Today in Bethlehem
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Announcing New Witnessing Manual

A new official lay-witnessing manual titled *Spirit-filled Witnessing* will be put into use early next year to aid in the lay-involvement emphasis of MISSION '73.

The manual, two years in the planning, writing, and revising, comes with a foreword written by Robert H. Pierson and is designed to help train laymen for effective contact witnessing.

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

Pastors and church leaders have long been aware of the truth of this inspired statement, but have often lacked the proper tools to train church members for effective witnessing. *Spirit-filled Witnessing* will supply that lack.

Lay involvement in witnessing is nothing new, but the big difference in MISSION '73—the method suggested in *Spirit-filled Witnessing*—is that each member covenants to spend a certain amount of time each week in personal-contact witnessing. The manual calls for a specific time to be set aside each week for trainers and trainees to meet for instruction.

For maximum success the ratio of trainees to trainers will not ex-
ceed two to one. Carefully selected trainees will eventually become trainers themselves.

One participant in the in-service-witnessing program testified: "Working for others, witnessing to others of what God has done for us, has been a real stimulus to our own spiritual life. We have seen new members added to the church. We have watched the spiritual growth of those who are active in this missionary project."

Two years ago the successful programs of some individual evangelists and pastors helped inspire the North American Division's Lay Evangelistic Research and Planning Committee to consolidate witnessing discoveries into one official manual.

The following year, while meeting in Denver, Colorado, the committee appointed an ad hoc committee, the In-service Witnessing Manual Committee, to decide the details of manuscript preparation.

The Witnessing Manual Committee meeting in January, 1972, chose topics, format, and an

author, George Knowles, Ministerial secretary for the Canadian Union. Two weeks later the staffs of four General Conference departments—Ministerial, Lay Activities, Youth, and Temperance—approved these decisions with minor changes.

In June, 1972, one hundred copies of the first draft were sent to the General Conference and union men of the sponsoring departments, a number of conference secretaries, and to selected pastors, laymen, and college professors. Copies also went to several General Conference officers. Suggestions from all these sources were incorporated in the final draft.

Every Seventh-day Adventist

To witness effectively a member must not only be inspired but also instructed. It is one thing to feel an overwhelming urge to go out and do God's work and quite another thing to be fully prepared to do the work. Many committed potential workers fail because they do not know how to approach those not of our faith and witness for the truth effectively. When they fail they become discouraged. The prepared witness is the most effective witness.

The book Spirit-filled Witnessing will help provide the necessary preparation. In it you will find both inspiration and instruction. Here is the how as well as the what. Ministers, teachers, church officers, and lay members will find this material helpful in learning how to bear a more effective witness.

―Robert H. Pierson, from the foreword to Spirit-filled Witnessing.

will feel the impact of the introduction of Spirit-filled Witnessing in North America. Beginning early in 1973, representatives from all over North America will meet for the first training sessions. These leaders will then go home to organize and promote Spirit-filled Witnessing in their own areas.
Greatest Year Ever

A. C. FEARING
Associate Secretary, Ministerial Association

During this year, 1972, the Ministerial Association has concentrated on coordinating and implementing the united efforts of every area of the church—administrator and department leader, minister, teacher, medical and health worker, literature evangelist, lay member—to reach people with the timely messages of truth God has given to us to proclaim to the world, using the theme REACH OUT FOR LIFE.

As a result, reports already in reveal that more people by far were baptized into the Seventh-day Adventist Church than in any other year in the history of our work in North America, Australia, and South Africa. MISSION 1973 will be even greater, as other world divisions that were unable to begin in 1972 initiate their evangelistic thrust.

Our statistics inform us there were about 2,000 meetings held, using 22 million REACH OUT FOR LIFE leaflets, 2 million sermon summaries, 5 million handbills, sixty thousand window posters, and five thousand radio-TV spots. More than 12,000 children attended youth programs. Best of all, thousands upon thousands of personal invitations and contacts were made.

The meetings were held mainly in our church buildings by the pastors, some conducting their first major campaign. Many laymen held meetings in communities where the pastors or evangelists could not go. We pray each successive REACH OUT FOR LIFE endeavor will bring an even larger harvest.
85,000 in Detroit Meetings

ON JUNE 17, 1972, 2,700 people from the United States and Canada entered the Ford Auditorium on the banks of the Detroit River for the opening of the Detroit evangelistic campaign. This was the beginning of eight weeks of intensive spiritual emphasis for the Detroit metropolitan area.

F. L. Jones of the Lake Union Conference was assigned the responsibility of laying the groundwork for this campaign. All the pastors of the Detroit area and Windsor, Canada, were a part of this initial thrust. They were subsequently to function as a well-organized team in the many-faceted operation that was to follow.

N. R. DOWER
Secretary, Ministerial Association

An estimated 85,000 people passed through those doors during the next eight weeks. Two baptisms were held, and another baptism is scheduled. At present there are two hundred thirteen people already baptized as a result of the program. It was an interconference, interracial, and international operation. In this age of racial polarization, the Detroit program offered an outstanding example of Christian brotherhood. Men and women from the suburbs mingled freely with people of the inner city as they came nightly to hear the Word of the Lord.

E. E. Cleveland of the Ministerial Association was the speaker. Strong musical support came from T. Marshall Kelly, a pastor of the Detroit area. Other participating pastors were Samuel Flagg, Lewis Anderson, R. A. Smith, Oliver Cheatham, Raymond D. Hamstra, Eric Dillelt, Ervin K. Thomsen, E. A. Roberts, E. L. Juriansz, H. C. Reading, James Ayars, Hermon L. Davis, John Glass. The program was coordinated by Kenneth Mead of Australia. A giant children’s service conducted by Pastor O. R. Scully ran concurrently with the nightly program.

Medical and Dental Van Makes Impact

The Southwest Region Conference graciously permitted the use of their giant medical and dental van for three weeks in the city of Detroit. Doctors, nurses, and dentists volunteered their services under the supervision of Dr. Beshi. The dental program was under Dr. Sherman. These
dentists, nurses, and doctors granted freely of their time in the treatment of the sick and in physical examinations. In 21 working days a recorded total of 1,274 people passed through that van—580 adults over age 18 and 694 children. In one day in Ecorse, Michigan, 99 people were treated at the van.

This major social outreach was a startling example to the city of Detroit of what a church can do for the uplift of humanity. In addition to this, well over 700 units of food were given out to needy persons during the campaign. We are fortunate as a church that we are geared for this spiritual social outreach, and we are rapidly reaching the conclusion that our program must be on a year-round basis, because for some people of all races in the United States life is a continuing emergency.

News Coverage

Our public-relations exposure was unusual. There were three television appearances, and channel 7 in Detroit did a television documentary on our total program. There were two radio talk shows, and the religion editor of the Detroit Free Press did a favorable feature story on the Detroit campaign. The program in Detroit asserts once again that the Spirit of God is still at work in His church and through our message and that the preaching of the gospel can still claim the attention of judgment-bound men and women.

On one of the television interviews the commentator asked the question, "Do you believe that the Bible and church and public evangelism are relevant to today's needs in today's world?" Pastor Cleve land's answer was simple and direct: "The lesser must relate to the greater; therefore, your question should be, "Is man in this age and life in this generation relevant to God, to the church, and to the Bible?" We must not look upon God and religion and the church and the Scriptures as something that must be adapted to meet the peculiar needs of man but rather that God, the church, and the Bible already have provided for man's basic needs and that man needs voluntarily to relate to Bible solutions. It is man who needs changing; not the Bible, not religion, not God."

The seminary students who came from Berrien Springs, Michigan, left full of enthusiasm for the evangelistic program of the church and with even greater confidence in its authenticity both as to the movement and its mission.

We can all say, "Not by might, nor by power, but by my spirit, saith the Lord." I was present at the last baptism and saw more than 90 people baptized in water for the remission of their sins. It was a glorious sight.
EVANGELISM FOR

A Plan That Works

ELDEN WALTER
Ministerial Secretary, Southwestern Union Conference

Editor's Note:
As momentum toward a denominational witnessing program builds in the field, special recognition is given to Elden Walter as one of our pioneers in this plan of witnessing. The training classes he conducted were a blessing to many. We appreciate his sharing his feelings on this important subject as expressed in this article.

MISSION '72 REACH OUT FOR LIFE crusades are now history, and we thank God for what has been accomplished. Although we are grateful for what has been done, we look forward to improving on former methods. There were varying degrees of response. Some workers experienced outstanding results. Others, however, have found that results of public evangelism are increasingly meager and that the effort to reach the multitudes by mass media and lure them out to public presentations of the message within a budget most of us can get is disappointing. Although we are grateful for what has been done, we must find a way to improve on it.

There are growing numbers of people who believe they have found an answer to both public and personal evangelism that fulfills the vision of Ellen G. White and will accomplish dramatic growth in our church in the months and years ahead. The plan depends on public evangelism being linked more decidedly with personal evangelism. So far as I know there are no evangelical churches today that are making significant growth solely on the basis of public evangelism, but there are many that are growing dramatically through the use of personal evangelism and public evangelism combined. Some are doing very well on personal evangelism alone, but none are making it with public evangelism alone.

It is only human for us to hope that lightning will strike and that it will come about in some easy way. We dream about the outpouring of the latter rain and expect that if we hit on the right combination of piety and publicity that it will fall. Let us not forget that the outpouring of the Holy Spirit is dependent on the majority of the church members becoming laborers together with God. So this discussion brings us right back to the fact that until we get a program of personal
evangelism that works with the majority of our people we are not going to have the kind of success we expect to see for the finishing of the work.

New Testament Witnessing

Many people believe the future of evangelism will be written in what has come to be called New Testament witnessing. The major concepts of this plan actually originated with Christ and the apostles, then were emphasized by Ellen White. Today they are being put into practice in a very successful way by various evangelical churches, such as Dr. James Kennedy and the Coral Ridge Presbyterian church in Florida and Jack Hyles of the First Baptist church in Hammond, Indiana. Seventh-day Adventists have had these concepts through the years, but only recently, in the light of what others have done, have we awakened more fully to their explosive potential. With the aid of a manual we have prepared outlining this program, our ventures in the field have proved out beautifully, and we are seeing tangible results in a remarkable way.

The plan involves some elements that are rather revolutionary over traditional Adventist evangelism. This should not be so and would not be so if we had followed the counsel of the Spirit of Prophecy writings.

This approach teaches our members how to make a presentation of the gospel (a single Bible study on the story of salvation through Christ and how a person may receive Him now as his personal Saviour, experiencing present assurance of eternal life). Then the new born-again Christian is followed up with traditional Bible studies leading to baptism and church membership.

The New-Testament-witnessing plan updates our evangelism into the seventies. It meets the average man where he is, not assuming him to be what the average man was fifty or one hundred years ago. The plan also avoids the problems of generation and cultural gaps.

This concept is built on the interrelation of three principles of the Christian life. These are: (1) The assurance of salvation, (2) based on an understanding of righteousness by faith, and (3) practiced in personal evangelism witnessing that leads the prospect to an assurance of salvation through Christ as the first step in the soul-winning process.

The Doctrine of Assurance

The doctrine of assurance in Christ has often been minimized in Seventh-day Adventist thinking and, in fact, by some people even denied. This is unfortunate, because effective personal lay evangelism cannot thrive without the understanding and acceptance of this teaching.

It is surprising that the Spirit of Prophecy and the Bible have taught this all through the years yet we have failed to teach it effectively. We certainly have failed to capitalize on its practical appli-
cation to soul winning. The Bible affirms that when one has received Christ he has become a child of God (see John 1:12), and that he has eternal life (see 1 John 5:9-13). Jesus Himself said this in John 6:47. The Spirit of Prophecy says that the sinner may come to Christ and accept Christ's gift of eternal life saying, "I need not remain a moment longer unsaved... He will save me now." —Selected Messages, book 1, p. 392. In The Desire of Ages, page 331, Ellen White says that Christ invites us to come to Him and in thus coming we begin the life eternal.

**Righteousness by Faith**

Obviously, this principle of assurance rests solidly upon a true understanding and belief in righteousness by faith. It is one thing to believe in this doctrine theoretically, but it is quite another to apply it to soul-winning work in its early stages. It is natural for us to drift toward righteousness by works. It is just as human to do so as is drifting toward any other error or sin. Christians of all faiths down through the ages have had an inclination to gravitate in this direction.

We must come to the place where we really believe that Christ receives sinners and gives them the gift of eternal life the very moment they accept Him as their Saviour. In Steps to Christ, page 52, we read, "Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed, before they can claim His blessing." "They... depend upon watchfulness against temptation, and the performance of certain duties for acceptance with Him. There are no victories in this kind of faith." —Selected Messages, book 1, p. 353.

The Bible clearly states that salvation and eternal life are a gift of God, a free gift (see Eph. 2:8, 9; Titus 3:5; Romans 5:15-18). And in Romans 4 Paul says that if we earn it in the least it is no longer a gift but it is wages. In Romans 9 beginning with verse 30 Paul explains that the Jews missed the whole understanding of salvation because they sought after righteousness according to the law and by the works of the law, whereas the Gentiles who weren't even seeking it found it because they accepted it by faith.

To the Jews of Jesus' time the most puzzling thing about Jesus was the fact that He accepted sinful people right on the spot and gave them the assurance of His love and salvation. "This man receiveth sinners" (Luke 15:2) was their amazed comment. To this day we find it difficult to accept the fact that God receives us just as we are and loves us and gives us eternal life on the basis of what He did for us on Calvary, rather than on the basis of anything we have done or will do for Him. Obedience and Christian discipline bear a vital relationship to our life in Christ, a relationship that can, indeed, separate us from Christ if ignored or neglected. This we must also emphasize, but this must be understood in the framework of obedience as a response of love on our part rather than as a means of meriting our salvation or eternal life.*

**Share It or Lose It**

Christians who do not regularly share this wonderful good news with others soon lose it and drift into a legalism that contributes to the coldness and deadness of many churches. As with love, you cannot experience it alone. It is a two-way street, not a dead-end alley. "A bell's not a bell till you ring it, a song's not a song till you sing it. And love in your heart wasn't put there to stay; love isn't love till you give it away." So it is with Christ.

A rewarding aspect of this program is the way in which laymen are willing to learn this step in soul winning and to work at it on a regular basis. The first step in leading a soul to accept Christ as Saviour is something that many of our laymen feel confident they can take, although they may not feel the same about giving a whole series of doctrinal Bible studies. Many, however, who have thought they could not give a series of doctrinal Bible studies have been willing to undertake the assignment after learning how to lead people into the primary experience of accepting Christ as their personal Saviour. Consequently, we have found that where we have initiated this program we
are creating an entirely new psychology with our laymen; and in some places there is a waiting list to get into a training program. In one conference we now have about 200 laymen who are fully trained (not merely instructed) and are doing this work every week. Last year this same conference experienced the highest fourth quarter of baptisms in its history, and the pastors reported that one third of those baptisms were the direct result of this new program in their churches. More than 100 people have been baptized from the use of this plan, and it is only in its infancy.

**This Plan Brings Results**

Another encouraging feature of this approach is that most often people who have accepted Christ seem willing to attend church at the very beginning of their relationship with one of our witnessing members. As they begin attending church and the pastor’s Bible class they are taught the message in its fullness, and then, of course, they are led on into the church and are baptized.

We have also found this approach to be a tremendous advantage in relating to former members. Most of them have drifted away not because they have lost confidence in the doctrines of the church but through discouragement. This often is the result of an unfortunate concept of legalism, which crushes them. When they understand righteousness by faith and the assurance of salvation, their experience is placed on an entirely different level, and many of them return to the church almost immediately.

In a crusade just concluded we used this approach with in-laws of the church—husbands who had been labored with for many, many years but had never taken the step to join the church. When we visited them and presented Christ and the assurance of eternal life, inviting them to accept Christ as their personal Saviour, they were completely disarmed, responded favorably, made a profession of accepting Christ, and soon were in the church.

This program begins slowly because it requires on-the-job training, but after a year a local church usually can have from fifteen to twenty teams going out one night a week presenting the gospel to people, leading them into the church. It isn’t long until this trickle of visitors to the church begins to mount up to a significant number of people attending each Sabbath as they learn the message in the pastor’s Bible class. When this method becomes a regular pattern, the church is filled with people who are ripe for a reaping crusade, and public evangelism becomes an entirely new experience.

During the twenty years I have been involved in evangelistic crusades, the greatest longing of my heart has been to see our laymen effectively working for souls so as to properly prepare them for the public meetings. Not until this approach came along have I seen anything anywhere that I thought would fulfill this dream. Now it is within our grasp, and God is blessing it in a marvelous way. I am happy that the church is now moving forward with these important concepts. By incorporating this plan of personal evangelism with its emphasis on righteousness by faith into MISSION ’73 and all our public evangelism of the future, we will be aided greatly in the finishing of our task.

As a person is taught that even now he can enjoy the full assurance of salvation he must be led to see the danger of falling from grace—that his salvation experience must be cultivated through constant watchfulness, prayer, and obedience.

"In considering this subject a distinction must be recognized. Ellen White speaks of the dangers associated with the doctrine of "once saved, always saved" as follows: "Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves. They lose sight of their own weakness and their constant need of divine strength."—Christ's Object Lessons, p. 155. Also, "We are never to rest in a satisfied condition, and cease to make advancement, saying, 'I am saved.'"—Selected Messages, book 1, p. 314.

We must keep in mind the distinction between full assurance now and the doctrine of eternal security that leads to overconfidence. "When this idea is entertained, the motives for watchfulness, for prayer, for earnest endeavor to press onward to higher attainments, cease to exist. No sanctified tongue will be found uttering these words till Christ shall come, and we enter in through the gates into the city of God. . . . As long as man is full of weakness—for of himself he cannot save his soul—he should never dare to say, 'I am saved.'"—Ibid.
When to Baptize

The General Conference has no plan to rush people into baptism. These words spoken clearly by Elder Robert H. Pierson have been heard in all parts of the world field. They present a fact that deserves serious consideration. Recently urgent inquiries have been reaching us from evangelists, pastors, and church members as to whether we believe in and foster quick baptisms, and the question is asked: "When should a person be baptized?"

It is our firm belief that as soon as a person is truly ready for baptism—no sooner, no later—he should be baptized. This, we believe, is in full harmony with the Scriptures and the Spirit of Prophecy. Baptism signifies death to sin and a new life in Christ. It is the door to the church. We do not baptize people until they give evidence that they are prepared to enter into complete fellowship with Christ and His church.

Notice the following points as found in the inspired counsels on this important principle of faith:

1. Only those who are truly converted to Christ and this truth should be baptized.—See Evangelism, p. 307.

2. Baptism is a sign of entrance into Christ's spiritual kingdom, which is represented by the church.—Ibid.

3. No baptism should be performed that fails to connect the candidate to Christ and His church.—Ibid., p. 318.

4. Those who are baptized should be fully instructed.—Ibid., p. 308.

5. Those who are baptized should not only be renewed in heart but reformed in life.—Ibid., p. 319.

6. Accession of members who have not been truly converted and instructed are a source of weakness to the church.—Ibid., p. 313.

7. Satan is pleased when such people are brought into the church.—Ibid.

8. Many are baptized who have no fitness for this sacred ordinance.—Ibid., p. 319.

9. All who enter upon the new life should understand before their baptism that the Lord requires the undivided affections, the practicing of the truth.—Ibid., p. 308.

10. The line of demarcation should be plain among those who love God.
and keep His commandments and those who disregard His precepts. There is need of thorough conversion to the truth before baptism.—Ibid.

11. A thorough inquiry into the experience of the candidate is to precede baptism.—Ibid., p. 311.


13. Many are buried alive. This is the reason why there are so many perplexities in the church.—The SDA Bible Commentary, Ellen G. White Comments, on Rom. 6:1-4, p. 1075.

14. It would be better to baptize six truly converted people and bring them into the church than sixty who make only a nominal profession and are not thoroughly converted.—Evangelism, p. 320.

It is evident that this counsel must be followed if church membership is to be meaningful today. We are warned that the devil works to get certain people into the church so that through them he can counteract the work of the Spirit and destroy the influence of the church. Genuine care needs to be taken, therefore, when dealing with these matters.

Having said this, we also want to go on record against the tendency of some to delay baptizing people on one pretext or another. Some have been denied baptism who were properly prepared and were truly ready. Others have had their baptism delayed so long that they have come to believe that the church does not want them in its fellowship. This is a great tragedy and a source of discouragement.

What we appeal for is a proper balance. Let us not baptize people until they give evidence of their conversion to Christ and this blessed truth with its high standards of Christian conduct and experience. Let us make sure that they are properly prepared for baptism and membership in the church. On the other hand, let us not keep them waiting so long that they lose faith and feel that they are not wanted.

Questions are being frequently asked about the baptism of children. The chief one is: "How old should children be before they are baptized?" The servant of the Lord has said that children may have an experience in Christ that is in keeping with their years. When they are old enough to know what baptism signifies, when they are truly surrendered to Christ, understand the principles of faith and the significance of church membership, they are old enough to be baptized. We do not wish to establish an arbitrary age. Some are more mature in their Christian experience than others at any given age. The peak age for baptisms among children of the church is from 11 to 14. This seems to be a safe age spread, and it might serve as a general guideline. There will no doubt be exceptional cases where some may properly be baptized a bit earlier.

The inspired counsel to this church, however, indicates that when children are baptized, especially those at an early age, parents must accept responsibility, along with the pastor and teachers, for their spiritual growth. This is reasonable and right, and all should sense their great privilege in contributing to the salvation of the lambs of the flock (see Evangelism, pp. 309, 310).

The other danger we face is in delaying the baptism of our children so long that they come to believe there is no need or place for them in the church. This, too, is a great mistake. We need our children and youth. We cannot get on without them. They are our precious treasure, and God is using them in a marvelous way to help finish His work. Let us prepare them properly for baptism, yes, but then let us baptize them. Give them the blessing and security of church membership, and then utilize their talents and energies in the service of Christ.

A distinct warning against the danger of meaningless church membership is presented in the following statement from the messenger of the Lord.

Only when the Church is composed of pure, unselfish members, can it fulfill God's purpose. Too much hasty work is done in adding names to the church roll. Serious defects are seen in the characters of some who join the church. Those who admit them say, We will first get them into the church, and then reform them. But this is a mistake. The very first work to be done is the work of reform. Pray with them, talk with them, but do not allow them to unite with God's people in church relationship until they give decided evidence that the Spirit of God is working on their hearts.—Review and Herald, May 21, 1901.

N. R. D.

THE MINISTRY 13
WHAT is exaggeration? One dictionary defines it this way: "The act of increasing the bounds of truth by overstatement. The act of increasing or heightening immoderately or of heaping up."

When we think of exaggeration our mind usually is turned to an acquaintance we have had with someone who has made himself well known for telling tall tales. Thus, our emotional response to the word is negative rather than positive.

But for the scope of this article I would like to think of a positive application for exaggeration. For a Christian this should not be too difficult, because he would have to greatly exaggerate his conceptions in some areas in order to even slightly comprehend the full meaning.

For instance, let us think in these four areas: (1) The vastness of the universe, (2) the matchless love of God, (3) the value of a soul, and (4) the beauty of heaven.

A Big Universe

The finite mind of man cannot begin to comprehend the vastness of the universe. This fact can be seen easily by just the consideration of light. Light travels at the unbelievable rate of 186 thousand miles per second, or 6 trillion miles per year. When we are told that at this incredible rate it would take 100,000 years for the light from a distant star to reach this planet, we wonder whether it can be true. Actually, from Palomar Observatory it has been reported that it would take 600 million years for the light from some distant stars to reach the earth. Unbelievable, it seems!

The heavens sparkle with billions of galaxies, some of which contain millions of stars, yet there is no congestion. Someone has said that if everything in Europe could be blotted out, leaving millions of miles of barren territory, and then three tiny insects were placed in that vast area, Europe would be more congested than the universe of God with its billions of galaxies.

Infinite Love

The second thing that man cannot exaggerate is the love of God. In Testimonies, volume 5, page 740, Ellen White pays this beautiful tribute to the love of God:

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God.

Another has expressed God's love in these lines:

Could we with ink the ocean fill,
And were the skies of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky.

—F. M. Lehman
Mrs. White continues her beautiful tribute: “Tongue cannot utter it; pen cannot portray it.” Regarding her own inability to describe God’s love she says:

I walk with trembling before God. I know not how to speak or trace with pen the large subjects of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God and say, Who is sufficient for these things.—Letter 40, 1892.

It will be the privilege of the redeemed to study that love for ages to come. But we will never fully comprehend the breadth, the depth, and the height of the love of God in giving His Son to die for the world.

One writer speaks of a man named Nansen who was taking soundings in the Arctic Ocean. His line was too short, so he wrote in his diary, Deeper than that. The next day he lengthened his line, but still it was insufficient. The entry in the diary again was, Deeper than that. The following day he gathered all the line on board the ship and took his third sounding; still it failed to reach the bottom. He made a final entry in his diary, Deeper than that. God’s love is like that.

He will lower the golden chain of His mercy to the lowest depths of human wretchedness, and lift up the debased soul contaminated with sin.—The Ministry of Healing, p. 161.

When we see the length of the chain that was let down for us, when we understand something of the infinite sacrifice that Christ has made in our behalf, the heart is melted with tenderness and contrition.—Steps to Christ, p. 36.

With David every redeemed sinner can say:

He raised me from a lonesome pit, a muddy bog, he set my foot on a rock and steadied my steps; he put a new song in my mouth, a song of praise to our God, that many might see this, and be awed, and trust in the Eternal (Ps. 40:2, 3, Moffatt).

Worth of a Soul

The third fact that we cannot exaggerate is the value of a soul. Few men realized this more than did the two great evangelists Charles Spurgeon and Dwight L. Moody. Millions of people flocked to hear Spurgeon preach during his long and fruitful ministry. For many years 10,000 attended his service every Sunday, including Gladstone, Ruskin, Shaftesbury, and Queen Victoria. During his ministry he baptized 10,800 people. Thousands of others were added to the church by profession of faith and by letter. When he cast out the net, it would return filled.

In spite of his great success with vast audiences, he never lost sight of the value of a single soul. He said: “Did you ever think of the tremendous value of a single soul? My hearers, if there were but one man in Siberia unsaved, and all the world were saved besides, if God should move upon our minds, it would be worth while for all the people in England to go after that one soul.”—Spurgeon’s Sermons, vol. 1, p. 342.

His counterpart, Dwight L. Moody, was experiencing similar success in the United States. He, too, held high the value of a soul. He said:

It is a great thing to lead one soul from the darkness of sin into the glorious light of the gospel. I believe if an angel were to wing his way from earth up to heaven, and were to say that there was one poor, ragged boy . . . with no one to . . . teach him the way of life; and if God were to ask who among them were willing to go down to this earth and live here for fifty years and lead that one to Jesus Christ, every angel in heaven would volunteer to go. Even Gabriel . . . would say, “Let me leave my high and lofty position, and let me have the luxury of leading one soul to Jesus Christ.” There is no greater honor than to be the instrument in God’s hands of leading one person out of the kingdom of Satan into
the glorious light of heaven.—Church Officers Gazette, Dec. 7, 1929.

Ellen White has well said: “In comparison with the worth of one soul, the whole world sinks into insignificance.”—Testimonies, vol. 5, p. 614. “At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul.”—Christ’s Object Lessons, p. 196.

Indescrivable Glory

Another vista that man cannot overestimate is the beauty and glory of heaven. Paul says: “Things beyond our seeing, things beyond our hearing, things beyond our imagining, all prepared by God for those who love Him” (1 Cor. 2:9, N.E.B.).*

In this present life man has gazed with rapture on beautiful and unforgettable sights, but how far short they are of the glories of heaven. Millions have stood with reverential awe before the giant redwoods or before the Grand Canyon of the Colorado. We have thrilled at the sight of Yosemite Falls, El Capitan, Old Faithful, and Niagara Falls. In all parts of the world the beauties appear. Switzerland has its Alps, Norway its fjords, Africa its Victoria Falls, and Japan its Fujiyama mountain.

Hawaii was especially impressive to Mark Twain. “For me,” he says, “its balmy airs are always blowing, its summer seas flashing in the sun; the pulsing of its surf-beat is in my ears; I can see its garlanded crags, its leaping cascades, its plumy palms drowsing by the shore. . . . I can hear the plash of its brooks; in my nostrils still lives the breath of flowers that perished twenty years ago.”—Watchman, November, 1922.

But for many the most glorious sights are in the heavens. “No sight that human eyes can look upon is more provocative than is the night sky scattered thick with stars.”—Llewelyn Powys.

To the astronauts has been granted an unusual privilege. Major L. Gordon Cooper expressed his sentiments in the prayer: “Father, thank You . . . for the privilege of being able to be in this position; to be up in this wondrous place; seeing all these many startling, wonderful things that You have created. . . .”

But even these glorious sights will not equal the glories that await the redeemed in the life to come.

As your senses delight in the attractive loveliness of the earth, think of the world that is to come, that shall never know the blight of sin and death; where the face of nature will no more wear the shadow of the curse. Let your imagination picture the home of the saved, and remember that it will be more glorious than your brightest imagination can portray. In the varied gifts of God in nature, we see but the faintest gleaming of His glory.—Steps to Christ, pp. 86, 87.

H. M. S. Richards in his delightful volume What Jesus Said, page 17, writes:

When Marco Polo, the famous Venetian traveler of the thirteenth century, came back and told people of the wonders he had seen in the faraway kingdoms of the East, very few people believed him. Later when he lay dying, he was urged by his attendants to recant, to withdraw all the false statements he had made about China and the lands of the Far East. But he said, “No, I have nothing to recant. It’s all true—every bit of it. In fact, I have not told half of what I saw.” So it is with the subject of heaven, the half has never been told. . . . No matter what heaven is like, it is beyond our imagination. It cannot be judged by this life. We shall never be able to tell half, nor a hundredth, nor a thousandth part of what heaven really is.

These are but a few of the many things that the most brilliant minds cannot now fully comprehend. What joy awaits us in that glad tomorrow!

With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages upon ages spent in contemplation of God’s handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations.—Education, p. 307.

What this quotation really says is that there is no way to exaggerate when speaking about the vastness of the universe, the love of God, the worth of a soul, or the beauty of heaven, for in these realms it is impossible “to increase the bounds of truth by overstatement.”

It is possible then is it not, to credibly exaggerate?

Do We Have a Crisis in Our Prophetic Interpretation?

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There exists a crisis of prophetic interpretation in the so-called Christian world. The Jerusalem Conference on Bible prophecy (summer, 1971) was a clear proof of this situation. However, one need not go as far as Jerusalem to discover the existence of such crises. There are prophecies and interpretations of them being offered everywhere—on newsstands, in bookstores, and in the meetings of rival preachers from various denominations. The state of prophetic preaching at present might well be described with these words from an Old Testament prophet: “Woe unto the foolish prophets, that follow their own spirit, and have seen nothing” (Eze. 13:3).

How is it with us Seventh-day Adventist workers? The Advent Movement is the great prophetic movement of the last days. We were given the task of proclaiming to the world God’s last prophetic message before the coming of Christ. Do we proclaim it? Does our prophetic trumpet give a certain sound so that the people can prepare themselves for the battle? Or is the word of the Lord conveyed by Ezekiel applicable even to us: “Thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord” (verses 4, 5)? Do we, too, have a crisis in prophetic interpretation?

Before we can give an answer to these questions we must review the historical development of our prophetic interpretation, paying particular attention to some of its periods of crisis.

Christian Church Born Amid Crisis

It would be well for us to remember that the Christian church was born amid a deep crisis of prophetic interpretation. The experience of the two disciples on the road to Emmaus and the following new study of the prophetic word have such contacts with later experiences in the Advent Movement that they are worthy of consideration:

“O fools, and slow of heart to believe all that the prophets have spoken,” said Jesus to the disciples who had erred in their prophetic interpretation. “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Luke 24:25, 27).

We know that the apostles got over this crisis after the day of Pentecost. They were preaching the timely prophetic message of Christ with power. “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins” (Acts...
This truth was the core of their prophetic exposition. They had learned it from the Lord Himself. All the New Testament scriptures expounded the prophetic truth of Christ—His incarnation, suffering, death and resurrection, ascension, priestly ministry in heaven, and His coming to bring His own to that everlasting kingdom toward which all saints from Abel and Enoch down to the end of time have looked forward in faith.

We are fully aware of the way of destiny that the church has followed ever since the time of the apostles. In fact, the historical development was a fulfillment of the prophetic revelation found in the apostolic scriptures. However, we can pass over seventeen centuries and come to another great crisis in the interpretation of prophecies. On a Wednesday morning, October 23, 1844, the disappointed believers who had expected Christ’s second coming realized they had erred in their interpretation of prophecies. Yet this crisis turned out to be a real turning point. Divine guidance, as we all know, led through it to a clearer understanding of the word of prophecy. Those believers discovered new light about the last phases of the mediatorial ministry of Christ. At the same time they began to understand that in addition to the first and second angels’ messages they also had to proclaim the third angel’s message. The remnant of the church of Christ found themselves in the prophecies, and the Spirit of Prophecy guided them in carrying out their great eschatological task.

Unity in Interpretation Is Result of Study

As a result of diligent Bible study, patience, and cooperation in the 1850’s the lines of prophetic interpretation, as well as other doctrinal positions, began to be cleared up and settled. Understanding of prophecy is achieved through study of the Bible. However, the Spirit of Prophecy did act as a guiding and balancing factor bringing out the great fundamental principles of the prophetic Word. This guidance prevented us from getting into wrong paths insofar as the principal lines of prophecy were concerned.

“Ellen White’s views on Bible prophecy were never petty or constricted,” wrote LeRoy E. Froom, our guide in the history of prophetic interpretation. “There was a conspicuous breadth and balance to them, a scope and a largeness of concept, that took in the sweep of the ages and brought out the larger meanings of prophecy. . . . Ellen White dealt with great rugged principles, not with inconsequentials. Her concern was with primaries, foundational features, pillars, and landmarks of the advent faith. These she enumerated and stressed. And it might also be observed that the silences of Mrs. White were often as significant as her utterances.”—Prophetic Faith of Our Fathers, vol. 4, p. 1139.

Unfortunately, the same cannot be said of all her fellow workers in the growing Advent Movement. When the question of organization was settled and the work was rapidly expanding, the spiritual life of the church began to be threatened with formalism and cold theoretical legalistic Christianity.

Conference of 1888

At the famous Minneapolis General Conference in 1888 the message of justification by faith was brought forth with new force, and this meeting became a turning point in the doctrinal development of our church. The starting point of this conference was deplorable but most interesting in view of our topic. The pre-conference Bible Institute was characterized by an intense debate over whether the Huns or the Alemanni comprised one of the ten horns of Daniel 7. It is reported that when Sister White was asked what she thought about the horns, she said, “There are too many horns!” (Froom, Movement of Destiny, p. 245).

The spirit of debate and strife continued even in the following session, and it was one of the main reasons for the indifferent or cold reception that the message of justification by faith as presented by E. J. Waggoner received in spite of the fact that this message was supported by Sister White.
White and Smith Differ in Views

Ten years earlier, in 1878, James White and Uriah Smith had publicly presented differing views of the King of the North, mentioned in Daniel 11. The original view of our pioneers about this power, who comes to his end at the time when Michael stands up to deliver His people from the time of trouble, was that this is the same persecuting power that is presented in Revelation 13, the number of which is 666. This view can be seen clearly in the booklet “A Word to the ‘Little Flock,’” published by James White in 1849. Later White gave reasons for this opinion and referred, for instance, to the parallelism of Daniel’s prophetic lines. If the last persecuting power of Daniel 2, 7, and 8, which will be destroyed at the second coming of Christ, is Rome, so must also the last power of Daniel 11 be the same (Froom, Prophetic Faith of Our Fathers, vol. 4, pp. 1067, 1068).

Uriah Smith, a talented editor who dedicated his life to the Advent cause from his youth, shared this view until the end of the 1860’s. This can be seen in the articles that he wrote for the Review. However, in the beginning of the 1870’s he had a series of articles published about the book of Daniel, and this commentary on Daniel was later published together with a commentary on the book of Revelation. This series of articles showed that Smith had changed his opinion. He explained now that the King of the North in Daniel 11 be Turkey.

At the time, the so-called Eastern question was one of the major issues in world politics. “All eyes are now turned with interest toward Turkey,” Smith wrote in the Review, “and the unanimous opinion of statesmen is, that the Turk is destined soon to be driven from Europe. . . . Time will soon determine this matter; and it may be but a few months” (Review and Herald, March 28, 1871, pp. 116, 117).

However, James White could not accept this kind of interpretation, which was based on the current political situation. As the war between Turkey and Russia was raging in 1877, he remarked in the Review that the situation was generally regarded as a fulfillment of prophecy, but expressed also his worry over the possibility that prophetic interpretations that had been published as certain should not come true.

In the following year James White began to oppose publicly those of Smith’s interpretations that he regarded as too courageous. The situation was close to an open crisis. However, Ellen White got involved in the matter at this stage. She had a vision in which it was revealed that her husband would make a mistake should he publicly oppose Smith’s views. James White had already published the first part of a series of articles that was designed to refute Smith’s interpretation. But he accepted the rebuke, and did not continue the publication of his views. Mrs. White expressed no personal views on the King of the North then, nor did she write about the matter in her later publications.

After the death of James White in 1881, Smith’s interpretation of the King of the North was commonly accepted in our denomination until the 1950’s.

The commentary that Smith wrote on Daniel and Revelation is in many respects an excellent work, but one may think that it has the weakness of presenting too detailed interpretations that are based mainly on the political issues of the time of writing. In other words, the Bible is interpreted in the light of the day’s events, instead of the events of the day being interpreted in the light of the Bible. Views that are based on this work have subsequently led to crises that James White feared. The situation in Turkey was not cleared in a few months, as Smith thought in the 1870’s. World War I did give new timeliness to our prophetic message, but there was also confusion in some interpretation at that time. This is well expressed in a quotation from Howard B. Weeks’ book, Adventist Evangelism in the Twentieth Century:

Adventist evangelists, including Daniells himself, had stated almost categorically that Bible prophecy called for the Turks to be driven out of Europe,
whereupon they were to establish a new capital in Jerusalem.

Oddly, the Turks remained in Europe and were, in fact, driven out of Jerusalem. This event, on December 10, 1917, momentarily brought an end to Moslem rule in that city and stimulated widespread expectation that the Jews would be its new inhabitants—again in seeming contradiction of Adventist belief that the Jews would never return to Palestine.

This question was still actively under discussion in 1919, as seen in this statement leaving to the future its ultimate resolution:

“We have long looked forward to the time when Turkey, driven out of Europe, should make Jerusalem her headquarters. Many have supposed that this present war was to bring the fulfillment of this prediction; but now we see Jerusalem, not in the hands of the Turks, but in the hands of the English, with no immediate prospect of its being returned to Turkish control. Shall we therefore cast aside this prophecy, for those whose fulfillment we have looked so long? Only the future can disclose how events will turn” (p. 104).

Weeks also tells in his book how our evangelists were much calmer in their predictions of the future during World War II. This calmness was due to the fact that many remembered the embarrassing experiences that some of our evangelists had during World War I. Francis D. Nichol, the editor of the Review, wrote in 1939:

There were those during the great World War . . . who fell before the temptation to pose as possessors of great foresight and understanding as to the details of the destiny that God had in store for the nations. . . . Nor did it aid our cause in the eyes of those in the world who had heard these predictions and whose memories were long enough to note that the predictions rather generally did not come true.—Ibid., p. 185.

In 1952 there was an international Bible conference in Takoma Park, Maryland. The basic truths of our faith were thoroughly examined. The message of righteousness by faith was powerfully voiced, and this conference also meant a more completely unanimous return to the basic areas of emphasis that Ellen G. White once upheld. The central theme of prophetic revelation of the Bible, the great controversy between Christ and Satan, was brought to its proper place. A. V. Olson, one of the vice-presidents of the General Conference at the time of this Bible conference, wrote these words of warning:

We must ever bear in mind that God has raised up the Advent movement for the express purpose of proclaiming a prophetic message to the world. We are here at this late hour to expound the prophecies of the Old and New Testaments. We are here to give voice to the messages of the prophets—messages of vital concern to every soul on earth.

While we are thus stressing the importance of giving prophecy a large place in our preaching, it may not be out of place to sound a note of warning against the danger of yielding to the temptation of indulging in fanciful, private interpretations or personal predictions. Consciously or unconsciously many of us may have erred on this point.

Years ago I overheard one of our ministers, who had frequently written articles for the newspapers of his city on the Turkish question, say to a group of workers, “I will never write another article on this subject for the public press, because every time I tell what the Turk is going to do he makes a fool of me by doing something entirely different.” By his erroneous interpretations and his unwarranted predictions, this good brother had created embarrassment both for himself and for the church.—Our Firm Foundation, book 2, p. 547.

The above has indicated that our denomination, as well as the Christian church as a whole, has at different stages of the history of prophetic interpretation experienced crises of various intensities. This may be an uncomfortable fact to be realized, because it shows our human limitations. However, we had better consider also what Olson wrote about correcting mistaken interpretations of prophecies:

Although we must hold firmly to all the light that God has revealed to us and always be ready to accept new revelations from Him, we must not conclude that we shall never have to abandon any views that we may have held regarding some prophetic passage. The entrance of new light may reveal that we have held views that were not in harmony with the teachings of the Scriptures. If so, we must be willing to surrender these views. Error, though hoary with age, is error still and should be rejected. This thought is clearly stated in the following lines from the inspired pen:

“Some have feared that if in even a single point they acknowledge themselves in error, other minds would be led to doubt the whole theory of truth. Therefore they have felt that investigation should not be permitted; that it would tend to dissension and disunion. But if such is to be the result of investigation, the sooner it comes the better. If there are those whose faith in God’s word will not stand the test of an investigation of the Scriptures, the sooner they are revealed the better; for then the way will be opened to show them their error. We cannot hold that a proposition once taken, an idea once advocated, is not, under any circumstances, to be relinquished. There is but one who is infallible—He who is the Way, the Truth, and the Life.”—Ibid., p. 552.
Is There a Crisis?

It is time to return to our main question: Do we have a crisis in our prophetic interpretation? I think that this question can be answered both positively and negatively. As a denomination we are unanimously proclaiming the three angels’ messages according to the basic lines of prophetic interpretation that we can most clearly see in the pages of *The Great Controversy*. To a large extent we are also unanimous in details of interpretation even though our *Seventh-day Adventist Bible Commentary* may present two or three differing interpretations on some prophecies of Daniel and Revelation. Whatever the situation is, I cannot see any reason to speak of a crisis. This does not mean that we should not strive toward greater unity in our preaching of these subjects.

However, I am afraid that we live in the midst of a crisis in prophetic interpretation in another sense. It may be that we are not proclaiming our prophetic message with that power and certainty that we should, because of neglected study of prophecies.

Mrs. White writes:

> There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God.—*Testimonies to Ministers*, p. 112.

The crisis in our prophetic interpretation lies in the fact that we have fallen asleep at our post of being watchmen. God has called us to proclaim a prophetic message for this very time, but we are often in need of being taught ourselves. Often we read or listen with confused thoughts the interpretations of other denominations—interpretations that are more or less mistaken.

I do not believe that I am competent to say too much about this matter, and what I have said is also directed as a criticism over my own lukewarmness. However, I want to present a few solemn appeals for us as workers from the pen of the Lord’s messenger. She writes:

> While the Protestant world is, by her attitude, making concessions to Rome, we should arouse to comprehend the situation, and view the contest before us in its true bearings. While men have slept, Satan has been stealthily sowing the tares. Let the watchmen now lift up their voice like a trumpet, and give the message which is present truth for this time. Let them know where we are in prophetic history, that the spirit of true Protestantism may awaken all the world to a sense of the value of the privileges of religious liberty so long enjoyed. . . .

We have lost much time in inaction, because we have not realized the time in which we are living. This we deplore, and would humble our souls before God, pleading with Him for pardon for sleeping at our post of duty, and allowing the enemy to gain the advantage over us.—*Review and Herald*, Jan. 1, 1889, pp. 1, 2.

In the year of her death Mrs. White wrote:

> The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, “Behold the Lamb of God, which taketh away the sin of the world.”—*Evangelism*, p. 196.

At another time she wrote:

> Let not the solemn scenes which prophecy has revealed be left untouched. If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message. . . . Advance new principles, and crowd in the clear-cut truth. . . . Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, “the Root and the Offspring of David, and the bright and morning Star.”—*Testimonies to Ministers*, p. 118.

In this crisis of our prophetic interpretation we have to find the same experience that the disciples had on the road to Emmaus. We have to find Christ personally—Christ, of whom all the prophets bore witness. We have to sup with Him. This is the secret of power for the Laodicean church, for God’s remnant. That will kindle fire within us, so that it can be said of us as was said of these disciples who had come over their crisis of prophetic interpretation:

> The night is dark, but the Sun of Righteousness is shining upon them. Their hearts leap for joy. They seem to be in a new world. Christ is a living Saviour. . . . They carry the greatest message ever given to the world, a message of glad tidings upon which the hopes of the human family for time and for eternity depend.—*The Desire of Ages*, p. 801.
THE LOCAL CHURCH ELDER

BETTER NEXT YEAR

THE end of one year and the beginning of another is always a time for retrospect with regard to the past and resolve for the future. What better time than now to consider how the work in the church has gone in the old year and what can be done to better it in the new?

We thank God for His blessings and for what by His grace has been accomplished. But we are impatient to do more, to see the work finished, to go home to glory with our Lord. With this in mind, here are a few questions that you as a local church elder might well ask yourself.

A Matter of Priority

1. Has the work of the church been given the priority it deserves? We live in an extremely busy age, with more things to do, to get, and places to go than man has ever faced before. Unless we have a deep-seated love for God and His church and an overriding conviction that the church and its work is the most important thing on earth we will find it very easy to give it only the remnant of our time, our affection, and our service. Let us examine ourselves to see whether there are other gods that we worship—gods of materialism, pleasure, or even work. With some, careful scrutiny may reveal the need for an entire re-evaluation of the personal program. The second job or the overtime may have to go. Excessive time given to selfish gratification may need rather to be given to service for the good of others.

Am I Growing?

2. Am I growing, not only in my ability as a church leader but in my Christian experience? Am I becoming more Christ-like in my attitudes? Am I being drawn closer to my Saviour? Do I love Him more? Do I cherish and reflect more of His Spirit?

As King David grew older he noticed among those who had reached old age certain traits of character, that caused him deep concern. Commenting on this, Ellen White writes, "He saw that most of the aged around him were unhappy, because of the unfortunate traits of their character being increased with their age. If they had been naturally close and covetous, they were most disagreeably so in mature years. If they had been jealous, fretful, and impatient, they were especially so when aged."—SDA Bible Commentary, Ellen G. White Comments, on Ps. 71:9, 17, 19, p. 1148. It was this that led him to write, "Cast me not off in the time of old age; forsake me not when my strength faileth" (Ps. 71:9). See also Testimonies, vol. 1, pp. 422, 423.

For most of us the years of old age may still seem far away. Nevertheless, the important question is Are we maturing spiritually? Are we easier to get along with? Are we more considerate of the feelings of others and more sympathetic

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toward their needs? What about the attitudes we bring to the meetings of the church council or other committees on which we serve?

**My Personal Devotions**

3. Are you faithful in your personal devotions? This, of course, is basic to the spiritual growth and maturity of which we have spoken. As the head of the house you will lead out at the family altar. But beyond that the personal daily reading of the Scriptures, meditation, and prayer is absolutely vital to the spiritual life. So saturate the soul with the Word until it burns as a living fire in the heart, giving you the power and grace to meet the challenges of daily living and through it all to bear faithful witness to your love for the Saviour.

If this is to be your life-style, it cannot be left to chance. So have a plan. A few minutes every day alone with God and His Word can make the difference between a healthy Christian experience and witness and one that is dull and cold. So you must have a plan for personal devotion. Then stick to it, even though at times there may seem to be a hundred other things clamoring for attention.

**Improving My Capabilities**

4. What have I done during the past year to improve my capabilities as a church leader? Have I taken my work seriously? What about the manner in which the announcements have been handled, the public prayers offered, the sermons preached, the Sabbath school lessons taught, the calls made? What about the part I played in MISSION ’72? How can I do better in 1973?

One can always find good books on leadership that are helpful. First of all, there is much in the Spirit of Prophecy. You should also be acquainted with such books as *So You Want to Be a Leader*, by Pierson, and *The Preacher and His Preparation*, by Charles E. Weniger.


Considering the urgency of the times, how important that we use every moment to glorify our Creator and to advance His work. Let us claim again the many precious promises of His Word, and then by His grace seek in every way possible to be more useful and faithful in the work to which He has called us. It is the most important work in all the world, that of being colaborers with Him in His church through which the marvelous richness of His grace is to be exhibited and the message of His love and soon return heralded to the ends of the earth. The editorial staff of *The Ministry* unites in wishing for each of our local church elders a special blessing in their service during 1973.

**My Prayer**

Dear Father, again I am reminded of the importance of the work to which I have been called. Please forgive where I have so often failed of doing my best. Help me to do better during the year ahead. May I ever realize my utter need of Thy divine help. Deliver me from the sins of pride and self-sufficiency. Bless our local church and all of its members. May we labor together more effectively than ever before for the fulfillment of its purposes. In Jesus’ name. Amen.
Mamma, Does God Decorate a Tree Too?

THOMAS DUNBEBIN
Artist, Review and Herald Publishing Association

24 DECEMBER, 1972
YES, ANNETTE . . .

But it's bigger, wider, deeper than ours. It is as tall as His mind can create, as wide as His arms can reach, and as deep as His love can touch. It spreads its galaxies like a tree—branches of shining stars flung out in space like moonlit pine boughs. And at the end of each He has hung a glowing world. And God moves between the branches and polishes each planet that glorifies the heavens.1

Once He placed a blue-white ball on His cosmic tree. That planet was our earth; new, pure, and perfect. God so loved that special jewel that He paused each seventh day to touch it with His glory.2

One day the tree of heaven shook! A fallen star had hit this planet and shattered it.3 Tears were in the eyes of God as He stooped to pick up the pieces.4 Because it was too precious to cast away, God determined to restore it. That no fragment need be lost, God's fingers pick the centuries away, reclaiming each piece that will yield to His gentle touch. Then He lays those pieces at the feet of Jesus, His Son.

And where might Jesus begin to restore the shattered ball? Time and circumstance met Him at a manger. Baby fingers fitted the first pieces together.5 Blood-spattered hands added more at Calvary.

Jesus grew up to walk among people as He had walked among His planets. He brought rest to the tired, sad, and angry hearts of mankind. He touched lepers, He wept with those who thought death ended everything. He brought people out of the prison of guilt and gave them their freedom by forgiving and forgetting.6

He never did any of the bad things we always do. He did all the good things you'd expect God to do. He loved people—He still does—all kinds of people. Each one forms a part of the whole. Everybody is important to Him.

Soon again God will pick up His hallowed earth and hang it, not on a branch, but at the top of the tree.7 The Bible says His people one day will shine like the stars of heaven.8 Our earth will be the home of God and a planet of perpetual happiness.9 And He wants us all there.

Even our loved ones, Mamma, . . . and our friends? Yes, darling, especially them!

REFERENCES

1 Col. 1:16.
2 Gen. 2:1-3.
3 Rev. 12:7-9, 12.
6 John 3:16, 17.
7 Isa. 65:17.
8 Dan. 12:1-3.

THE MINISTRY 25
ILLNESS: Predisposing Conditions

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We are now at a time in the world's history when the human organism is approaching its lowest ebb of inherent vital energy. We possess only the limited amount of resistance to disease that has been handed on to us after many generations of forefathers who carelessly disregarded the laws of health.

We have two advantages, however. First, we have a clear knowledge of a way of life that will conserve our inherent resistance to disease. If we choose to follow this way of life, we will receive the reward for compliance in the form of relative freedom from illness.

Second, we are in a position to reap the benefits of recent advances in medical science, by which many of the precipitating causes of illness can be modified or controlled. These have come in partial fulfillment of the prophecy that knowledge will be increased in the last days of earth's history. With this in mind, let us consider the six classic factors that predispose to illness.

1. Degeneration of tissues. In some persons one organ or another begins to wear out. Certain kidney disorders occur because some of the functioning cells within the kidney lose their ability to perform their usual tasks. The tendency to arteriosclerosis becomes greater the longer a person lives and therefore depends, in part, upon degenerative changes within the tissues involved. Many diseases of the nervous system, such as Parkinson's disease, involve degenerative changes in the cells that compose the brain and its related structures. Some of the forms of deafness and of handicapped vision also represent degenerative changes.

Even as long ago as the time of King David, the human body tended to wear out within a span of 70 years (Ps. 90:10). At the beginning of this century, the average life expectancy in the United States was about 45 years. At present this has increased until it again approaches the threescore and ten mentioned in the Psalms. This recent increase is not due to a fundamental improvement in human vitality, but, rather, to the near conquest of many infectious diseases.

2. Physical injury. The first death recorded in the Bible was that of Abel, who died of a physical injury inflicted by his brother. The tragic casualties of warfare are brought about, for the most part, by way of physical injury. Death caused by accident now ranks fourth in the list of the causes of death in the United States, highway accidents alone taking their toll of more than 50,000 lives each year.

Extremes of temperature, either heat or cold, provide another example of illness and even death that comes as a result of unfavorable physical factors. The breathing of certain industrial dusts causes damage to the lungs, reducing their functional capacity and thus shortening life.
The tar and other noxious agents contained in cigarette smoke may be classed either as harmful physical agents or as chemical agents that injure tissues. The damage to the human body resulting from the use of cigarettes accounts for more than 60,000 deaths in the United States each year because of lung cancer, and an additional 200,000 deaths by increasing the incidence of heart disease.

3. Chemical injury. In this category we mention poisonings first, of which there are more than a million cases each year in the United States, with at least 3,000 deaths. One third of the deaths from poisoning occur in children under five years of age, and in this group the lowly aspirin tablet is the worst offender.

The thalidomide tragedy of the early 1960's awakened the world to the danger of untoward consequences from the introduction of chemicals into the human body. It is the more surprising that in spite of this new awareness, the epidemic of drug abuse has overtaken young adults throughout the world.

Even such a "harmless" drug as caffeine, which is contained in significant amounts in coffee and tea, as well as in the caffeinated soft drinks, has its unfavorable influence on the human body. A recent scientific study indicates that the incidence of heart disease is greater among those who are habitual coffee drinkers. Also, it is observed that the control of diabetes is more difficult among coffee drinkers than among those who abstain.

4. Invasion by microorganisms. In the late nineteenth century such medical pioneers as Pasteur and Koch made discoveries that led to the realization that some diseases are caused by the invasion of germs into the human tissues. It developed, furthermore, that there are many kinds of germs, and that these are specific in their disease-producing possibility, so that one kind of germ produces a particular kind of disease.

Based upon this developing knowledge, several of the contagious diseases were "controlled" by isolating the person who was stricken, so that other persons would not "catch" the disease from him. This was a modern application of some of the laws of health and hygiene that had been enunciated many centuries before Moses.

Efforts to control the diseases for which germs are responsible has taken two separate directions. One has been the effort to find chemical agents that would be capable of destroying certain kinds of germs without, at the same time, damaging human tissues. For example, the drug salvarsan was developed to kill the organism that causes syphilis. Salvarsan contains a small amount of arsenic—just enough to cause the death of the spirochetes—but not enough to prove fatal to the individual who is receiving treatment for syphilis. Beginning in the 1930's, great strides were made in the development of sulfonamides and antibiotics, which are relatively harmless to the human being but are capable of destroying various kinds of germs.

The second line of thrust in the conquest of germ-related diseases has involved the artificial development of immunity within the human organism by means of vaccination.

Most of the infectious diseases now are virtually under control. There is a present tragic paradox, however, in the handling of infectious diseases. Many years ago the germ that causes the venereal disease, gonorrhea, was identified. A satisfactory treatment by the use of antibiotics is now available at every clinic and in every physician's office. In spite of this, however, gonorrhea has recently been declared by the Surgeon General of the U.S. Public Health Service to be out of control. This provides an alarming example of the relationship between a disregard for the principles of morality and the occurrence of illness.

5. Physiological abuses. The way a person lives has a great deal to do with his state of health. Avoiding extremes, practicing temperance, and exercising common sense in the expenditure of one's energy are conducive to good health. Carelessness in these matters, however, draws too heavily on one's precious store of vital energy and makes one susceptible to various kinds of illness.

In matters of diet there are two extremes, either one of which predisposes to serious illness. A deficient diet, continued over a period of time, leads to one of the deficiency diseases. Overeating, at the other extreme, produces the condition of overweight, which contributes
to arteriosclerosis, heart disease, diabetes, and orthopedic problems, to name a few.

The human body has been designed to function in cycles. Any way of life that interferes with the balance of activity required by these cycles thereby contributes to a state of ill health. Take the cycle of the digestive organs, for example. The process of digesting a meal requires several hours. Taking food between meals upsets the cyclic activity of the digestive organs and thereby contributes to digestive disturbances.

There is another cycle by which sleep alternates with wakefulness. Here again there should be regularity with provision for an adequate amount of sleep at about the same time each night. Forcing oneself to work long hours without adequate sleep brings about a condition of chronic exhaustion that gradually depletes the supply of vital energy, and makes the individual vulnerable to illness.

There is also an important balance to be maintained between physical and mental activity. The proper use of the brain has a vitalizing influence on the body's organs and tissues. Even the person whose means of livelihood requires him to engage in strenuous physical activity each day should take some time for study and meditation along lines that are challenging to him and that provide him with courage and confidence. Perhaps the more common danger is that of engaging in mental activity to the neglect of the use of one's muscles. Daily physical exercise not only maintains the muscles in good tone, but even more important, it keeps the heart, the lungs, and other vital organs in good condition. Physical exercise facilitates the circulation of blood through all the body's tissues, enabling them to carry on their functions in the most efficient manner. It therefore benefits the brain, enabling one to think more clearly and effectively.

6. **Psychological tensions.** The entire body is responsive to one's mood and state of mind. The Creator designed the body this way to enable the organs to adapt themselves to changing circumstances.

Just as the heart beats faster and the cycle of breathing becomes more frequent when a person uses his muscles vigorously, so these same organs respond to one's emotional states. When one becomes frightened his blood pressure increases, his digestive organs temporarily stop their function, the heartbeat is accelerated, breathing is deeper, and the concentration of blood sugar increases. These physiological responses to a state of fright are designed to make the individual alert and capable of whatever activity is appropriate.

When anxiety persists, or when one's emotions continue to be in conflict, then the body's emergency status is prolonged. This causes the organs to function at a disadvantage, to the extent that symptoms of illness eventually appear. For example, under continued emotional stress, the blood pressure tends to remain high, thus laying the foundation for arteriosclerosis and its attendant complications.

In some individuals it is one organ system, and in some another, that breaks down first under the stress of psychological tension. In some persons it is the development of peptic ulcer that first causes illness and suffering. In others it is colitis or migraine headaches. In still others a predisposition to arthritis or to asthma is aggravated.

Thus it is that "the condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death."—The Ministry of Healing, p. 241.

The human body is the masterpiece of God's creative genius. It is finely tuned and remarkably adapted to the uses for which it is intended. Under normal conditions, its various functions are carried on automatically and most efficiently. In spite of the gradual deterioration of human vitality that has occurred through the centuries the human body still has a remarkable capacity for adaptation. But there is a limit. When the individual follows a way of life that is reasonable and temperate, his body's capacity to meet changing circumstances continues at a satisfactory level. But when he disregards the natural laws that contribute to the state of health, then the vital forces of his body are gradually depleted and he becomes susceptible to illness.
DEAR EDITOR:

I was very much interested in Richard W. Coffen's statement in his feedback article on Colossians 2:14-17 in which he said, "A growing number of Adventists who also love Christ, His Word, and the Spirit of Prophecy feel uncomfortable with our traditional interpretation of the passage . . ." In his possibly alternate interpretation of the text, which incidentally would seem far beyond the understanding of the average seeking Christian, Mr. Coffen stated, "We have no justification for the claim that the ordinances of Colossians 2:14—whatever they might be—were nailed to the cross."

May I submit the following justification for this claim from the Spirit of Prophecy, in which I have reason to believe Mr. Coffen has confidence in view of his assertion.

Speaking of the ceremonial law and the moral law Mrs. White wrote:

"There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. [From Mr. Coffen's interpretation, I found it difficult to see this clear distinction.] The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God. . . . Then all the sacrificial offerings were to cease. It is this law that Christ 'took out of the way, nailing it to his cross.'"—Patriarchs and Prophets, p. 365. [Note that Mrs. White quotes the text in Colossians 2:14.]

In the book Sons and Daughters of God, page 228, Mrs. White describes the agony and death of Christ. Speaking of the events that took place immediately following His sacrifice, she states, "The veil is rent, the partition walls broken down, the handwriting of ordinances cancelled."

I can see no greater "justification for the claim that the ordinances of Colossians 2:14 were nailed to the cross." Mrs. White further states in Evangelism, page 598: "When type met antitype in the death of Christ, the sacrificial offerings ceased. The ceremonial law was done away."

Mr. Coffen states, "Furthermore, we cannot correctly assert that the ceremonial law was an enemy. . . . We slap God in the face when we teach that the ceremonial law, which He graciously gave to instruct His people in salvation, was inconvenient and, worse yet, an enemy."

Commenting on this same law in Acts 15:10, Peter asks, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" The apostle here seems to have lost his esteem for the ordinances for this is exactly what he is referring to. For proof, I cite Mrs. White's analysis of his statement, "This yoke was not the law of Ten Commandments, as some who oppose the binding claims of the law assert; Peter here referred to the law of ceremonies, which was made null and void by the crucifixion of Christ."—The Acts of the Apostles, p. 194.

Personally, I have confidence in our explanation of Colossians 2:14-17. There has never come to me an uncomfortable feeling with our traditional interpretation of the passage, because I believe it is corroborated by both the Bible and the Spirit of Prophecy.

HENRY J. CARUSBA

DEAR EDITOR:

I want to tell you how much I enjoyed the article in the August issue entitled "Church Therapy: Middletown, U.S.A." by Harold H. Zietlow. I have done a certain amount of work in this area and feel this could have tremendous potential in our churches. Of course, I realize the limitations of this type of thing, but I am just pleased to see The Ministry printing an article bringing up some of the concepts that are in this article.

LYNN MALLERY

DEAR EDITOR:

The article "Are You Saved?" (May, 1972) by Douglas Cooper is a thought-provoking one. We do need a positive faith in regard to our acceptance by Christ and an assurance in regard to the future. Whether or not we should express ourselves by saying, "I am saved" may be a debatable point. The following quotation from the Spirit of Prophecy needs to be considered:

Self-confidence led him [Peter] to the belief that he was saved, and step after step was taken in the downward path, until he could deny his Master. Never can we safely put confidence in self or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. . . .

Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves. They lose sight of their weakness and their constant need of divine strength.—Christ's Object Lessons, p. 135.

Let us beware lest we slip gears from faith in Christ to confidence in self.

PAUL PETERSON

THE MINISTRY 29
SUCCESS is difficult to define. It means many things to many people. To the career woman it means advancement in her chosen profession. For the housewife it includes providing a happy home for a healthy, contented family. For many women today who are both housewife and job holder, it means achieving the optimum in both fields.

If you were a successful businesswoman, one who found time to entertain frequent house guests, were active in church work, and maintained such a consistent Christian experience that your whole household was with you "in the truth," you might rightly feel you were approaching the point one would call a success in life, would you not?

The Word of God speaks of just such a woman. You have read about her, I am sure. Dr. Luke tells her story in the book of Acts. This successful church worker, career woman, hostess, and practicing Christian was Lydia of Thyatira. Her whole story as recorded by inspiration is found in two or three verses of Scripture and is told in about one hundred words. But it is well worth considering this unusual woman.

You have read Lydia’s story in the King James Version of the New Testament; now read it in Taylor, The Living Bible. It brings it right up to 1972:

On the Sabbath, we went a little way outside the city to a river bank where we understood some people met for prayer; and we taught the Scriptures to some women who came. One of them was Lydia, a saleswoman from Thyatira, a merchant of purple cloth. She was already a worshiper of God and, as she listened to us, the Lord opened her heart and she accepted all that Paul was saying. She was baptized along with all her household and asked us to be her guests, "If you agree that I am faithful to the Lord," she said, "come and stay at my home." And she urged us until we did (Acts 16:13-15).*

Dr. Luke and Paul met Lydia for the first time while they were preaching in Philippi. Sabbath afternoon the two men decided to leave the busy city and seek a place of prayer by the side of a nearby river. Evidently this riverside was a place where others were accustomed to come for prayer, and on this particular day the two men of God found Lydia and several of her friends. Perhaps they, too, were seeking the blessing of communing with God in this quiet place in nature.

Paul and Luke never allowed a single opportunity to pass without opening the Scriptures to any who would listen. Lydia and her friends listened. Lydia not only listened, "she accepted all that Paul was saying." For Lydia to hear the truth was to accept it. There was no parleying with God, no excusing herself, no delay. Lydia was a person of action, and when God spoke she acted.

Lydia might have hesitated. How will this affect my business? she might well have thought. If I become a Christian some of my best customers, who are heathen, may turn against me. I may lose money—perhaps my business, then what?

Don’t forget Lydia was a successful career woman. She was a “seller of purple.”
This costly dye came from a certain species of shellfish. Wool colored by this rich purple dye sold for a handsome amount. Evidently Lydia was a good businesswoman, one who could hold her own with others in the trade. She might have put her business before God, but she didn’t. Nothing was more important than seeking “first the kingdom of God, and his righteousness” (Matt. 6:33).

Even before she met Paul and Luke, Lydia was one who sought to make God first in her life. Before her encounter with Christ through the apostles’ teaching she worshiped God to the best of her knowledge. Now God had honored her with more light. “The path of the just is as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18).

God fulfilled His promise to Lydia. She made Him first in her life and in her business. He gave her “all . . . things,” which Jesus referred to in Matthew 6:33.

It is possible to be a successful businesswoman and still make God first in the life. When a woman is faithful to all that God requires of His people, she is blessed. God prospers those who obey quietly and fully.

Lydia was a devout woman. She “worshiped God.” The Lord had opened her heart and prepared the soil for the good seed Paul sowed during his visit to Philippi. She not only heard the apostles’ preaching, she “accepted all that Paul was saying” (Acts 16:14, Taylor). We would say today she “accepted the truth.” She found joy in following her Lord into the water in baptism. She took all her household with her. What a blessed scene that must have been—this prosperous businesswoman, evidently of high repute in the community, leading the members of her household down into the water of baptism.

Like the patriarch Abraham centuries before, Lydia commanded her family and her household after her. (See Gen. 18:19.)

It is a glorious thing for an individual to do right, to respond to the call of God and walk in the way of obedience, to be baptized and thus to bear a personal witness of Christ. It is even more glorious to live and labor in such a Christlike spirit that the members of one’s own family catch the atmosphere of the Master and decide for Christ.

The real test of one’s relationship with Christ is not found on the Sabbath in the worship service. It is found in the family circle during the days of the week, when test, trial, and temptation are the Christian’s likely lot. During these days the sons, daughters, father, mother, brothers, and sisters have an opportunity to learn whether the Christian profession is the real thing.

Perhaps you have been called a seven-days Adventist. You may not have appreciated it at the time, but actually this is the only kind of Adventist worth being. Then you, like Lydia, will experience the joy of seeing your household following the Master too!

Lydia was a good hostess. “Come into my house, and abide there,” she insisted. Lydia was busy. Her dye business must have made considerable demands upon her time, but she was not too busy to be hospitable to God’s workers.

Paul wrote a number of times about hospitality. Writing to the believers in Rome, he exhorted them to be mindful of “the necessity of saints; given to hospitality” (Rom. 12:13).

Checking on women who desired to become church workers Paul wrote, “Has she been kind to strangers as well as to other Christians?” (1 Tim. 5:10, Taylor).

The old man of God also holds out the prospect of great blessing to the woman who is given to hospitality. “Don’t forget to be kind to strangers, for some who have done this have entertained angels without realizing it!” (Heb. 13:2, Taylor).

Lydia was indeed a remarkable woman—her life is a challenge to each Seventh-day Adventist woman today. She compassed a business, church work, Christian witness in her home, and Christian hospitality. Surely she must have received much help from her heavenly Father in such an undertaking. You and I have access to this same source of help today!

*From The Living Bible, Tyndale House, Publishers, Wheaton, Illinois. Used by permission.*
ONE of the most exquisite statues of Christ stands in the entrance hallway of the great Johns Hopkins University hospital. It is executed in white marble. The nail-pierced hands are stretched out invitingly to pain-racked sufferers who enter those portals of hope.

"It is said that one day there came to the hospital a cynic and a doubter to view this statue, the fame of which had gone abroad. But he stood before it in evident disappointment. Then he walked from side to side and studied the figure from many different angles, but at last turned to go away. Then a little girl who had been watching him in childish curiosity, ran up impulsively, took hold of his hand, and said earnestly, 'O, sir, to see Him best you must get very close, and fall upon your knees, and look up!'"

And after all, isn't that the only way any of us can hope really to see Jesus?

Sometimes I think we can be so busy trying to do all the things that need to be done that we can lose sight of Him. We may never miss a church service, we may even go Ingathering, pay tithe faithfully, yes, even give liberally to both home and foreign missions, and still lose out completely and altogether if we haven't taken time to stop and really get personally acquainted with Jesus.

Don't ever expect to see Jesus if you insist on looking "around" instead of "up." All of us humans have sinned, come short of the Pattern. If your eyes are His, you won't have any time to look at anything else.

Yes, the secret of really seeing the Christ is to "get very close" to Him, and then "fall upon your knees, and look up!"

Irene Badgley

32 DECEMBER, 1972
A LOOK AT REVELATION

H. O. OLSON
Retired Minister, Glendale, California

From about A.D. 1563 the Protestants are recognized as God’s church under the name Sardis. God’s message to this church is:

“These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

“Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

“Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

“Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

“He that hath an ear, let him hear what the Spirit saith unto the churches.”

The grand principles of the Reformation were justification by faith and the supreme authority of the Word interpreted by the individual as illuminated by the Holy Spirit. And now faith meant confidence and a full surrender of the life. Before, faith had been a form of knowledge, a consent to doctrine and a submission to an institution or a liturgy; and the Romanists had held that the inspired church is the only true interpreter of the Word.

At the Diet of Worms, 1521, Luther challenged the supreme authority of Pope, council, and emperor, and substituted for this trinity of human authority the new trinity of spiritual power—the
Scriptures, reason, and conscience. This was his greatest triumph, but as is observed by a church historian, "The pope and church officials set their faces like flint against any reforms," and consequently half of Europe broke away from the papacy and formed the Protestant church.

Reformation Principles

The three great Reformation principles were: (1) "Holy Scriptures as the sole normal authority for faith and life, (2) Justification by faith alone without any merits of good works, and (3) the priesthood of all believers." The Reformed branch of the Reformation, originating in Switzerland under the leadership of Zwingli and later Calvin, went further than the Lutherans in eliminating Roman Catholic practices.

The Anglican Church is by some considered a third branch of the Reformation. It, however, did not emphasize new truths. In the Anglican Church are found elements from Roman Catholicism, Lutheranism, Zwinglianism, and Calvinism. However, continental Europe had received some of these elements from England through Wycliffe, whose followers, the Lollards, petitioned Parliament for a reform of the church, with the result that a severe persecution broke out against them.

During the early decades of the Reformation the newfound truths were preached with great power, and many lands were won for the new faith. Great zeal characterized not only ministers but laity as well. Luther emphasized especially the love of God, and Calvin His sovereignty. Zwingli emphasized that the death of Christ was the only price for remission of sin and that faith is the key that opens to the soul the treasures of remission.

However, the great creative age of Protestantism was followed by a didactic age. Doctrinal controversies swallowed up life. In Germany this conflict resulted in three parties within the Lutheran Church—the Gnosio-Lutherans, or Genuine Lutherans; the Philippists, or Melanchthonians; and the Middle Party.

The Lutheran princes endeavored to restrain these theological conflicts. They "tried in vain at various peace-synods to ignore the theological differences, and to bring about a concord by merely subscribing to the Augsburg Confession. As these efforts ended in utter failure, they succeeded together with prominent theologians, in securing a fixed doctrine for the separate territorial churches."

To settle the disputed religious questions they prepared a Formula of Concord. Their task was made more difficult because it was considered necessary to construct a body of doctrine that would be accepted by all Lutherans but that would be definitely distinguishable from Catholicism and Calvinism. The Book of Concord, which they prepared, included the Apostles' Creed, the Nicene Creed, the Athanasian Creed, the Augsburg Confession of 1530, the Apology, the Schmalkald Articles, Luther's two catechisms, and the Formula of Concord.

"The Book of Concord was published in 1580 on the fiftieth anniversary day of the presentation of the Augsburg Confession to the Diet of Augsburg, in 1530. This collection of Confessions was signed by fifty-one princes, thirty-five cities and about nine thousand theologians. The publication and signing of the Book of Concord marked the doctrinal completion of German Lutheranism."

"A Name That Thou Livest, and Art Dead"

Church historians are quite agreed that the great theological controversies aiming at true and pure orthodoxy resulted in the loss of spiritual life. If one would quote a Free Church historian on this, some might conclude that he was prejudiced against territorial or national churches. I will, therefore, quote a Lutheran historian.

"The great formative period of the Protestant Reformation was followed by three specific movements known as Orthodoxy, Pietism, and Enlightenment. The first emphasized pure doctrine at the expense of a healthy spiritual life. . . . The truth which the great reformers of the sixteenth century had rediscovered in the Scriptures had been stated by them in the several Protestant confessions of faith. Hence the sixteenth century was a period of creeds. But the need was soon felt to have the Protestant doctrines formulated in a more systematized or scientific form, to match the systems of Roman and Greek Catholicism, and to define and differentiate them from all
divergent Protestant views. This was largely accomplished during the seventeenth century. The seventeenth century was, therefore, the Age of Orthodoxy.

"Protestant schoolmen, mostly professors in the universities, set themselves to organizing and systematizing the Evangelical faith and doctrine into good teaching form. Hence theological science, especially dogmatics, flourished in the various Protestant communions during the seventeenth century. The most prominent of the new schoolmen were John Gerhard (1583-1637) among the Lutherans, and Gysbert Voetius (1589-1676) among the Reformed. This new Protestant scholasticism contained much that was good and commendable, but the whole movement was conspicuously one-sided. The Bible became an arsenal from which doctrines were to be proved. The Gospel was treated as doctrine rather than as a power of God unto salvation, and Christianity was presented as a religion of right thinking without a corresponding emphasis on the right condition of the heart. This one-sided emphasis on right thinking made the age of orthodoxy an age of great theological controversies." 6

Qualben refers to orthodoxy as producing quarrelsome theologians and a parched Protestantism. 7 It must have been with this in mind that Sweden's most distinguished poet and renowned bishop, Esaias Tegner said: "Theology is metaphysics applied on religion—a skull inverted over a lily." 8

Truly it could be said of orthodoxy, "Thou hast a name that thou livest, and art dead."

Newman, in referring to this time, speaks of "the utterly depressed condition of religious life in Germany, the almost universal immorality in the universities, the almost complete destitution of edificatory preaching, and the almost complete lack of other means of awakening and stimulating spiritual life. . . . Personal conversion," he states, "even in the case of ministers of the gospel, seems not to have been expected. Baptism, administered in infancy, was supposed to have magical efficacy in procuring salvation; and the partaking of the body and blood of Christ in the Supper was supposed to be a means of grace even in the cases of the most immoral and irreligious. . . . The spiritual forces that were involved in the great Anabaptist movement had been crushed out." 9

The Philadelphia Period

Such were the antecedents to the Philadelphia period of the church, which period was brought on by the Pietistic movement pioneered by such men as Philip Jacob Spener and August Hermann Francke. From 1663 to 1666 Spener was pastor in Strassburg and lecturer in the university in that city.

"His preaching was strongly practical and deeply devout. He sought to impress on those having the ministry in view the responsibility of the pastoral office and the importance of preaching for the conversion and edification of the people rather than for the defense of dogma and the combating of adverse forms of belief. . . . He began to insist that laymen should assist the pastor in spiritual work. He now began to discredit merely intellectual belief as a means of salvation and to insist that saving faith involves a complete transformation of the whole being by the regenerating power of the Holy Spirit. . . . His chief reliance was on a better knowledge of the Bible to be gained in private assemblies for its study; . . . on a general recognition of the fact that Christianity is not a matter of knowledge solely, but of life, and that Christian life should be an exemplification of the principle of love." 10

Francke, after two months' intercourse with Spener, returned to Leipzig in 1689. "Here his biblical lectures and his sermons attracted great audiences, and religious agencies were established which deeply affected the life of the university and of the city." 11

Spener procured for Francke an appointment to a pastorate and professorship in Halle, where under Francke's direction a great orphanage was established that set an example to evangelical Christians everywhere of practical philanthropy, which had been much neglected. Halle, under his influence, greatly flourished and became the center of religious influence for the whole of Germany.

A ten-year-old boy from an Austrian noble family, born in 1700, was sent to Francke's school in Halle, where he became the leader in religious matters and
organized among the boys the "order of the Grain of Mustard Seed" for the promotion of personal piety and the evangelization of the world. This was Count Nicholas Ludwig von Zinzendorf, the great leader of the Moravian and Bohemian colony, who when driven from their homes by the Catholics were invited to settle on his estate in Berthelsdorf in Saxony, where the village of Herrnhut ("the Lord's Watchtower") became the center of their colony. Here Zinzendorf introduced both foot washing and the keeping of the seventh-day Sabbath, which latter he also did in the Moravian church in Bethlehem, Pennsylvania, which I have personally verified by visiting the place and reading the church clerk's report of their meeting on June 13, O.S. or June 24, N.S., 1742.

**Missionary Zeal**

Concerning this movement Fisher says: "With a religious life remarkable as combining warm emotion with a quiet and serene type of feeling, the community of Zinzendorf connected a missionary zeal not equalled at this time in any other Protestant communion. Although few in number, they sent their gospel messengers to all quarters of the globe. At the same time, they were exceedingly useful in awakening the Lutheran Church from the lethargy which prevailed in it, and did much to diffuse a more living piety. Their schools drew into them large numbers who were not connected with the Moravian Church; and, during the long and dreary period of rationalism, they afforded a sanctuary for the old gospel, with its blessed promises and glorious hopes." 12

These Pietistic movements spread like prairie fire into the Eastern European countries and Scandinavia as well as England and North America. Most of these countries were visited personally by Zinzendorf. It spurred on the establishment of what is known as Free Churches. Of these the Baptists and Quakers had already arisen and were exerting a strong and wholesome influence in conceding complete liberty of conscience to the individual.

One movement related to Pietism began in England contemporaneously with the Moravian movement on the continent of Europe. At the University of Oxford, John and Charles Wesley, with a number of other students, organized in 1629 the "Holy Club" for the purpose of methodical Bible study, the reading of good books, and prayer. Because of this and their scrupulous observance of the regulations of the university and their methodical habits of life, they were in decision called Methodists. Like the Pietists they had no intention of founding a new denomination that would differ with the state church, but rather to infuse life into the dead forms of the state church, because at this time the spiritual life in England as well as on the continent was at a low ebb.

The truths that the Methodists especially emphasized were conversion and the new birth, with accompanying holiness or sanctification. They preached against slavery and forbade the use of strong drink and tobacco. They required plainness of dress and forbade worldly pleasures and secret societies.

Pietism and Methodism were not a reaction against Catholicism. They arose in Protestant countries. They were a spiritual fountain that surged in an arid desert, a challenge to the dull ethics of the epoch, with new emphasis on sanctification. They were opposed to predestination, which makes God the author of sin.

**The Awakening in North America**

The Pietistic and Methodist movements also crossed the Atlantic to the colonies in North America, where prior to the Revolutionary War we meet them under the name of the "Great Awakening," the high tide of which came in 1740-1741 during George Whitefield's second visit. Some of the leaders in this movement were Theodore J. Frelinghuysen, a German Pietist minister; Gilbert Tennent; and Jonathan Edwards.

After the Revolutionary War came the "Second Awakening," and the "Great Revival," which was most successfully conducted through camp meetings that were peculiarly adapted to stir the frontiersman. In August, 1801, a camp meeting was held at Cane Ridge, Kentucky, where about twenty-five thousand were in attendance, including the Governor. Seven stands were erected so that for seven days seven ministers could preach at the same time.
It was these Free Church movements that awakened the church to its responsibility in behalf of the heathen nations, and thus gave rise to the foreign mission movement.

The last in the series of religious movements that arose to awaken the Sardis church and bring about the Philadelphia period and become a part of the Philadelphia church was the Great Advent Movement, which began in the nineteenth century. Like the great Reformation of the sixteenth century, it began contemporaneously in various countries. By searching the prophecies many became convinced that the coming of the Saviour was near. With a tremendous impetus the movement spread swiftly to all civilized countries. Those who joined the movement were called by different names in different countries, as for example, the Irvingites in England (the followers of Irving), “Criers” in Sweden, and Millerites in North America (named after William Miller, a Baptist, who from 1831 was considered the leader of the Advent Movement in North America). But generally “Adventist” constituted part of the names that were adopted by these movements, which were not organized into separate denominations until they were disfellowshipped by the church to which they belonged.

**Preaching the Second Advent**

In England the message concerning the second coming of Christ was preached not only among the so-called Free Churches but also within the state church. Mourant Brock says that within the state church the same message was preached by about seven hundred clergymen. A converted Jew, Joseph Wolff, preached about the soon coming of Christ in Europe, Africa, and large sections of Asia. He arrived in New York in 1837, where he presented the message, as he also did in Philadelphia, Baltimore, and finally in Washington, D.C., where the President, John Quincy Adams, invited him to speak before Congress. He says that all members of Congress, the bishop of Virginia, and ministers and citizens of Washington were present. He also preached before the State legislature in New Jersey and Pennsylvania.

In 1838 a minister by the name of Josia Litch began to proclaim the same message, and the following year Joshua V. Himes did the same. Soon three hundred ministers were preaching this message. The Methodist Yearbooks show that from 1840-1844 there were 256,000 persons converted in North America. This was a large percentage of the population, which in 1840 was 17,069,453 in the United States.

The message to the church for this period contains the inspiring promise, “I come quickly” and the church, true to its mission, quickly spread this glad message in many lands. Thus the Advent Movement rapidly entered countries where this message had not been proclaimed, as well as unentered portions of the countries where it had been preached.

However, the condition of the church during the last period of earth’s history is revealed in the message to the church in Laodicea. The true witness says that it is lukewarm, and admonishes it to be zealous and repent.

No one can successfully deny that the teachings of evolution, pantheism, and what has been misnamed Higher Criticism of the Bible have not created a liberalism in Protestantism that has robbed the church of its zeal. Religious luke-warmness is the characteristic of our age. Even the conservative elements of the church must fight against this tendency lest its adherents be overcome by religious indifference.

Ellen G. White has written:

The warning for the last church also must be proclaimed to all who claim to be Christians. The Laodicean message, like a sharp, two-edged sword, must go to all the churches. . . . It is our work to proclaim this message. Are we putting forth every effort that the churches may be warned?13

**REFERENCES**

1 Rev. 3:1-6.
3 Ibid., p. 216.
4 Ibid., p. 283, 284.
5 Ibid., p. 284.
6 Ibid., pp. 356, 357.
7 Ibid., p. 357.
10 Ibid., pp. 526, 527.
11 Ibid., p. 528.
13 Ellen G. White, *Testimonies for the Church*, vol. 6, p. 77.
More Chasm Crossing

THIS concluding article of the series presents a few more methods whereby the Seventh-day Adventist evangelist might span the gulf that exists between Islam and Adventism, and might more effectually witness among Muslims.

A very effective and meaningful method, and one recommended by special revelation, is the personal testimony. In my own ministry I have used it with telling results.

What I refer to is the evangelist's own witness to the meaningfulness of a personal, firsthand experience in a continuing relationship with God. Usually limited to two or three meetings, it is seldom amenable to doctrinal presentation, but lends itself well to rallies and spearhead meetings.

This witness is highly subjective. Therefore it is not open to argument. (It is open to question, but not to argument. Because many Muslims like to argue, this is a control.) Although mystical, personal, subjective experience is popular in Islam, no subjectivity is a criterion for truth. The genuineness of one's emotional response to religion is proved by its truthworthiness. Mere mysticism for the sake of mysticism is meaningless. Pietistic living must be validated by revelation's logic.

Peripatetic Evangelism

An accepted method of religious dissemination in much of the East, but one which Seventh-day Adventists have not employed, is peripatetic evangelism. It was the method of Jesus and the apostles. Using this method Jesus traveled to every village. He could not have done so and preached a whole campaign in every village; so His witnessing to them was of a brief nature. Islam itself spread with the aid of this method. The heralds of the Second Advent in the early nineteenth century used it, notably Joseph Wolff.

Our present lack of use of this method stems from various causes, four of which are here suggested: The disrepute of some Christians doing this work, the deficiency of control of an evangelistic team, the poor measurement of results, and the lack of continuity.

Some Christian peripatetics have shamed their cause. Begging, unkempt and slovenly, dirty, and often odiferous, they have misrepresented Jesus. Adventists have not wanted to be identified with them.

Administrations naturally want to get the utmost results from a team of evangelists. They fear that a poor leader may set his teammates a bad example. This could happen. But committees have as much control over a leader as over any other worker. Under good leadership, this method could be an excellent teaching experience, result in considerable profit, and at the same time withstand the threats of nationalization of schools. (Nationalized schools, hospitals, and other institutions that have required heavy capital and operating outlays, in the long run may be more costly to the church in terms of souls/dollars than heavier appropriations to other forms of evangelism.)

Measurement of one's efforts among Muslims is always incomplete, regardless of the method used. Eternity alone will be accurate. The evangelist's concern must not be merely with statistics, but with people. With planning, the work of a peripatetic Adventist evangelistic team could be systematized and measured from time to time.
The problem of continuity is, to my mind, the most real. It may remain unanswered. Dedicated laymen may provide the answer. Or it may be best carried on by other methods, such as correspondence schools. Still again, weighing Matthew 24:14 against the shortness of time, it may only be valid as wider, quicker witness to the masses out in the countryside. I believe that this alone justified its consideration and use.

Social Contacts

Several organizations have used a social contact not widely considered by Seventh-day Adventists, yet worth serious attention and even investment. Evangelistic centers may receive a treasurer's enthusiastic support, but who wants to pay for a social center? How can anyone justify the use of evangelistic funds for such a project?

Hundreds, possibly even thousands, of fine Muslims have responded or will respond in the future to the intellectual content of the message Adventists preach. But to burn their social bridges behind them before they have been accepted into the new community as social equals is difficult. Islam is a way of life and not just a system of doctrines. It also has a community, the umma, which ties it together. Adventists also should represent a way of life rather than merely teaching doctrines. And the remnant church should also be a community of believers for whom subjugation of sin and submission to the revealed will of God is paramount. The Muslim umma gives one a sense of belonging. The Adventist remnant could do the same thing. But it hasn't. (So far it has been a doctrinal theory rather than a force for social cohesion.)

Apostasies even in the homelands result more from loneliness and freezing out than from doctrinal disbelief. Evangelistic funds per convert are lavishly spent. Everything possible is often done to make a candidate feel welcome. But soon after his baptism he feels a social letdown. No longer finding pleasure in former companions and activities, and not yet familiar with new ways, or part of the crowd, the convert is more out than in, though technically he is said to belong. If it is hard in the homelands, it is much harder for the former Muslim.

Here lies another trouble in much of the Muslim world that only those familiar with it can understand. The former Muslim is not thought of as former. He is still a Muslim—a Muslim Adventist, if you please. Years fail to erase this stigma completely. Education won't touch it. Loyal, dedicated service to the church hardly phases it. Before it human love and marriage seem powerless. The consecrated evangelist must do what he can to get the remnant to accept these candidates for God's kingdom as social equals on earth—to see that though their religion may have been Islam, they are just human beings with needs and feelings. I believe a social center could help.

A social center might help both men and women. It would be a healthy catalyst in the solution of many problems over the years. Meanwhile, a game room indoors (for table tennis and parlor games) and an outdoor game area, wherever possible (for badminton, volleyball, croquet, a horseshoe pitch, and like recreation for groups or twosomes) would help. A small library and reading room (for less active people); and an auditorium-classroom (with a blackboard and screen, as well as other projection equipment and demonstration materials) where health lectures, cooking demonstrations and sewing and nutrition classes could be taught to segregated young Muslim women two or three times a week might meet a need.

Also, educational and religious films and slides could be shown to mixed audiences from time to time. Such a center could become a valuable evangelistic tool, amply justifying the use of evangelistic funds for its erection and maintenance. If it did nothing more, it would at least make Adventists better known and understood in the area, thereby breaking down prejudice. But it would also help to hold the members, particularly the young people, and thus lessen apostasies.

The Need for Literature

The need for suitable evangelistic literature for Muslims is so vital that I must return to the subject. The production of literature and materials of Adventist evangelism requires the concentrated and coordinated work of men familiar by training and experience with Islam and
the task to be done.\(^5\) It would be helpful if such a group could meet at some neutral location outside the Islamic world, where library facilities and advice on printing and publishing were readily available. Such a group need not be large, but its sympathy to and knowledge of Islam and Adventist evangelistic problems would be vital.

Such a group should meet for several days with no other responsibilities during that time. The members would be given specific individual assignments. If their task is to write literature, then they should give themselves wholly to it. If the assignment is to make an outline for coordinated visual aids, let them give themselves completely to that task. They may be assigned to check on the availability or suitability of certain equipment. All this will take time.

At the end of several days all would meet together again to hear the first draft of literature and to offer constructive criticisms and listen to other reports. In this new area of tracts for Islam, the criticisms and evaluations of the entire group would prove of great value. The final recommendations would then be passed on to the appropriate administrative committees.

Evangelistic methods will change with time. But the foregoing are a few suggestions for consideration now. With the growth of the student-missionary movement and the healthy emphasis upon the encouragement of more qualified laymen in world missions there will be more change. But it is doubtful that any of these will ever completely replace the professional Adventist evangelist.

Public evangelism without much personal work will always remain unfruitful. For greatest results the two must be combined. This was the way Jesus worked. The larger public meeting is valuable for the witness and dissemination of truth, and should be used wherever and whenever possible. But the most and best decisions will be those gained in private. If more of the millions of Islam are to be influenced by the Advent message, public preaching must be united with personal work and much prayer, for without the union of the Holy Spirit, the Adventist evangelist will fail to achieve true success.

\(^1\) Matt. 9:35; Ellen G. White, *Evangelism*, p. 52.
\(^2\) Jesus knew the tendencies of men to bog down under the weight of evangelistic mechanics. Perhaps that is why He told the disciples that they would “not have covered towns of Israel before the Son of Man arrives” (Matt. 10:23, Phillips).
\(^4\) Someone has said that success, instead of being measured by relative numbers and quantities is truly evaluated by intensity of commitment.
\(^5\) The names of men such as C. A. Keough, Neal C. Wilson, R. C. Darnell, and K. L. Vine come to mind as men who know the language and people of Islam through years of contact with them. Gottfried Oosterwal, who leads out in the study of Adventist missionology at Andrews University, and is himself acquainted with Islam, is another.


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NEW SOUND ON AIRWAYS

A new sound has been moving out over the airways, and it gives promise of friendlier days ahead for many a Seventh-day Adventist church. It is the precise, commanding sound of Dateline Religion, a weekly four-and-a-half-minute religious newscast designed for local Adventist churches to place on a nearby radio station.

Dateline Religion, heard now on more than 30 stations across the United States, is designed for public-service time. A church should not offer to pay for the time on which it is aired, for it includes news of all religions.

Some may ask, Why should the Seventh-day Adventist Church release over the air news of churches other than its own?

Dateline Religion is like extending the hand of the local church out to the community and saying, “I am aware of you, of the other religions in the world. I am concerned about churches in general and feel that people ought to hear more about what is going on in the world of religion. So here we have prepared a newscast about all kinds of religions.”

The community, listening, knows that it is the Adventist Church that is telling it what the Methodists are doing, or the Catholics, or the Presbyterians, Lutherans, Quakers, or scores of other faiths. The short program ends with “Dateline Religion is a community service of the local Seventh-day Adventist church and this station.” Prejudice melts.

Then, too, each four-and-a-half-minute newscast includes one news item on the Adventist Church. How often do you hear news of your church on the radio? Yet many people listen to news who will not listen to a minister preach. And through reporting church activities some positive impression of the church is given. People begin to know something factual about Seventh-day Adventists. They begin to think of them as an accepted church organization rather than some fly-by-night sect of which people know nothing but suspect much.

For more than a decade the General Conference Bureau of Public Relations provided a similar script service, which a goodly number of pastors used to good advantage. Some used the weekly On the Air service as a full 15-minute religious newscast. Others cut it down to five minutes. Some added news of local churches.

But the problem of meeting a continual procession of weekly deadlines was for many too confining, too demanding in their already overloaded program. For this reason the Bureau turned to tapping a weekly newscast. Yet, for those who wish to carry on a live newscast, doing the speaking themselves, a slightly expanded script for Dateline Religion is available at the same price as the old On the Air. To this, local items can be added enabling the pastor to fill a longer period than the four-and-a-half minutes of the taped program.

Dateline Religion has a bright new format, using two voices—a man’s voice alternating with a woman’s. It is swift-moving, professional, and dependable. Tapes are mailed direct from the General Conference to designated radio stations each Tuesday, allowing ample time for the tapes to reach the stations before the weekend.

Cost is $2.00 a week, $50 a half year, or $100 a year. The Bureau will be happy to fill subscriptions from churches that have arranged with a local station for airing. Those interested should write the General Conference Bureau of Public Relations for a sample tape and the station contact card.

M. Carol Hetzell

Bible students generally acknowledge that the agency of the Holy Spirit is one of the most profound mysteries of the Bible. Over the centuries volumes have been written attempting to explain this subject. In his book Woolsey deals briefly with the question of the personality and work of the Holy Spirit, and frankly admits that many aspects of it are unexplainable. He then goes on to concentrate on the dynamics of the Spirit as revealed in the Bible and the Spirit of Prophecy writings.

The book emphasizes the need for the operation of the Spirit of God upon the individual to bring about regeneration and sanctification, and continues by stressing that it is through the individual that the Holy Spirit imparts divine energy, guidance, and success to the church. He demonstrates that without question the Holy Spirit is the sine qua non for bringing the work of God to completion.

Perhaps the best thing about the book is the refreshingly simple language and style the author uses throughout in discussing this difficult area of theology. Yet, a careful examination of the contents of the book reveals that not only has the author given much time to pondering the deep things of the Spirit of God but he is also personally acquainted with the Person about whom he writes.

Both ministers and laymen will profit from the reading and study of this book.

Donald E. Mansell


Any book that presents scriptural strength to fortify our weakening family structure is to be commended and recommended. Many books are on the market that make a secular approach but not too many that attempt to use Bible principles. The Marriage Affair is such a book.

In writing of this book, Billy Graham says, "I commend this book to all people because romance and marriage are a part of our being. The missing ingredient in our present age is the spiritual one which permits the commitment of two people to Christ as the foundation and basis for a stable, successful marriage. J. Allan Petersen, with his host of contributors, has said this in a convincing and refreshing way."

The editor of this compilation of articles describes his effort in the following words: "Here is a smorgasbord of information and inspiration from many sources—organized, practical, and dealing with every phase of marriage and the family. Some authors have a strong scriptural approach, and others tell what they have learned in the arena of life through trial and success. Some stress the Biblical precepts, while others emphasize the practical outworking. Both are necessary, so there is balance.

"The authors represent a broad spectrum of background. Some are clergymen, others laymen; some are highly trained professionals, others ingenious housewives. Some are comparatively unknown, others are household names; all have something important to say."

More than seventy writers—including Norman Vincent Peale, Billy Graham, Paul Tournier, Clyde Narramore—cover a wide range of home topics and problems. You may disagree with some portion but at all times you will be stimulated to think.

If you are looking for a good non-Adventist compendium of good family-home advice, The Marriage Affair is certainly worthy of serious consideration.

W. John Cannon


The complete unity of the basic teachings of the Bible is carefully developed in this volume as Ronald Youngblood traces nine great theological concepts—monotheism, God's sovereignty, election, the covenant, theocracy, the law, sacrifices, faith, and redemption. It is shown how these concepts form the heart of the Old Testament and how they find their fulfillment in Christ and the New Testament.

Of special interest are the cultural settings in which these teachings were given, as for example the importance given to names, and their frequent change at crucial periods in men's lives. In ancient times a person's name was equivalent to his personality or character. Thus, the significance also of the names of God, as discussed in the chapter on God's sovereignty.

There are statements with which we cannot agree, as the identification of Melchizedek as "the chief deity of the Canaanite pantheon" (page 30).

The two chapters on the covenant are particularly fruitful, although to be read with discrimination. As to the importance of the covenant relationship, the writer declares, "Many students of the Old Testament believe that the concept of the covenant is the most fundamental and overarching idea in the entire Bible." His presentation of this subject in the light of the Mari and Nuzi documents is most enlightening. His treatment of the book of Deuteronomy is also illuminating, although the parallel to
the Hittite suzerainty treaty may be somewhat strained.

The chapter on the law emphasizes its relevancy today, not as a means of salvation, but as an aid to Christian growth. In chapter nine faith is developed as one of the central emphases of the Old Testament, noting particularly the "gallery of the righteous in Hebrews 11."

Although this book contains only 108 pages, all Bible students will find something to enlarge their spiritual insight.

O. M. BERG

NEWS BRIEFS

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

Saudi Arabia Orders Fifty New Mosques

Saudi Arabia's Ministry of Pilgrimage has invited bids for construction of more than fifty new mosques to help meet the religious needs of the country's Moslem population and the yearly influx of Moslem pilgrims. The Government has recently completed costly extensions of the Mosque of the Prophet Mohammed in Medina and the Holy Mosque in Mecca.

Traditional Pentecostals Surprised at Movement's Growth in Catholicism

Traditional Protestant Pentecostals have been surprised by the growth and depth of the Pentecostal movement in the Roman Catholic Church, but they see one stumbling block: They are "scandalized" that Catholic neo-Pentecostals can smoke and drink and still have the baptism of the Holy Spirit, a traditional Pentecostal reported at a seminar at Notre Dame, Indiana, during the International Conference on the Charismatic Renewal in the Catholic Church. Vinson Synan, a professor at Emmanuel College, Franklin Springs, Georgia, and author of a history on the Pentecostal Holiness Movement, said that the Pentecostal Holiness churches are now having to make an "agonizing reappraisal" as to just what makes a Pentecostal. He said that he found himself "rejoicing at the growth of the Catholic charismatic movement." "The spirit of God told me it was real," Mr. Synan said. He said that most Protestant Pentecostals would be surprised to know that the Catholic Church was "adaptable enough" to include Pentecostalism in its theology. He said the 600-million-member Roman Catholic Church could become the greatest vehicle for evangelization of the world if its charismatic movement grows. Mr. Synan warned that the charismatic movement must not neglect personal sanctity and holiness, "lest speaking in tongues become sounding brass and tinkling cymbal," Mr. Synan and the Rev. Arnold Bittlinger, a Lutheran pastor from Germany, responded to a paper on "The Baptism in the Spirit and Rites of Initiation" presented by a Benedictine priest, Father Killian McDonnell, O.S.B., of St. John's Abbey, Collegeville, Minnesota, a leading scholar of Pentecostalism.

United Presbyterians Adopt New Statement on Baptism

The United Presbyterian Church will emphasize neither believer nor infant baptism as a result of revisions in a Book of Church Order. Despite vigorous attempts to defeat or amend the proposals, the denomination's General Assembly approved changing the wordings on baptism and on the nature of the ministry. One result of the latter will give lay persons a greater role in administering the communion service. On baptism, the new wording gives parents the freedom to decide whether they want infants baptized. Local congregations will decide at what age baptism is appropriate. Persons will receive a "commission" rather than "confirmation" in joining the church.

African Cults Active in Brazil

A professor at a Catholic university in Rio de Janeiro warned that Brazil—the world's largest Catholic nation—is losing many of its members to burgeoning African cults. Father Valdeir Carvalho da Costa said that 90 per cent of the 93 million inhabitants of Brazil are Catholic "in name," but that all "religiosity" in the country is not Catholic.

According to a report by Latin America Press, the priest noted that African cults "constitute a serious challenge" for the Catholic Church. He based his analysis on a recently completed three-year study of the cults.

"Either the Catholic Church becomes aware of the situation and revises its methods of evangelization and the sacramental ministry or the present exodus of the faithful will end in an unexpected mass of Christians joining African cults," the priest stated.

Father da Costa said many people in Brazil practice both Catholicism and cultism. He cited the case of a couple marrying in a Catholic church and then going to an "ubandista" cult house for the wedding reception.

"Ubandismo" is one of the two major African cults in...
Brazil. The other is *Quim bandismo*, and together the two cults form the *Macumba* rite.

"Many people at first attend the spiritualist services out of curiosity, but eventually get caught up in the frenzy and emotion of the cult and become fanatic believers," the priest added.

Taken from *The Catholic Weekly* Jan. 21, 1972

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**"Astrology" Approach to Student Placement Stirs N.Y. Controversy**

A city councilman in New York has threatened to call for the ouster of the entire New York City Board of Education if the board president’s advocacy of astrology to gauge pupil behavior and relationships is not repudiated. Howard Golden, a Democratic councilman from Brooklyn, said the other four members of the school board had not responded to his letter asking them to refute the "star-gazing" proposals of board president Isaiah E. Robinson. He charged that a reply from Mr. Robinson evaded the issue. Mr. Robinson triggered the dispute in early October when he told a Public Education Association meeting that if astrology is correct behavioral problems in class are caused by a conflict in birth signs between pupils or between teacher and pupils. Referring to the New York board president’s proposal on astrology, Dr. Ernest Dow, of Washington, D.C., said, “It is quite possible that Mr. Robinson’s reflections are not too far-fetched. It might be interesting to see the results of a few pilot programs... in which a variety of ethnic, economic, and cultural patterns are present.”

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**Evangelical Lutherans Are Urged to Retain Conservative Views**

The Evangelical Lutheran Synod heard a plea from its president to remain faithful to its strongly conservative position, at the national convention in Mankato, Minnesota. The Reverend George Orvick, of Madison, Wisconsin, told delegates that “today a church body that wants to hold to the Bible as the verbally-inspired Word of God, that accepts literally its miraculous content and that refuses to employ the destructive historical critical method is publicly laughed at and ridiculed.” “But while the world condemns them, our Lord commends them,” he said. Mr. Orvick urged Synod members to examine their own commitment, declaring, “We need not only pure doctrine but the burning heart of compassion for others.”

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**International Congress Set by Evangelists**

A group of evangelical leaders from five continents, including Evangelist Billy Graham, has announced that an International Congress on World Evangelism will be held in Europe in 1974. The Congress will constitute a call to “finish the task of proclaiming the gospel to the church in our generation,” said Anglican Assistant Bishop Jack Dain, of Australia, the presiding chairman. Some 3,000 to 5,000 delegates from around the world will be invited to participate in the congress, which will meet in the late summer or early fall of 1974, the announcement said. The evangelical leaders met here to map out preliminary plans.

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THE MINISTRY 47
I have been reading an interesting book titled *Helping Youth in Conflict* by Francis I. Frellick and published by Prentice-Hall. It describes the problems of the juvenile delinquent and how the church can help those youth with problems. One section deals with the language problem. The following paragraph was of utmost interest:

“One who knows nothing of the current specific lingo of the juvenile may be bewildered sometimes by the things he hears. He may be somewhat further bewildered if he is subjected to some colorful cursing. Are we now recommending that in order to reach the hard-to-reach we must affect their vocabularies? Not at all. In fact, persons who attempt to do so often forfeit the respect of those they try to reach by this tactic.”

How many times I have cringed while sitting in meetings listening to some preacher attempt to reach the hearts of youthful hearers by the use of “slanguage.” This degrading of the gospel never wins, but only repels. True, we should avoid any theological jargon in dealing with juveniles, but, on the other hand, let our language be simple and pure even as it was in the early church when the disciples were empowered by the Holy Spirit on the day of Pentecost.

Not only did they have the ability to speak with fluency those languages which they had never previously learned, but from that time forth “the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language.”—*The Acts of the Apostles*, p. 40.

HALLOWEEN Halloween is the day of the mask. No man is himself. He is supposed to dress and act like someone else. What a night for human nature, when one may, with impunity, impersonate the man he wishes that he were! Devil’s masks are popular on Halloween.

Mask-wearing is far more common than one might suspect. Some find Christianity confining, and while outwardly catering to its form, they are torn with internal passions for sin’s “greener pastures.” These are the conformists. These are the mask-wearers.

Mark Twain had a remarkable capacity for profanity. His vitriolic outbursts are legend. His wife was a genteel woman of cultivated manners and deeply concerned over her husband’s verbiage. She conceived a plan calculated to shame him. She memorized all of his profane words, and at dinner “let fly” in his face a steady stream of this questionable rhetoric. Her husband smiled at her effort, and muttered, “Darling, you have the words, but you don’t have the tune.”

Is there not need for us now to match word with tune, spirit with performance, attitude with external form? Is not the lament of the apostle that we display a form of godliness but deny its power too often true? How many live their lives performing poorly because their hearts are not in their work? For them, every day is Halloween.

For some, the gospel ministry is an act, a performance, a duty, and not the privilege that it may be. One has to be called to it by God or he will never experience in it the joy of the committed. Conversely nothing can rob the spirit-ordained minister of his commitment to God and man, or of his happiness in fulfilling the same. For this kind of man, there is no Halloween.

E. E. C.