a temperature probe or a mask for studying respiration to a camel in 100° weather!

For sixteen days these two camels were confined to a corral without shade or shelter in July near the Dead Sea, where daytime temperatures often exceed 104° F. They were fed only green dates and dried hay and allowed no water. The scientists observed that as the camels began to dehydrate and lose body weight, the air they exhaled became drier and cooler. The air exhaled at night was only 70 to 75 percent saturated, and was a full 18° F. below body temperature.

It was not until the two scientists cut transverse slices through a camel's nose (presumably *not* the camels loaned by the children's zoos) that they discovered the secret of its air-cooling ability, something never reported for any other animal. The camel makes use of another principle of physics: the greater the surface area the

faster the rate of evaporation or condensation. And evaporation results in cooling. They uncovered an intricate labyrinth of air passageways in the camel's nose which increases its surface area manyfold over that of a straight passageway. For example, a human nose has only two square inches of interior surface area, while the camel has an incredible 155 square inches of mucous membrane on the nasal interior.

The camel's nose acts as both a humidifier and a dehumidifier with every breathing cycle. The hot, dry air that is inhaled passes over the 155 square inches of moist membrane. This air is immediately humidified by picking up moisture from the nose and cooled in the process, much in the same way that air is cooled when a fan blows it through a moist cloth. This cooler air passes to the lungs and remains at approximately body temperature. When it is exhaled, it is cooled even further by passing over the same nasal membranes, this time by a process of dehumidifying instead of humidifying. The nasal membranes are coated with a special water-absorbing substance that extracts the moisture from the air in much the same way that the cool coils of a dehumidifier in one's home are able to condense moisture from the air. A net savings of 68 percent in the water usually lost through respiration occurs just between the cooling and drying phases of the breathing cycle!

A camel's nose is not much to behold, but the very survival of the animal depends upon it. Although Paul's words are in reference to the human body, they are applicable here: "Those members of the body, which seem to be more feeble, are necessary; and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour" (1 Cor. 12:22, 23). Man is tempted to scoff at appearances, but the camel's nose tells us most eloquently that the Creator indeed knew what He was doing when He designed it.

Another camel myth, this one archeological, has been cleared up by twentieth-century discoveries. It was long claimed that the domestication of the camel did not take place until the twelfth century B.C. at the earliest, and since the narratives of Abraham, Isaac, and Jacob all speak of

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camels, these narratives could not have been put into writing until the twelfth century. The book of Genesis mentions the camel twenty-four times—nearly as often as the rest of the Old Testament combined. Such references to camels were said to be anachronistic. Early Egyptian artwork from reliefs and murals is noted for its absence of pictures of camels, and in Mesopotamia camels are not commonly pictured as domesticated until the ninth century and later.

Camels are often pictured in battle scenes as well as in trade. The Arabs are pictured seated on camels while being pursued by the Ashurbanipal's Assyrian forces, somewhat reminiscent of the camel-riding Midianites attacking Israel during the period of the judges, their camels being described as "without number" (Judges 6:5). The Black Obelisk of Shalmaneser III, king of Assyria, pictures the Israelite king Jehu bringing tribute in company with tribute-bearing, two-humped camels from other nations.

Now archeology has uncovered evidence indicating that the camel was domesticated as early as the end of the third millennium B.C.—the time of Abraham—although its use as a burden bearer did not become common until a thousand years later. Camel bones have been found in the ruins of a house located in the midst of the caravan trading town of Mari, dating to about 2400 B.C. The camel is mentioned

by the name GAM.MAL in cuneiform inscriptions from Alalakh of northern Syria along with a list of fodder needed by domesticated animals. (The closely related Hebrew word for camel is *gāmāl*.) This eighteenth-century B.C. inscription is matched by a picture of a kneeling camel, which suggests its use in caravans, in an inscription from Byblos, of Phoenicia, also dated to the eighteenth century B.C. It is interesting that this early evidence for the domestication of the camel comes from the upper Mesopotamian cities of Mari and Alalakh, the same general region where the patriarchs Abraham, Isaac, and Jacob had their roots. Corroborative evidence for this has recently been uncovered among the Ebla tablets.

No longer do scholars need to say that the patriarchal narratives are anachronistic and out of date by centuries. The camel has vindicated the accuracy of God's Word. By two strange turns of events the

camel has supplied evidence for the divine touch of the Creator, first in His work of creation and design and second in His touch upon the pages of Genesis, producing an account that is both accurate and trustworthy.

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A camel's nose is not much to behold, but the very survival of the animal depends upon it. Man is tempted to scoff at appearances, but the camel's nose tells us most eloquently that the Creator knew what He was doing.

Inset:
cross section of
the camel's left
nostril indicating
the involution
(coiled) construc-
tion of the nasal
membranes.



Ministers' wives in Russia

Mrs. Kulakov and Mrs. Zhukaluk, wives of Annual Council delegates from the Soviet Union, talk with Mrs. Wilson and Mrs. Lohne about their lives as ministers' wives in that country.

Few have the opportunity to visit the Soviet Union. However, during the 1981 Annual Council the ministers' wives in attendance had the unique experience of meeting Anna Kulakov and Janette Zhukaluk, two Russian ladies who accompanied their delegate husbands to the Council. Listening to them explain their role as a minister's wife in their country was a fascinating experience. Being members of a movement that proclaims the three angels' messages of Revelation 14, we are committed to the preaching of the gospel to every nation, kindred, tongue, and people.

I know that you will be intensely interested in what ministers' wives are doing in this important area of God's vineyard as told by these two ladies during an interview by Elinor Wilson and Agnes Lohne at the women's Annual Council meetings.—Marie Spangler.

Mrs. Wilson: Mrs. Kulakov, tell us a little bit about your early life and how and where you met your husband.

Mrs. Kulakov: It's not so easy for me to speak because for the first time I am in a such a great assembly of honored wives of ministers. I only thank God for this opportunity that He gave me. And I will try to say a few words about my life.

I was born in a Seventh-day Adventist family; my parents accepted Jesus Christ when they were young. This was a great privilege for me—to be born in a family of Seventh-day Adventists. From childhood I could get more and more knowledge of Jesus Christ and learn to live with Him. My parents were active lay members at that time, and our family participated in the work of witnessing. The people gathered usually every Sabbath in the place where my parents lived.

In those days—Stalin's days—my future husband, a young man, was in prison. This was a time when many, many Seventh-day Adventists shared that experience. After spending five years in prison, he was banished to the area where I lived. It was

wonderful the way providence brought it about that we met there. I was the only girl in the Seventh-day Adventist church in that area. I couldn't hope to meet a Seventh-day Adventist young man, but I decided to give my life into God's hands and to wait for His provision. Then it happened that my future husband was exiled to the place where my family lived. But before we met, I had a dream. In that dream I heard a name, and it was told me that my husband would be named Kulakov. When I heard there was a prisoner in the area with that name, I felt it was probably the man the Lord had prepared for me. So we met there, and I accepted his proposal, and we were married.

Mrs. Wilson: Tell us about your family—your children and grandchildren. Are they all Seventh-day Adventists?

Mrs. Kulakov: We have six children, three sons and three daughters. One son and two daughters are married. Four of our children are members of the Seventh-day Adventist Church. Two are not yet old enough to be baptized.

The husband of our oldest daughter is a student in our theological seminary in Friedensau in East Germany. She is not able to be with him there, but she shares the work by staying at home and caring for their two children. At the same time she works as a secretary for her father and receives the visitors that we have in our home. When Elder Wilson and Elder Lohne with their wives were visiting us in Russia, my eldest daughter helped us as a secretary in the meetings we had with our brothers and sisters from the General Conference. Two months later she had a son, and because the husband is in Friedensau and the wife is with us, still they cannot decide what name to give him! It is a problem for us; we cannot come to an agreement.

Our second daughter married a young man, a Bible worker, who has been sent now to a new place in one of the cities in Russia where we have no Adventist believers. They have been sent there to begin a new work in that area. They also have a small baby. Our second son studied at Newbold College in England. Our third boy, Peter, graduated from secondary school this year. And our youngest daughter

Adventist ladies in the U.S.S.R. actively assist in the work of the church. Here some of them are preparing food for a workers' meeting held in a church.



PHOTOS BY ALF LOHNE

ter is 11 years old. She is a schoolgirl. That is our family.

Mrs. Lohne: Sister Zhukaluk, could you tell us a little bit about your family?

Mrs. Zhukaluk: First of all, I would also like to thank God for the privilege of coming to the United States to the Annual Council with my husband. Mrs. Kulakov and I have not been very well acquainted with each other before this trip because we live in different places. I'm Ukrainian, and she is a Russian Ukrainian.

I was also born in a Seventh-day Adventist family. My father was a church elder in one of the churches in the Ukraine. I grew up in a family of thirteen children, so I have eight brothers and four sisters! Some of them are participating in the church's activities. My father has died, but my mother is still alive and active in the church. My husband and I have been married for twenty-seven years. We have four daughters.

Our eldest daughter married a Seventh-day Adventist physician. She is a musician and plays for the church services on Sabbath. They have two children. Our second daughter is also married. Her husband is the choir director in one of our churches. And the third daughter is also married and has a small child. Her husband is a dentist who helps in church work. (In the October 15, 1981, *Review* you may see the picture of our grandchild who was dedicated by Elder Wilson during his visit to Russia.) Our fourth daughter is 14 years old. She is a schoolgirl.

Mrs. Lohne: You are from the Ukraine. When you and Mrs. Kulakov speak to each other, does she understand Ukrainian? Is it a different language from Russian, or do you have one common language? What about the languages spoken in Estonia and Latvia? Do you speak all these languages?

Mrs. Zhukaluk: The Ukrainian language and Russian are similar. So we can easily understand each other. The Russian language is the state language and is spoken in both republics. But Estonian and Latvian are different. We do not understand these languages.

Mrs. Wilson: Mrs. Kulakov, we noticed when we were in Russia that people are very well dressed. Do the ladies make their own clothes? Is it expensive to buy clothes?

Mrs. Kulakov: The people in the U.S.S.R. are comparatively well dressed. They make themselves clothes, and they also buy ready-made clothes.

Mrs. Wilson: Mrs. Kulakov, do many women in the U.S.S.R. work outside the home?

Mrs. Kulakov: Several ladies in our church work outside the home for the state. But ministers' wives cannot go to work outside the home because they have so much to do in their homes. Usually our husbands have no special office. They receive people in their homes where they live, and we have to share this work with our husbands. We receive the people, feed them, and sometimes when our husbands are absent, we speak with the people who come, and try to help them. So we work with our husbands in this together.

Mrs. Lohne: Mrs. Zhukaluk, we have heard about big weddings and large meetings that are attended by as many as one thousand people. I understand that the minister's wife takes the responsibility of caring for the eating arrangements. How do you prepare food for so many people?

Mrs. Zhukaluk: Some sisters are pro-



Left, Janette Zhukaluk; right, Anna Kulakov.

fessionals in this, and they help us when we have such occasions. We make a plan—what we have to prepare and how much—and we speak with the parents of the young couple who is going to be married, and we tell them how much food they must buy in order to prepare such a feast. Then we share the responsibility among the members of our church, and it costs none of us even one sleepless night. But after the wedding ceremony we rest for a week!

We are the wives of ministers, and at the same time we are cooks and serve the table, because we accept the people into our homes. It is something like having a hotel in our private house, and we are the hostesses of these hotels.

Mrs. Wilson: Mrs. Kulakov, just one more question. We would like to know how you help your husband spread the gospel. In what way can you witness?

Mrs. Kulakov: I think that in this work we have much in common with you in America. We see our first duty to be training our children in the truth and in love to the Lord. And we are so glad that we know the Lord and that with His help and guidance we can train our children. He stands together with us in this duty as a mother. And because we have many visitors in our home, the whole family participates in the work of caring for their needs. Our children help us, and they learn to serve the people. They help us to prepare food; they learn hospitality; they learn to take responsibility and recognize the authority of their parents.

Also, we witness by our lives. Our family life is open to the neighbors surrounding us. In some cases they become interested, and quite often they ask us, "How can you train your children in such a way? We live close to you, but we have different children." This gives us a good opportunity to speak about the Source of inspiration and love. And we invite our neighbors to visit our church. We invite them into our house. We speak with them. We try to participate in their needs and in their experiences. We are led to help some souls in this way to come to the Lord.

Prayers from the parsonage

Have Thine own way, Lord! Have Thine own way!

Thou art the Potter; I am the clay.

Mold me and make me after Thy will, While I am waiting, yielded and still.

How often I've sung these words! Usually they rise from a submissive heart, but at other times I wonder:

"Am I really nothing more than common clay?"

"If You mold and make me, where is the place for my individuality?"

"Can I really trust Your will to be the same as mine?"

Then a potter said, "Clay is alive and natural; it cannot be forced to do what it will not do." Now I understand better. The potter creates within the limits of his material rather than forcing it. Yielding to Your hands means that I will be shaped, not violated.

The potter continued, "I rarely sketch first. My design comes from the clay." His expert eye sees potential that the clay

could never discern. The potter forms the ordinary into something unique. He makes the useless practical; the dull, beautiful.

God "knows just what kind of vessel He wants. To every man He has given his work. God knows what place he is best fitted for."—*The SDA Bible Commentary*, Ellen G. White Comments, on Isa. 64:8, p. 1154. Lord, I will cooperate. I am not afraid to submit to Your guidance. As You knead and press, trim and polish, You will free me to be a shining example of Your handiwork.

Make me, I pray, a vessel of honor.

Cherry B. Habenicht

Recommended reading

Roy E. Graham, provost of Andrews University, reviews a recent book that accuses Ellen White of being a psychic supersalesman who together with the leaders of the church peddled the ideas of others as her own.

The White Lie

Walter T. Rea, M & R Publications, Turlock, California, 1982, 409 pages, \$12.95, paper; \$15.95 hardcover. Reviewed by Roy E. Graham, provost, Andrews University, Berrien Springs, Michigan.

The publication of this book was preceded by considerable advance publicity. Because of this and the topic with which it deals, it is a book that needs to be addressed.

The author's thesis is basically two-pronged. He claims that Ellen G. White was guilty of the "literary appropriation of works of others," aided and abetted by literary assistants through the years, yet she gave no indication that this was so. He further claims that the officials of the Seventh-day Adventist Church, and particularly the White Estate, connived in this deception. "The real trick was to convince one and all that the merchandise she was selling was mostly new and firsthand. With Ellen's help, the church sold this white lie to themselves and all others who would buy—and they continue to sell down to today."—Page 114. In order to sustain these charges, the author includes in his book 177 pages of parallel columns (almost half the book) in which Ellen G. White material in the left-hand column is compared with a similar passage from another author in the right-hand column. His contribution is to provide what he considers to be the setting and explanation for such activity.

The intent of the book is to challenge the authority of the Ellen G. White ministry to the Seventh-day Adventist Church. Obviously, one must determine what this authority is, and let her speak for herself on this point. If, as the author contends, individuals or groups have presented Ellen White in a position superior to Scripture, this is wrong, and she herself condemns this. In the past there have been sincere, but nevertheless misguided, individuals who have used unwise expressions and made excessive statements and claims concerning Ellen White's ministry. The prophet cannot be blamed for these errors. Sometimes there has not been a clear understanding of what is involved in the phenomenon of inspiration/revelation, and the church must continue to give careful study to this important doctrine. However, there must be no confusion between the Source of the prophet's

revelation and the source of the phraseology in which it was frequently conveyed. Nor must the significance of the way the previous expressions were recast, reconstructed, remolded, rephrased, and even rejected or changed by omission be overlooked.

The phraseology in the author's book is often cynical, vitriolic, and harsh. The word "harsh" is taken from the foreword, written by Jerry Wiley. A phrase that Rea uses frequently is "supersalesman of the psychic," which is an alliterative expression that is likely to be etched in people's minds. As Wiley writes in the foreword, Rea has obviously passed through a period of "anguish," as well as "disenchantment and despair." One could also add disillusionment, for evidently the author perceives himself as being incorrectly taught on the topic of inspiration/revelation. The calm and carefully reasoned arguments of the scholar are thus missing. The use of sources is similarly selective. Certain documents and statements, some of which have been discredited by previous research, are used as basic "proofs" and then reappear again in other chapters.

The White Lie does not qualify as a scholarly presentation. Varying approaches are not analyzed, compared, and contrasted, and material that runs counter to the book's thesis is ignored. There is no reference to previous scholarly studies, which have grappled with some of the problems raised, e.g., Gerard Damsteegt's *Foundations of the Seventh-day Adventist Message and Mission*, and the *Lives of Christ* study group sponsored by the American Academy of Religion. The language used is that of a cynical writer, rather than a careful scholar.

The theological position of the writer is perplexing. If we are to accept what is written, the author apparently does not believe in holiness (see the prologue), suggests that the real issue in religion always seems to be "who is going to control the concessions in the here and the hereafter" (p. 30); appears unclear on the state of the dead (p. 32); describes the concept of heaven as making "our own ghetto" (p. 35); considers religion to be "the defining and redefining of terms and ideas that have defied defining for centuries" (p. 38); pokes fun at several Biblical narratives that describe God's judgments upon individuals (p. 45); and views the

clergy as being "keepers of the keys for Saint Peter" (p. 191). Just what all this means for someone who is said to be deeply concerned with the *sola Scriptura* principle (foreword) is confusing at the least, and certainly distressing.

The fact that Ellen White incorporated in her work relevant material, even phraseology, from other writers, is indisputable, and has been documented before this, though not as extensively. Rea implies that this was all that was involved in the ministry of Ellen White, that she was simply a rather crafty individual who was good at gathering materials and somehow hiding the fact, or silencing any who found out, but what is presented in his book is still nothing but a distortion, for there is so much more to Ellen White's ministry than the composition of books. How does one account for all the other aspects of her busy and successful ministry to the Seventh-day Adventist Church? How does one account for the many times when her messages arrived from a distance of thousands of miles to meet specific crises in the church, messages that were not pages from another's book, but clear descriptions of recent events, although written days, and sometimes weeks, prior to being received? Previous research has demonstrated the importance of her role and position and the results of following her counsels. Through her ministry the Seventh-day Adventist Church was led into a world mission program and an effective organization to aid in the accomplishment of that purpose. By accepting her counsel, the Seventh-day Adventist Church was saved from becoming merely another philanthropic institution, and moved instead to become an evangelizing force, presenting the clear gospel message so necessary for this world. As the result of her teaching, the Seventh-day Adventist Church became concerned with the wholeness of man and recognized the significance of his physical and mental dimensions, as well as his spiritual needs.

The phenomenon of the ministry of the Spirit through the gift of prophecy cannot be lightly dismissed. It is worthy of careful and painstaking study, but always within the parameter of faith, for we are dealing with sacred issues—God's loving concern and consequent communication to all who are willing to accept His offer of pardon and full salvation in Jesus Christ.



Death and the Caring Community: Ministering to the Terminally Ill

Larry Richards and Paul Johnson, Multnomah Press, Portland, Oregon, 1980, 210 pages, \$9.95. Reviewed by Lawrence R. Yeagley, chaplain, Burleson, Texas.

Death and the Caring Community is a refreshing change from the plethora of books that describe personal encounters with life-threatening illness and death. It responds to the cries of clergy and laymen for practical information that is useful in the training of care-givers.

Richards champions the truth that the church is a family of caring people—not an institution. Based upon that premise, he provides a “course in caring” that can easily serve as a foundation for a comprehensive training program for the church. He frowns on the formation of new programs and agencies to care for persons with life-threatening illness. He sees the caring community as people who spontaneously respond in a loving and supportive manner to those who hurt. That response, he believes, will occur effectively when the Christian understands the dynamics of grief.

The author describes the fears, feelings, and reactions of the dying person. While Richards leans heavily upon the “stages” of grief reported by Kubler-Ross, he avoids the problematic stance of some authors who adhere rigidly to the stages approach. He quotes Michael A. Simpson, who says there are three, fifteen, ninety-two, and five hundred stages. Richards is quick to point out that understanding common responses to loss increases the sensitivity and the responsiveness of the care-giver.

The farsightedness of the author sees beyond the patient to the family, the community, and the medical professions. Richards mentions the pressures on the medical staff and the care-giving family members. His treatment of this topic could have been deeper in light of the fact that aloofness is common when staff support is inadequate.

Principles of developing a trust relationship, accepting the patient where he is,

and not taking advantage of the ill by preaching to him are well stated. Helpful tips on how to be a friend by giving full attention, listening sensitively, touching, and praying will be helpful to the reader. It is unfortunate that Paul Johnson's physician-patient verbatims seem to come on too fast and too strong. There are times when his apparent need to talk or help causes him to inhibit the patient's expression of pain and growth.

The strong spiritual emphasis in Richards' material is well balanced by his concept that the use of Scripture and prayer needs to be preceded by, and an outgrowth of, the sharing of the patient's pain.

This volume may not be challenging to the person who is familiar with the technical literature on death and dying, but it promises to be a very worthwhile tool for the clergy person who has little background in this area.

Preaching as Communication: An Interpersonal Perspective

Myron R. Chartier, Abingdon, 1981, 128 pages, \$4.95, paper. Reviewed by C. Raymond Holmes, Pastor, Grand Haven, Michigan.

In this volume from the Abingdon Preacher's Library, Dr. Chartier discusses preaching in relation to modern communication theory. He has divided his subject into the following units: Preaching as Communication, Self-disclosure in Preaching; Listening and Preaching; Clarity in Preaching; Nonverbal Communication in Preaching; and Self-esteem.

The incarnation of God in Christ is the ingredient that gives the book its theological flavor. Just as Christ “authentically revealed the good news of God through human flesh” (p. 43), so also the modern preacher must be genuinely and authentically human if his listener is to experience the gospel's power. From this perspective the whole purpose of preaching is to help people experience the reality of the gospel, not simply to transmit information from one mind to another. In order for the communication to be authentic, the preacher must be a witness to the reality of which he speaks. Much more is going on in preaching than simply one person speaking to many, yet it is highly personal as a form of self-expression.

Once you get past some of the convoluted language of the first chapter, the rest of the book is filled with the kind of material you can get your teeth into. Much of it you will want to digest carefully, although some may be unacceptable to your theological or homiletical palate.

By way of sampling, chew on these obstacles to preaching communication: people pay attention only to what they find stimulating; listeners are influenced more by the voice, gestures, and dress of the preacher than by the truth of his message; people are influenced more by emotional

elements than by logical content; if a preacher's personal integrity is under question, listeners will not remain open to what he says; personal prejudices and deep-seated convictions impair comprehension and understanding; people tend to believe what they hear on radio and see on TV, so the preacher is always in competition with Billy Graham, Oral Roberts, Robert Schuller, and George Vandeman. Dr. Chartier suggests that these discoveries from communication research ought to have some influence on how preachers put their sermons together and serve them up from their pulpits.

Conflict Ministry in the Church

Larry L. McSwain and William C. Treadwell, Jr., Broadman Press, 1981, 202 pages, \$6.95, paper. Reviewed by Rex D. Edwards, director of MINISTRY field services.

This is a book to be read on those “dark” Mondays when you feel like changing churches or leaving the pastoral ministry. The authors, both pastors, have written this guide to help you analyze the conflicts, disagreements, and tensions that arise in all churches.

They emphasize that while the church of Jesus Christ has the potential of being a caring, forgiving, peaceful expression of the presence of God in its midst, yet it is a human community that has all the characteristics of other human groups. These “earthen vessels” live in the daily realities of misunderstandings, interpersonal struggles, organizational blowups, and community controversies.

The pastor will find in these pages not only an understanding of how conflict works but a useful guide to the myriad ways in which churches can minister more effectively to persons in conflict. The book has a note of optimism because the authors contend that the results of healthy conflict are positive, productive, and potentially joyful.

One rule the reader must follow—“Never resign on Monday!”

Man and Woman in Christ

Stephen B. Clark, Servant Books, Ann Arbor, Michigan, 1980, 753 pages, \$15.95. Reviewed by Jerry Gladson, associate professor of religion, Southern Missionary College.

Writing from a Christian perspective, Stephen Clark has produced a massive review of the entire question of women's rights in the Christian community. After carefully examining the Biblical, biological, social, and familial data, Clark concludes that God intended men and women to fulfill distinctive and complementary roles in society. The scope of this work makes it a must for all bibliographies dealing with women's rights.

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Your members can help!

Faith for Today is looking for Faith Associates. What is a Faith Associate? Perhaps the idea can best be illustrated by excerpts from a letter Faith for Today recently received from a Faith Associate in Florida:

"I am pleased to be able to report about my first visit as a Faith Associate. I visited Mrs. —, who told me I was the answer to her prayer. Just a day or two earlier she had received your letter saying that a representative would visit her. She said she didn't really believe I would come in time to help her, but she prayed I would. She had been planning to take her life. Something stopped her, but she was thinking about it again when the doorbell rang. Later, when I was leaving, she told me that I had brought Christ with me to her home that night. I feel that God was really using me, and I am so grateful He has trusted me to serve Him this way."

Literally hundreds of people daily contact Faith for Today seeking help, comfort, hope, encouragement, or prayer for specific problems. These individuals may not be ready to begin a series of Bible studies or even to attend Sabbath school or church. But they are ready for a genuine Christian friend to enter their lives. Faith for Today hopes to have a network of persons across North America in the next few months who are ready and willing to be involved in the lives of others as Faith for Today representatives. When an individual contacts the broadcast with a need or request, the name will be placed on the prayer list as usual, but he or she will also be tactfully put in contact with a Faith Associ-

ate in the local community, who through love and kindness will reach out and help that person in the particular situation he or she faces.

Do you have individuals in your church who would be able and willing to become involved in such a witnessing ministry of friendship and caring? Thousands of members in our churches could be successfully involved as Faith Associates, blessing their own souls, as well as blessing others.

For more information on this program and how you can help your members participate, write: John L. Bechtel, Faith Associates Coordinator, Faith for Today, Box 320, Newbury Park, California 91320.

Ingathering leaves "good taste"

The Fairmont SDA church turned Ingathering into out-giving last year, when 120 members baked more than 3,000 miniature loaves of bread to distribute to the citizens of Lodi, California, along with the traditional Ingathering literature during the year-end campaign. Each loaf of bread had a label saying, "Baked for you by the members of the Fairmont Seventh-day Adventist church. We invite you to worship with us." The address and phone number of the church followed.

The thing that was missing was the appeal for funds. Fairmont members agreed to donate their own financial goals and thus eliminate the appeal at the door. Business contacts continued as usual.

The results? Within the church many members expressed a new appreciation of the Ingathering program and a satisfaction at offering the people something instead of asking them for a donation. Church members feel

they left a "good taste" in peoples' mouths while sharing the message of the church's work. And without the church? Checks came in by mail from bread recipients, even though donations were not requested. Some promised to visit the church; one person phoned the church office to learn more about Adventists. Two requests for Bible studies have developed.

And the Fairmont church surpassed its financial goal by more than \$2,000!—Beverly Haffner, Lodi, California. Courtesy Pacific Union Recorder.

Family Life '82

"Christ the Restorer—Bringing Reconciliation to our Fractured Society" is the theme for the eighth annual Family Life Conference to be held September 6-15, 1982, at Andrews University, Berrien Springs, Michigan. For more information, write or call: Lifelong Learning Center, Andrews University, Berrien Springs, Michigan 49104. Phone: (616) 471-3286.

Reverse farewell

Just before leaving my church in Australia to study in the United States, I decided to leave my ministerial colleagues in the community with a pleasant memory of me and my church. Some ladies of the church and I planned a luncheon to which we invited all the pastors in our small town. (In a large city you could include all those within a certain district around the church.) A survey indicated that Friday was best, so on that day they came with their wives. We served fruit punch while waiting for everyone to arrive and then took our guests on a short tour of the church.

They asked questions about the baptism and how we conducted Communion. The ladies had prepared a display in the Community Services room of emergency clothing and other help that we assured our visitors was available to the entire community in case of need.

After a delicious meal I read a letter of appreciation to each pastor and wife written by a member of his or her own church! (I had gone around privately to a member of the various churches to secure the letters; they were happy to cooperate.) The couples were surprised, of course. We then presented each with a copy of *The Desire of Ages*, praying that the relationship of the ministers with Christ would grow ever deeper and result in an even stronger ministry to their congregations.—Bud Beatty, Berrien Springs, Michigan.

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