

JANUARY '72

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THE MINISTRY

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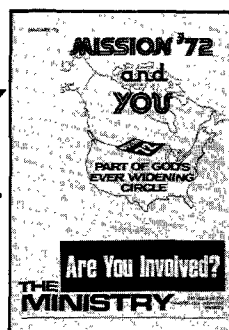
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JANUARY, 1972

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Heaven's Auditing Committee

by ELLEN G. WHITE

This article appeared in the *Review and Herald*, April 13, 1886, under the title, "Exclusiveness Among Laborers."

It is important that those who engage in the work of God be constant learners in the school of Christ. Indeed, this is absolutely necessary if they would labor with acceptance in the great, the solemn work of presenting the truth to the world. If self is kept out of sight, and the workers labor with humility and wisdom, a sweet spirit of harmony will exist among them. One will not say by word or act, "This is my field of labor; I do not care to have you enter it;" but each will work with fidelity, sowing beside all waters, remembering that Paul may plant, Apollos may water, but God alone can give the increase.

The Lord does not apportion to any one man some special territory in which he alone is to labor. This is contrary to his plans. He designs that in every place where the truth is introduced, different minds, different gifts, shall be brought in to exert an influence upon the work. No one man has sufficient wisdom to manage an interest without helpers, and no one should think himself competent to do so. Because a person has ability in one direction, it is no sign that his judgment on all other subjects is perfect, and that the wisdom of some other mind does not need to be united with his.

Those who do labor together should seek to be in perfect harmony. And yet no one should feel that he cannot labor with those who do not see just as he sees, and who do not in their labors follow just his plans. If all manifest a humble, teach-

able spirit, there need be no difficulty. God has set in the church different gifts. These are precious in their proper places, and all may act a part in the work of preparing a people for Christ's soon coming.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

This is God's order, and if men expect success, they must labor according to His arrangement. Oh, how much the workers need the spirit of Jesus to change and fashion them as clay is molded in the hands of the potter! When they have this spirit, there will be no spirit of variance among them; no one will be so narrow as to want everything done his way, according to his ideas; there will be no in-harmonious feeling between him and his



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"Drawing near with a number of others, I saw the reports of labor for 1885."

brother laborers who do not come up to his standard.

The Lord does not want any of His children to be shadows of others; but He would have each one be his own simple self, refined, sanctified, ennobled by imitating the life and character of the great Pattern. The narrow, shut-in, exclusive spirit which keeps everything within the compass of one's self, has been a curse to the cause of God, and always will be whenever allowed to exist.

During the recent Conference at Basel I had an impressive dream concerning those who were engaged in the work of God. A tall, noble-looking man was examining a book of records. Drawing near with a number of others, I saw the reports of labor for 1885, and was told that every man's work was accurately recorded there.

According to this record, some had done considerable labor. They had not saved themselves, they had worked harder and done more than was required of them. Others had not given themselves a living sacrifice. They had not brought Jesus into their work, as their only all-powerful helper; but they had trusted too much to what they were able to do. There was in their record a manifest lack of simple dependence and holy confidence in the promises of God. By not availing themselves of these promises, they often became discouraged, and a shadow was cast where all should have been hope and courage in God. Many a word was left unspoken, many an opportunity lost, whereby souls might have been benefited.

In reading the history of the past year's labor, I saw distinctly how much the laborers had lost through a lack of faith;

how much they could have asked of God, and how willingly He would have bestowed His grace upon them in answer to their humble prayers of faith. Many have fallen away, and many more will fall away, because they do not live by faith and increase in the knowledge of the truth day by day. The workers need to be greatly alarmed lest that light which is in them be removed from them. Watchfulness and prayer will alone keep their souls garrisoned against the entrance of the enemy.

The record showed a failure on the part of many to labor in the meekness and lowliness of Christ. They were reaching for some more exalted work. Their eyes were directed to some far-off place, and they failed to avail themselves of the opportunities lying right before them to min-

been lost sight of. Do not profess to be more than you really are, the Lord's servants to do His work.

In the book of records there were registered days in which prayer had been neglected by the workers, and as the result they had been overcome by temptations. On one page were registered large expenses because of the lack of the true missionary spirit, and a desire to labor in the most expensive style, when a more humble manner and more simple plans would have accomplished greater results. Some are constantly seeking a better portion than our Saviour had in His life. They accept the name, the position, of missionaries, but not the portion. They want all the good things, all the conveniences, of life; things which their Redeemer knew little or nothing about.

Those who do labor together should seek to be in perfect harmony.

ister to souls. Their minds were so fully made up that the Lord had a great work for them to do in preaching, that they failed to minister. They failed to drop the seeds of truth into hearts wherever an opportunity could be found. But these opportunities came and passed, and souls who might have been instructed were left without labor. One here and one there, two or three in a place, might have been led to search their Bibles and to find their Saviour; but this was so small a work that it was overlooked and neglected.

There are some who seek to become popular, thinking that they will thereby gain numbers. They study how they shall make an appearance, how they can make it seem that they have plenty of means and occupy a lofty position in the world. Are these the lessons to be learned from the meekness and lowliness, the purity and self-sacrifice, of Jesus? Oh, no; there are many who labor in this way who accomplish almost nothing. The better way is to labor in the spirit of Jesus.

Do not try to make the impression that you are remarkable men, but let the people see that you are handling startling, remarkable subjects, which are plainly brought to view in God's Word, but which have so long been buried up under the rubbish of error that they have almost

There were also registered in this book the names of workers who appeared to be humble, but who were self-sufficient and egotistical. The work must go according to their ideas or not at all; and yet they made no efforts to teach others how to work, to patiently instruct them in every branch of the work which they themselves understood. Instead of this, they selfishly retained this knowledge to themselves. None are excusable for this exclusiveness, for thus confining their work to a small compass.

The cause of God, not only in Europe but in America, has suffered greatly because of these narrow ideas of labor. Much talent which is now lost to the cause might have been seen and made use of; many might have been educated, and today be useful laborers in the cause of God, had it not been for these exclusive, these narrow ideas. Oh that those laboring in all parts of the vineyard of the Lord might see how their record appears, when self is mingled with everything they do! Oh that they might see the importance of submitting their wills and ways to God, and of being in harmony with their brethren, of one mind, of one judgment! As soon as they do this, God will work through them to will and to do of His good pleasure.



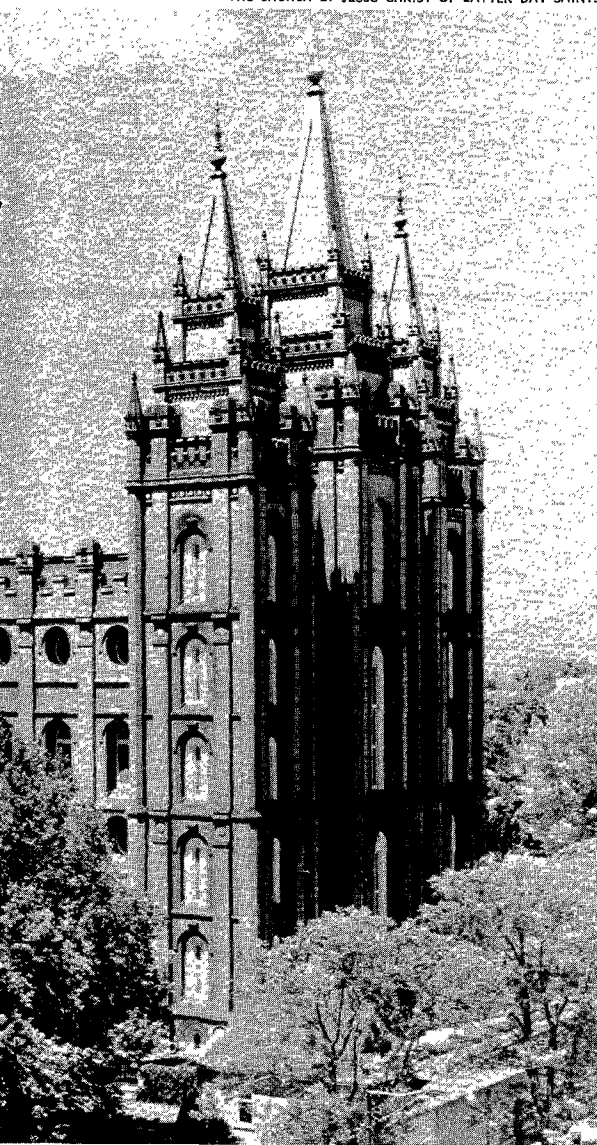
How Much Do You Really Know About **WINNING MORMONS?**

THE wisdom of the statement found in *Evangelism*, page 484, has been proved repeatedly while working with the Mormon people:

Christ drew the hearts of His hearers to Him by

the manifestation of His love, and then, little by little, as they were able to bear it, He unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people—to meet men where they are.

If we hope to work successfully with the Mormon people, we must understand them



BETTY GLENN

Bible Instructor, La Crescenta, California

and the faith that makes them what they are. There is no foolproof or easy way to reach the Mormons. We must be co-workers with God, guided by the Holy Spirit, knowing enough about their attitudes and beliefs so that we can place our strokes where they will count.

The attitude of the Mormons to the Bible is perhaps the first problem that confronts us. They believe that the Bible is the Word of God only as far as it is translated correctly. They have been taught that the Bible is true only where it agrees with the teaching of their own books and their prophets. The writings of the Mormon prophets are used to test the Bible, not the Bible to test the prophet. They consider as scripture the *Book of Mormon*, *Doctrine and Covenants*, and *The Pearl of Great Price*. If there is a variance between the Bible and these books, they are instructed to give preference to the latter.

On September 21, 1823, Joseph Smith, a young boy, was sleeping in an upper room in a little village of Manchester, New York, when an angel appeared to him. This angel claimed to be Moroni, a man who had lived in America many centuries before. This being told him that if he would go to the west side of the hill Cumorah, not far from Manchester, he would find a stone box. Inside this box was a book made of golden plates fastened together with links and with it, two sacred stones called the Urim and Thummim, through which he could translate the writings of the golden plates. Joseph found the stone box and was about to take the golden plates when the angel Moroni appeared again and told him not to take them, but to come back every year for four years. He did this until 1827, when the angel came and brought him the golden plates and the stones. The angel told him to write and instructed him that his writings would be a new Bible.

The Most Correct Book on Earth

The *Book of Mormon*, this new Bible, cornerstone of the Mormon faith, is considered by them to be the most correct book on earth. "In council with the twelve apostles," Joseph Smith wrote, "I told the brethren that the *Book of Mormon* was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts than any other book."—*A Compendium of the Doctrines of the Gospel*, p. 273.

The *Book of Mormon*, "the most correct book on earth," reveals a god of confusion and contradiction. God forbids Adam and Eve to eat the fruit, but hopes they will; the entire plan of peopling the earth and

redeeming man from the fall will fail unless they disobey His command (see 2 Nephi 2:22, 25). It reveals a god who curses the hard of heart and all of their posterity with dark skins and blesses the righteous with white skins (see 2 Nephi 5:21; 3 Nephi 2:15). He speaks strongly against concubines, plural wives, adulterers, secret combinations, and oaths, yet all of these sins are condoned and taught in later revelations from the same god.

The most serious charge that can be brought against the three sacred books of the Mormon faith is the fact that they undermine faith in the integrity of the Bible, while professing to teach that it is the Word of God.

A Schism Forms

There was a schism in the church after the death of Joseph Smith; it seemed that the church would disintegrate. Two main groups arose from this schism: the Church of Jesus Christ of Latter-day Saints with its headquarters in Salt Lake City, Utah, and the Reorganized Church of Jesus Christ of Latter Day Saints, with its headquarters in Independence, Missouri.

These two groups differ in their theology. If we are to work successfully with these people, we must be familiar with their backgrounds and how they differ.

Shortly after the death of Joseph Smith, June 27, 1844, Sidney Rigdon claimed divine revelation had shown that he was to be the new president. As president of the Quorum of the Twelve Apostles Brigham Young had the practical foresight and judgment to argue that only the Quorum had the divine authority to decide the successor. Since he was the president of the twelve, it was obvious who the successor should be. The Smith family refused to accept Brigham Young. William Smith claimed the leadership for himself until his nephew, young Joseph, the son of the prophet, would be of age.

Sidney Rigdon lost out and went to Pennsylvania and soon after was excommunicated. The main body turned to Young and under his leadership in 1846, began its tedious journey to Salt Lake. Over the years, since its establishment in Utah, the Church of Jesus Christ of Latter-day Saints has become wealthy and influential and has experienced a phenomenal growth.

Of all the offshoots, only the one con-

nected with Joseph Smith's son has had any measure of success. In 1860, Joseph Smith, III, was established as the president of the new organization of the church known today as the Reorganized Church of Jesus Christ of Latter Day Saints headquartered in Independence, Missouri.

This group rejected polygamy and the doctrine of plural gods. They do not accept the teaching that temple ordinances are essential before one may obtain exaltation, or the highest degree of glory. They do not accept the later changes and additions found in the *Book of Mormon*, *Doctrine and Covenants*, and *The Pearl of Great Price*.

To work successfully with this group, it is important, if using their three books of scripture, to quote only from the early editions that they accept as valid. You will find, when working with either one of these groups, that a simple study of the Bible showing how to compare text with text, how one Bible text becomes the key to unlock the meaning of another so that the Bible interprets itself, is the best approach. Presenting prophecy in a simple and effective manner does much to convince them that the Bible is true and speaks with divine authority. Keep ever before them the wonderful harmony of the Bible teaching throughout the whole book on any one subject.

The Mormons and the Second Advent

The Mormon people believe as we do that we are living in the last days, and they are interested in the prophecies. The prophecies of the second chapter of Daniel and Matthew 24 are excellent ones to begin with. These prophecies not only prove that we are living in the time of the end, but they can be presented to Mormons in such a way as to arouse them to the preparation necessary in order to meet Jesus when He returns. This is important and needed. Teach them how and why Jesus will come. Emphasize that every eye will see Christ at His coming, that He will appear to all men—not just a little, select group. Help them to see that only those who live for and love the Lord and obey Him will be ready for His coming.

The Mormons believe that the second coming of Christ will follow the Gathering of Adam-ondi-Ahman. Daniel 7:9, "I beheld till the thrones were cast down, and

(Continued on page 38)

D. A. McADAMS
Secretary, Publishing Department
General Conference

Plateau Performance

Determination is dynamic. It keeps a worker away from plateau performance and prods him constantly to strive for greater efficiency that results in a greater soul-winning program. The dynamics of leadership (a preacher is a leader) are built around determination. It is found in the mind, which is the center of the will. When a denominational worker is determined to go beyond the attainments of the mediocre individual and reach the acme of success, this determination motivates him. Instead of coasting along on plateau performance, he is constantly climbing mountain peaks of success.

After having spent several years as a pastor in the same church or as an administrator in the same conference or institution, some workers level off in their accomplishments and move along on a plateau. When this happens the worker no longer feels the thrill and excitement of new achievements. He gets into a routine that keeps him busy. Since he is busy he feels that he is discharging properly his responsibilities and giving good service. Such an individual, because of a lack of the dynamics of leadership (which is determination), does not do the creative, constructive work that is required of a worker who wishes to grow constantly. Therefore, the results of his program do not show much progress.

A successful minister will create work for himself. He will master the fine art of self-discipline, and the result will be found in self-development and self-improvement. As a by-product of this discipline, there will come into his work program new ideas, new techniques, and new concepts that immediately elevate him above the plateau on which the average worker is coasting.

The thrill of doing something new in the area of pastoral, evangelistic, church administration, or departmental leadership automatically causes the worker to be more active and more enthusiastic. His work becomes more stimulating and challenging, and he immediately steps out of the rut and off the plateau, leaves the comfort zone in his work program, and becomes a builder in his area of responsibility.

Some workers have been in the comfort zone too long, and this definitely shows up in their plateau performance. Remember, determination is the dynamic of leadership. Why not step out and step up in your particular area of activity regardless of what your responsibility may be, by more study, more self-determination, more self-improvement, and more application to the task that is yours?



EDITORIAL

ANOTHER YEAR!

Another new year. How quickly the years come and go. Each arrives, bright with promise and hope, fraught with dangers and fears. One by one the sheets of the new calendar are quickly torn off, the new year is old and another is on its way.

How many more years must come and go before we see the King in His beauty and this mortal takes on immortality? How long before the righteous dead hear the voice of God and come forth from their earthen graves? How long until the living saints are caught up with them to meet the Lord in the air? How long must it be? How long before the long dark night of sin turns into everlasting day?

Listen! Don't you hear the cry for deliverance? It sounds from deepest Africa, from the islands of the sea, from India's coral strand, from the jungles of South America, from the restless Middle East. From a thousand hearts, from Washington, D.C., to Singapore, from Montreal to Berlin, the cry is heard, "How long, O Lord, how long?" How many more calendars to replace, birthdays to celebrate, funerals to conduct? How much more of crime, pollution, calamity and sin? How much more of heartache, suffering, sorrow and tears?

John, while on lonely Patmos, saw visions of the future conflict between Christ and Satan and of the glories that would follow. Finally, after viewing the city of God and seeing all things new he could but pray, "Even so, come, Lord Jesus."

Homesick for Heaven?

How is it with you? Is there a longing in your heart for Jesus? Are you homesick for heaven?

This being so, a significant statement from Ellen White cuts deeply into our hearts. It is both a promise and an indictment, brief and pointed. "It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ."—**Christ's Object Lessons**, p. 69.

These words are a promise in that they assure us that we can indeed shorten the rebellious evil reign of the prince of this world and speed the Prince of Peace on His glorious return. The words are an indictment in that we have done so little, have failed so miserably in doing all that might have been done, and have thus delayed His coming.

1972 Must Be Different

But a new year is here. And 1972 **must** be different. This **must** be the year of the **big change**, the year that Christ sets His hand to **finish** the work.

Consider how quickly the doubting disciples were transformed into flaming apostles. Once the needed preparation for the Spirit was made, once the conditions were met, the promise was realized.

And we are told:

When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a

shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth.—**Selected Messages**, book 1, p. 124.

The promise is sure, for Gōd has spoken and He does not lie.

To us comes the solemn appeal:

As ministers, as Christians, we must work to take the stumbling blocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that He may come into our assemblies and impart His rich grace.—**Ibid.**, p. 123.

It Will Be—IF

Nineteen hundred and seventy-two can indeed be the year of the great change. It can be the year that sees the third angel's message swell into the **loud cry** that enlightens the earth. It can be **if**—**if** we recognize the power of the Holy Spirit as our greatest need, and pray for it night and day; **if** like the apostles of old, we repent of our backslidings and seek above all else to reflect the likeness of our wonderful Lord; **if** we are willing to lay self and our own vested interests aside and think only in terms of what will best benefit the cause of God and be to His glory; **if** we are willing to be all, or nothing, as God sees best.

This is the experience that we must covet and pray for, weeping if need be between the porch and the altar. This must be our great obsession as we enter the portals of 1972.

As the bells toll the midnight hour and the new year breaks, as all about us the world makes merry amid sin and sensuality, would it not be well for ministers to gather with their flocks, praying for this much-needed experience? Is not the dawn of a new year a most appropriate season for renewed dedication to God and to His work?

The Power of the Spirit and MISSION '72

All of this becomes increasingly significant in the light of MISSION '72. Without the power of the Holy Spirit, without deep-seated, thorough-going repentance and reformation, without genuine revival, MISSION '72 cannot and will not succeed. 1972 will come and go, and things will be about the same as they were before, and the coming of the Lord will be further delayed. **But this need not be, and it must not be.** If we were ever in earnest about anything,

we must now be in earnest about our own personal relationship with Jesus Christ and the call to finish the work so that His coming will no longer be delayed.

Review again the great revivals that came to God's people in the days of Elijah, Hezekiah, and Josiah. Read again the story of Pentecost. These are harbingers, or precursors, of what God can now do, and is waiting to do for His church. Furthermore, the latter-day power is to exceed that of all time.

All of this is yet to be. And it can happen now, but only if the conditions are met. These conditions are **wholehearted consecration** and **service**. Ellen White declares:

When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God.—**Christian Service**, p. 253.

We must enter into this experience, then like the apostles of old we will be prepared for a quick work on the earth. And, like them, we will be "astonished and overjoyed at the greatness of the harvest of souls." (**The Acts of the Apostles**, p. 44).

Nothing Less Will Do

Nothing less than a repetition of Pentecost can do this for us. For this we must earnestly pray. Of the change that came to the disciples we read:

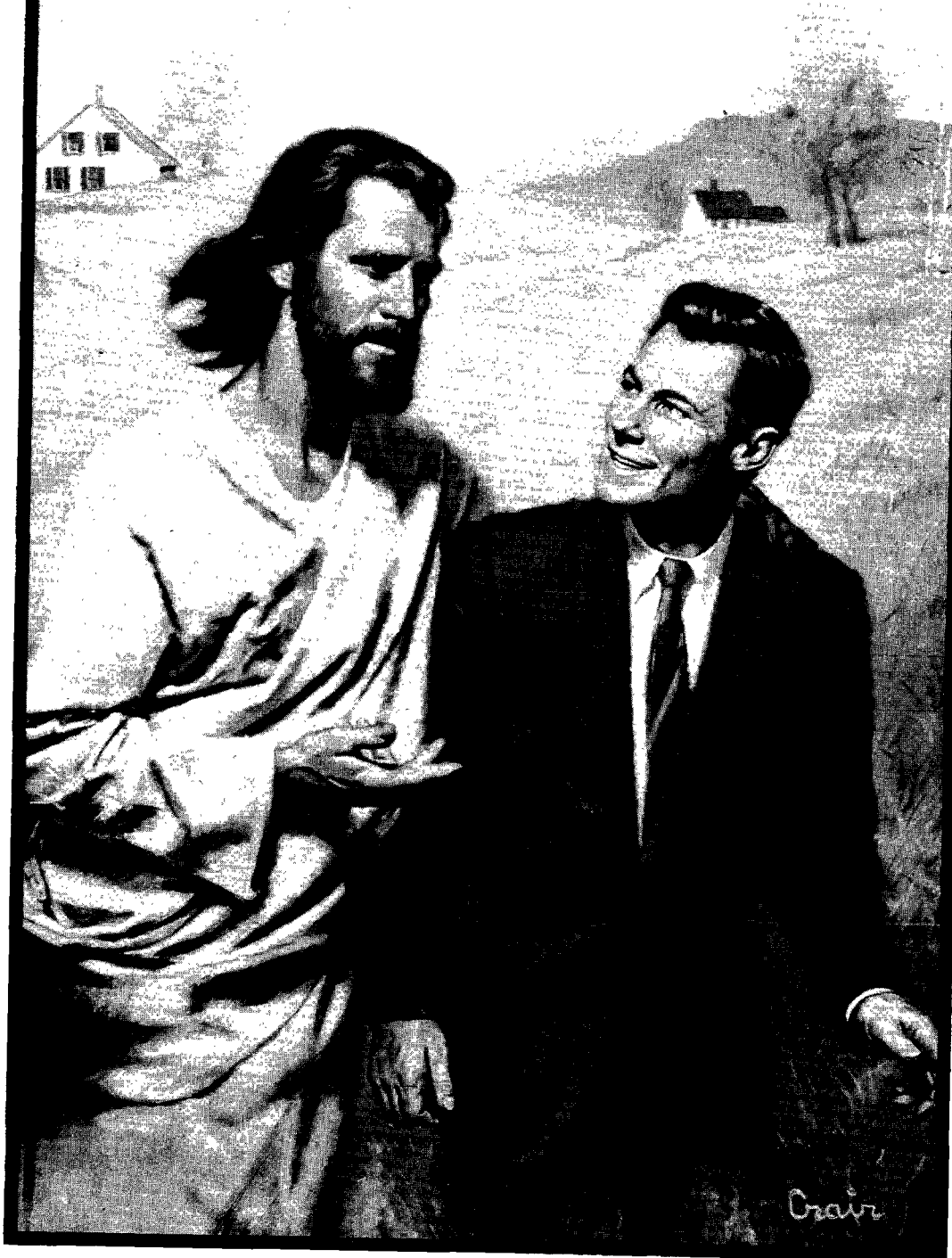
No longer were they a collection of independent units or discordant, conflicting elements. No longer were their hopes set on worldly greatness. They were of "one accord," "of one heart and of one soul." . . . Christ filled their thoughts; the advancement of His kingdom was their aim. In mind and character they had become like their Master, and men "took knowledge of them, that they had been with Jesus."—**Ibid.**, p. 45.

The Spirit animated them and spoke through them. The peace of Christ shone from their faces. They had consecrated their lives to Him for service, and their very features bore evidence to the surrender they had made.—**Ibid.**, p. 46.

This is the plan and purpose in MISSION '72. But not only for those areas where MISSION '72 is being put into operation this year, but for every nation, city, village, and hamlet on the earth. Let us all, ministers, church officers, and laymen alike, unite now in this grand finale and the completion of our task. "Even so, come, Lord Jesus."

O.M.B.

*Jesus is openly ours to talk with and walk with
anytime, anywhere, and under all circumstances.*



12 JANUARY, 1972

© RGH MEL CRAIR, ARTIST

A WALK WITH THE KING

PAUL M. MATAICIO

Ministerial Secretary, Illinois Conference

THERE are times when man is intensely motivated in a search for personal glory. The acclaim and plaudits of our fellow men are never hard to take. Yet, the Christian minister is never motivated thereby. He is conscious of the fact that his purpose is not to be an object of glory, but in reality a subject who has an object to glorify, and that object must be his Lord. Did not Christ say time and again, "I have glorified thee," referring to His Father, and did not John say this referring to Christ in John 1:26, 27: "John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." Jesus glorified God. John glorified Christ. It should, therefore, be our purpose to glorify both Father and Son. It has not been given unto man to do anything greater or more exalting than to simply speak, do and live for the glory of His Lord. To master the art of effectively lifting up Christ is to reach the quintessence of ecstasy in this life.

The Glory of the Ministry

However, one might ask, Is there really any personal glory attached to the role of the ministry? As a boy it was generally a foregone conclusion that the minister's presence was always looked upon and spoken of as almost sacred. To be able to associate with the man of God was in itself somewhat awe inspiring. There was a certain aura that accompanied the minister

wherever he went and in whatever he did. I have often thought, Was that the glory of the ministry? Was he one to be considered as possessing a special dispensation of grace that lifted him above his fellows? I now recognize the fact that there is something about the glory of the ministry, but it certainly is not what I thought it was.

It is not something that attracts men to the minister. It is rather something that attracts the minister to His Lord. The glory of the ministry is not at all something that involves what man may say and do for the ministry. It is something that involves what the minister says and does in relation to His Lord. The apostle understood this very well, and indicates the same in his letter to the church at Corinth. In 1 Corinthians 1:9 he says, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." Two tremendous themes are herewith set forth. While both are directed to all, they find a peculiar identity and application to the ministry.

Called by God

We generally concede the fact that the minister is a man who has been uniquely called by God for a very sacred purpose. The apostle makes clear the fact that it is God who has called a man, and not man who has chosen an avocation, a work, or a profession. The fact that God could actually choose a man, whatever his name and background, is something for which that man cannot help but feel extremely grateful and humble. To think that God

chose me, among so many thousands of others to be His servant in the ministry is beyond my understanding. Yet, He did choose me. In this I glory, and for this I glorify Him.

Paul also says that we are not only called by a faithful God to do a special work in His providence, but also tells us that we are to fellowship with that God. A man in a factory may work for a certain employer, but it is not likely that he has very much of a personal fellowship with him. On the other hand, the gospel minister is not only set to work for an employer, but that employer has made provision for him to come in unto Him, have ever-present access to Him, and actually enter into a direct, personal fellowship with Him. In other words, God not only wants the minister to work for Him, but He wants the minister to fellowship with Him.

A Call to Fellowship

Paul, therefore, recognized the fact that the call to the ministry was not just a call to a certain work or even a call to a lifetime of service to a certain cause. The truly significant aspect of the call is that it is a call to the fellowship of the Son. No call is higher than this. In fact, it is this that makes rhyme and reason out of the work of the ministry. There is no justification to anything a minister does without it. How can a man minister the gospel who knows nothing of the joy of fellowship with the Son? How can a man create the atmosphere of Christ's love and goodness who knows nothing of direct personal fellowship with Him? This is basic doctrine in Christian ministry. This puts the horse before the cart and gives meaning to the whole function, role and purpose of the gospel ministry.

A Walk and Talk With the Lord

Have you ever noticed or counted the numberless occasions in which the Gospels picture Christ walking and talking with someone? The witness to His life is silent for eighteen years and then what happens? Jesus is at the wedding in Cana, and from there He is constantly in the presence of people, most of the time walking with them or talking to them. Even after His resurrection this pattern continues. He walks with and talks to two men on the way to

Emmaus. He appears to His disciples. He walks along the Sea of Tiberias and helps His disciples catch fish. Later He walks with them to the top of the Mount of Olives and suddenly ascends out of sight. He is not yet finished. A few days later, He appears to Saul who is bent upon the destruction of the Christian movement. But Jesus talks to the man, and the greatest thing that ever happened in and for His church since His ascension takes place. A few minutes of walking and talking with Christ radically changes his life. Now, Paul really begins to live. Follow his life from that point to the end. He becomes God's man with a mission, a man on the go. He came to know Christ. He had walked and talked with Him personally.

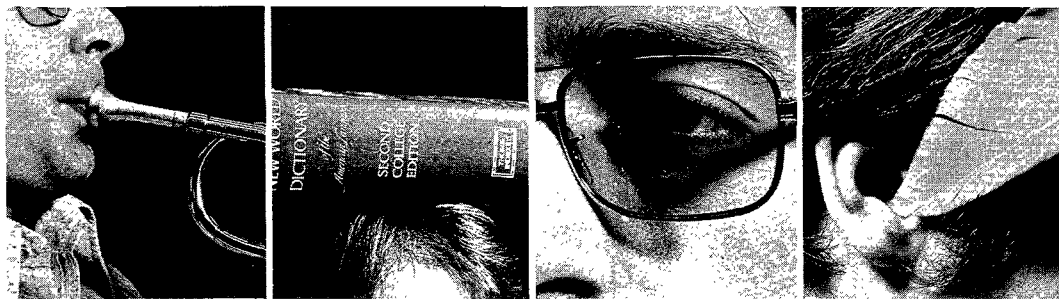
What was Jesus trying to say for thirty-three years while on this earth? It is ever so simple. Christianity is not so much a matter of trying to figure something out, not so much a matter of systematizing into various conceptual details a set core of theological expletives. Ah, Christianity is an offer to man to come within the circle of His Lord, to live as it were within His sphere, or to simply walk and talk with Him directly and as personally as anybody ever walked and talked with anybody else.

The truly big thing about God, Christ, the Holy Spirit, the Bible, the church, the Spirit of Prophecy, et cetera, is that Jesus is openly ours to talk with and walk with any time, anywhere, and under all circumstances. Anybody who does not know, and particularly the minister, what it means to have a dynamic, personal, and intimate relationship with Jesus is missing the whole point set forth in the Christian religion, as well as the philosophy and teaching of the gospel of Christ. It is in this sense that we find the true glory of the ministry. The fact that we as ministers can have a personal walk with our Lord should set us up and off for the privilege of heralding His glory to all men and nations.

And He walks with me, and He talks with me,
And He tells me I am His own,
And the joy we share as we tarry there,
None other has ever known.

In sorrow I wander, my spirits oppress,
But now I am happy—securely I rest;
From morning till evening glad carols I sing,
And this is the reason—I walk with the King.
I walk with the King, Hallelujah!

This is the glory of the ministry.



The Foolishness of Preaching

VICENTE Q. TIGNO, JR.

Pastor, Southern California Conference

THE preacher determines to a large degree whether preaching is dubbed as "foolishness" or is acclaimed as "the voice of God." It is indeed the height of folly to take one hour of someone's time on a Saturday morning and waste it on clerical vocalization.

Preaching is a moral debt not only to God but to our fellow men. Each member of the congregation invests precious time when he comes to listen to the preacher week after week, and he deserves to hear something worth his while. When a preacher subjects his hearers to nothing

head is not leadership; that is assault."—*The Reader's Digest*, October 1970, Quotable Quotes. When the apostle Paul declared that "the preaching of the cross is to them that perish foolishness" (1 Cor. 1:18), he prefaced that with the thought that the "wisdom of words" (verse 17) was a major causative factor.

The preacher's motive for preaching deserves acute scrutiny. If we are not careful our own ulterior motives can play tricks on us. Paradoxically, one can use the "cloth" as a screen for projecting deep-seated personality conflicts. 2 Corinthians

***It is the high privilege of every preacher
to effect the reconciliation of men
to God via a love relationship.***

but a mouthful of clichés, a potpourri of statistics, or a session of pious purges as some self-styled Jeremiahs love to do, preaching is reduced to highway robbery of some sort.

As the late President Dwight Eisenhower once said: "Hitting people on the

13:5 applies as much to the preacher as to the laity. As Satan took Christ to the "pinnacle of the temple" (Matt. 4:5), he also takes preachers to the heights of the "high calling" (Phil. 3:14), only to goad them to leap into the precipice of presumptive efforts. The apostle Paul expressed two op-

posing motives for preaching. (See Philip-
 pians 1:15 and 2 Corinthians 4:5.)

Preacher Profiles

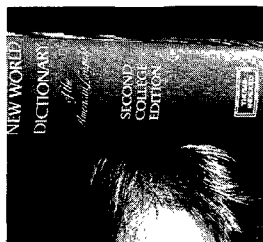
Symbolically, preachers come in differ-
 ent shapes, sizes, and calibre. We shall dis-
 cuss four types here.



A. *The Sounding Brass*: This is the man
 who is equipped with the tongue of men
 and of angels (1 Cor. 13:1), but his ulti-
 mate accomplishment is to emit sound-
 waves. As one writer puts it:

There can be no real eloquence without great
 ideas. . . . And woe to the world when an orator
 gains great skill in the use of techniques but has no
 constructive message to convey. It is inevitable that
 he should become a dictator or a demigod, enticing
 multitudes toward emptiness or destruction like a
 modern pied piper.—W. B. Garrison, *The Preacher
 and His Audience*.

The principal cause in this particular case
 is mental lethargy. He is just too lazy for
 original and creative thought.



B. *The Tranquilizing Genius*: This is
 the "walking encyclopedia," the "human
 computer." This is the man who under-
 stands all mysteries, and all knowledge (1
 Cor. 13:1). There is no fact or figure that
 he does not know. He has authored many
 books, and his prolific mind and pen are
 always at full throttle. After his name are
 rows of earned and honorary titles, suffi-
 cient to fill his tombstone back to back.
 But alas, half of his audience is already
 yawning before he has even started, and
 the other half who managed to stay awake
 did not know what hit them.



C. *The Weeping Prophet*: This is the
 man with the dark goggles. He sees nothing
 right with the church and nothing right
 with the world. Every person he looks at
 is sick from the crown of the head to the
 sole of the feet. The world is a ball of moral
 and material pollution, heading for an in-
 evitable clash with an angry God, who is
 at the doors waiting to pulverize the trans-
 gressors under the wheel of divine justice.
 His favorite watchword is *Repent* with a
 heavy R.



D. *The Ear Tickler*: This is the suave
 and smooth-talking artist who for fear of
 the "high and the mighty" would rather
 call sin "social maladjustment," worldli-
 ness, "the process of growing up," yoking
 with unbelievers, "ecumenism, or brother-
 hood." His favorite apostle is Sigmund
 Freud, and his favorite gospel is psycho-
 analysis.

With these four horsemen of homiletics,
 it is but proper to dismiss preaching as
 foolishness indeed. But there remains one
 more portrait with which Seventh-day Ad-
 ventist preachers may safely identify.

The Master's Preacher

This man is not the Master. He is not a
 master preacher. He is the Master's
 preacher—God's man, doing God's work,
 in God's way. All of God's spokesmen of
 the past were the Master's preachers. They
 were God-called, God-trained, and God-
 sent. Their lips were sanctified by the coals
 from heaven's altar (Isa. 6:6, 7); their
 minds were infused with the "wisdom that
 is from above" (James 3:17; 2 Cor. 1:12);

and they spoke "as they were moved by the Holy Ghost" (2 Peter 1:21).

No human being can rightly claim the title of master preacher. Paul, who is acclaimed by religious historians as the evangelist of all time, conceded that we only "see through a glass, darkly" and that we "know in part" (1 Cor. 13:12). In truth, we have barely tapped the boundless resources of Omnipotence. No man can safely boast that he has attained. This is what makes true preaching the highest calling.

But it is the privilege of every Seventh-day Adventist preacher to put himself under the Master's touch. The road is open to "press toward the mark . . . of the high calling" (Phil. 3:14). There must be no room for mediocrity. While God has chosen the "weak" and the "foolish" to confound the "wise" and the "mighty" (1 Cor. 1:27), still, the "foolishness of God is wiser than men; and the weakness of God is stronger than men" (verse 25).

The Preacher's Commission

The Master's commission to His spokesmen is twofold: To "preach the gospel" (Mark 16:15) and to "feed the church of God" (Acts 20:28). The word *gospel* means "good news." Good news is something that provides the hearer with joy, hope, rejuvenation, courage, and optimism. Anything short of these is a pseudogospel. The principal aim of preaching is to create a favorable attitude toward God, for we are told:

The enemy of good blinded the minds of men, so that they looked upon God with fear; they thought of Him as severe and unforgiving. Satan led men to conceive of God as a being whose chief attribute is stern justice,—one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgments upon them.—*Steps to Christ*, pp. 10, 11.

Concerning His work as a preacher, the Master declared:

He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised (Luke 4:18).

It is the high privilege of every preacher to effect the reconciliation of men to God via a love relationship. You can frighten some into a kind of reform but that is only transitory and superficial. Everyone who makes it through the pearly gates will be

there only because he has learned to love God with all his heart, with all his soul, and with all his strength.

Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact, and thoughtful, kind attention, in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love.—*Steps to Christ*, p. 12.

Prophecies may fail, tongues may cease, and knowledge may vanish away (1 Cor. 13:8), but love will carry us through.

Feeding the flock is the other half of the great commission. This means more than stringing together a handful of related texts or references and dressing it with a couple of illustrations and a sprinkle of poetry. We live in an age of diet specialists, and these knowledgeable people will tell you that in the preparation and in the subsequent serving of food, the primary and paramount consideration is the nutritional need of the person or persons as the case may be. By the same token, spiritual food must meet and satisfy the nutritional need of the spirit. A menu might fill the stomach and ease the pain of hunger and that is about all. The body remains undernourished and consequently folds up under the onslaught of disease. How many of the flock die spiritually due to a lack of proper nourishment!

At this point a significant question arises: Does the preacher know the needs of his flock? One thing is certain, a preacher who does not regularly visit his flock in their homes is in no position to objectively evaluate their needs. It is only in the privacy of their homes that people truly reveal what is "bugging" them. Only as the preacher follows the footprints of his Lord, who lived and dwelt among men, can he truly feed his flock. The preacher must come down from his perch and walk among his sheep in the valley. Then he can truly lead them up onto the mountaintop of spiritual fulfillment.

The time is now when preaching must be snatched from the abyss of foolishness and be restored as the "voice of God." Would to God that each Seventh-day Adventist minister will indeed be "a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). For "how shall they hear without a preacher" (Rom. 10:14)?

EDITORIAL NOTE: The following letter was sent by Pastor Tor Dahlberg to the parishioners of his church in Beltsville, Maryland. He reports a wholesome response. We thought this approach to the problem of consistency in Christian standards worthy of sharing with our readers.

Beltsville Seventh-day Adventist Church

4200 Ammendale Road

♦ Beltsville, Maryland

OFFICE OF THE PASTOR

Phone 937-2292

Dear Church Members:

This Sabbath three fine families will be baptized in our church. Since you will be asked to vote them into church membership, you should know a bit about them beforehand. They may not meet the high requirements that some of you think should be expected of new Seventh-day Adventists, but since none of us are perfect, we have no right to judge them. We must be "broad-minded and tolerant."

Most of you know the Smiths; they have attended our church for several weeks now. As you may have observed, Mrs. Smith wears a great deal of make-up, and we have encouraged her to discontinue using it. But she has raised the objection that since many of the present members also wear make-up, it is not consistent that we expect her not to wear it and say nothing about the many others in the church who do. We believe that she has a point, and since "it is what is on the inside that counts anyway," we have decided not to make an issue of such a "minor" matter.

The Johnsons are another fine couple whom only a few of you have met, since they have only attended church once after becoming interested in the message. Both of them work long hours during the week and are quite tired when Sabbath comes, so they will not attend Sabbath school. But they have assured us that they will try to come to church at least two or three times a year to show that they really want to be Seventh-day Adventists.

Because of an accident the Johnsons have incurred some heavy medical expenses, and since they have also had to purchase a new car and have had several expensive repairs lately on their television sets, they will not be able to pay tithe until all these bills have been paid, which should be within a year or two. They have not fully accepted our health message yet--they still drink coffee and tea--but have told us that they intend to give up this habit as soon as they are able.

The third family to be baptized this Sabbath, the Petersons, have come to our church occasionally. Mr. Peterson still has to work on Sabbaths when the work piles up at his office, but he expects to get an assistant within a few months and should be able to attend church regularly then.

Mrs. Peterson, unfortunately, wears earrings, and, as you know, we should not baptize anyone who wears jewelry. But her earrings are quite attractive, and she insists that they are more modest than some of the large, gaudy pins our own members wear on their dresses. Since it is difficult to explain the difference between small earrings and large pins and similar ornaments, we will allow her to wear them, rather than to "offend and discourage" her, since she is so sensitive about this matter.

The Petersons have a lovely daughter who will be married soon to a young Catholic. We have suggested to her that she should not wear her engagement ring, but she feels that it would be more wrong not to wear it and thus encourage the men at the office to flirt with her and perhaps even ask her for a date, than to wear it for protection and as a sign of her love for her fiance. Since the wearing of a ring is not a test of fellowship, we have agreed to baptize her with the ring on. We are somewhat more concerned, however, about the attitude of her teen-age brother, who is also going to be baptized, and who wears a large class ring from his high school. But this young man has assured us that he will take off his ring as soon as the rest of the members of our church take off their rings.

All the members of these three families are fine persons, and they are eager to be baptized and join the remnant church.

You will vote that they be accepted as members, won't you?

Relax! You will not be asked to do it.

All of the above individuals are purely fictional. We have merely endeavored to challenge your thinking and to raise the question: Should our Beltsville Seventh-day Adventist church maintain two sets of standards, one for those who are about to join the church, and another for those who are already members?

The four fine young persons who will be baptized this Sabbath have accepted the high standards given us in the Bible and in the Spirit of Prophecy.

We earnestly pray that they will be true to the sacred vows they are required to take in order to become members of the remnant church.

Will you endeavor to help them keep their vows? Or will you be a stumbling block to them because you have compromised your own sacred baptismal vows?

Sincerely your pastor,
Tor Dahlberg



ENOCH DE OLIVEIRA

Secretary, South American Division

FOR many years, the railroad that unites the cities of New York and Buffalo went around a large, deep valley known as the Tunkhannock Valley. Studying the possibilities of lessening the distance, the directors of the undertaking, counseled by a group of engineers, decided to construct a gigantic viaduct through the valley that would cost twelve million dollars. This work cut the trip from New York to Buffalo by twenty minutes. The directors paid twelve million dollars, a respectable sum, in order to gain twenty minutes.

How high is the value of time! It is not necessary to see time only through a utilitarian prism of gold through which glimmers only the basic factor of accumulated riches.

At twenty-seven years of age William Carey was in-

vited to assume the pastorate of a small Baptist church. The remuneration that he received was so modest that he was obliged to supplement it by working during the week as a shoemaker. In his eagerness for better preparation he always had books for study and investigation next to his work table. In seven years, thanks to wise and diligent administration of his time, Carey learned five languages, including Greek and Hebrew. This extraordinary knowledge of languages enabled him to supervise the work of Bible translation in approximately forty languages and dialects spoken by a third of the world population in his days.

Livingstone, when he was yet an adolescent, manifested an evident concern not to lose in trivialities the minutes that could be considered empty in his active daily program. From six in the morning until eight at night he worked in a textile factory. From eight to ten he studied in a night school. Afterwards, until twelve, he prepared the lessons for the following day. In spite of this intense and exhausting program of work and study, he took advantage of the intervals that should have been dedicated to rest, to study Latin. The knowledge of this idiom afforded him a golden opportunity to read the great classics of literature, among them Virgil and Horace. His reputation for being against sterile inertia and unproductiveness was visible to the world.

No Time Need Be "Lost"

There are moments in the life of a minister that one could call "lost," but which could be of great usefulness if he duly took advantage of them. There are periods of waiting in railroad stations or airports, awaiting the hour to leave. There are moments that precede mealtime or minutes that pass while waiting for the dentist. It would be useless to look impatiently at the watch every few minutes thinking of the minutes that pass and return no more. We should know how to make use of these lost minutes and turn them into something useful and valuable.

It is astonishing what some have done in the pauses of a busy day. Strauss wrote one of his immortal compositions on the reverse of a menu while waiting to be served in a restaurant in Vienna. Willis Carrier, talented scientist, while waiting for a train in Pittsburgh was walking from one side to the other along the humid platform, ab-

sorbed in deep thought. Without premeditation an idea grew in his mind. Why not create an apparatus for air conditioning based on the natural principle of condensation applied to the human problem of humidity control and temperature. So began the prosperous air conditioning industry. Wesley also redeemed the fragments of his days. If the atmospheric conditions required a delay in his trip, he gathered a congregation and preached the message. On his trips he always carried books, and his diary speaks frequently of his reading habits. When he was sick and it was impossible to travel and preach, he showed an admirable disposition to read, write, and amplified his *Commentaries on the New Testament*.

Yes, while waiting for meals, the train, or while traveling, men diligent in the use of time have widened their culture by reading good books, writing great works, and conceiving ideas.

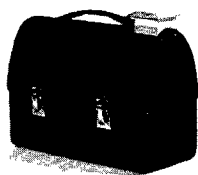
Success Depends Upon Right Use of Time

Upon the right improvement of our time depends our success in acquiring knowledge and mental culture. The cultivation of the intellect need not be prevented by poverty, humble origin, or unfavorable surroundings. Only let the moments be treasured. A few moments here and a few there, that might be frittered away in aimless talk; the morning hours so often wasted in bed; the time spent in traveling on trams or railway cars, or waiting at the station; the moments of waiting for meals, waiting for those who are tardy in keeping an appointment—if a book were kept at hand, and these fragments of time were improved in study, reading, or careful thought, what might not be accomplished.—*Christ's Object Lessons*, pp. 343, 344.

While a famous architect of one of the cathedrals of Europe was supervising the work of the operators that hung and adjusted the stained glass windows of the great sanctuary, he noticed that one of the glasses was smaller than the artist had specified. The solution for the problem was found by a humble artisan. Gathering the fragments of glass that had been rejected and considered useless, he produced, with genius and art, a window that admirably harmonized with the others.

Ministers that do not know how to use the fragments of time in wise and diligent form, reading, studying, and investigating, will suffer an irreversible process of mental atrophy. And an atrophied intelligence resembles an abandoned machine, ruined and corroded by rust.

THE
LOCAL
CHURCH
ELDER



THE LOCAL CHURCH ELDER AND MISSION '72

ORLEY M. BERG

THE year of MISSION '72 is now upon us. Never in the history of the Seventh-day Adventist Church has so much time, planning, and praying gone into a single program or project. MISSION '72 represents an evangelistic thrust far beyond anything ever before attempted. It is intended to bring to the attention of millions the glorious good news that we have a Saviour who once died for our sins and who is soon to return in glory.

The concerned, dedicated elder of the church will naturally ask, Just what can I, as an individual and an elder of my church, do to help make MISSION '72 in our church all that God would want it to be? Here are a few suggestions:

1. *Personal Devotion.* Search your own heart. Come to know Jesus better. This means you must take time for your own devotional life. You must become better acquainted with Jesus through Bible study and prayer. Unless you do this you can never have the power in your life to give the spiritual leadership so necessary. This

must be a daily concern. It must be a matter of self-discipline. The certain alternative is a Laodicean, mediocre experience in the things of God. So, as the new year begins, give this suggestion priority: Set up a definite systematic plan of daily, personal Bible study and devotion. Then stick to it.

2. *Witness.* Begin to witness more faithfully to your own experience. Be more bold to tell others what Jesus has done for you. Let your spiritual influence be felt in your home, among your neighbors, in your community in all your social and business relationships, and in your church. Claim the promise: "There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*Christian Service*, p. 254.

3. *Have a Personal Concern.* Let your pastor, your church board, and your church know that you accept MISSION '72 as the greatest challenge and opportunity yet to come to your church and that your

great burden is to see your church enter into the program in such a way as to reap the maximum results. This will mean personal encouragement to many who otherwise might not participate. The great concern will be that every member of the church be involved in one way or another.

4. *Set the Pace in Action.* Let your actions speak as loud as your words. Not only will you publicly and personally encourage every member to have a definite part, but you will set the pace. You will reach deep into your own bank account to help support a massive literature distribution and advertising program. And not only will you give financial support, but you will be right on the spot ready to distribute the Reach Out tracts in the area assigned to you. As the meetings draw near you will not only urge others to invite their friends and neighbors, but you will do the same. When the meetings begin, you will have your own program planned in such a way as to avoid conflicts of interest that would keep you from being present. You will practice what you preach, and in so doing inspire your congregation toward all-out support.

5. *Don't Let Satan Trip You Up.* You will guard against discouragement. We can be sure that every time a major effort is put forth toward revival and evangelism, Satan, with his emissaries, will be there to hinder. He will come up with all kinds of problems and differences designed to disrupt and discourage. We can expect that problems will arise, but we must recognize these as evidences of Satan's fright at the work to be accomplished. These problems should draw us closer to the Lord as we seek for divine wisdom. They should spur us on to even greater faithfulness.

God is on our side. It is His cause that we champion. He has promised, "Lo, I am with you always, even unto the end of the world." Let us claim the promise and not permit ourselves to be sidetracked from the Lord's business by petty differences, grievances, personal ambitions, or irrelevant issues. With the help of God we can maintain the true spirit of unity and fervor in the Lord's work without letting the devil get us bogged down in the quagmires of petty problems or unworthy motives.

What a Challenge

The local elder, fully dedicated to the Lord and His work, can make a tremen-

dous spiritual impact upon the congregation. On the other hand, if his own heart is not fully warmed with the love of God and worldly cares are too much with him, the opposite effect can be equally great.

MISSION '72 is the greatest challenge and the greatest opportunity to finish our task that has ever come to our church. What a tragedy if the local church leaders are themselves irresponsive to the call and unappreciative of the opportunity. This must not be. In this last urgent hour when every energy should be directed toward hastening our Lord's return, we cannot permit this to happen.

The pastor must himself set the pace in spiritual dedication and leadership, but right at his side are the local elders of the church. What an important place you occupy. Your attitudes and influence can do much to mold the character and attitude of the entire church. Your degree of enthusiasm for the work will be duplicated in the lives of many.

If This Doesn't, What Will?

If MISSION '72, prefaced with the tremendous need for revival and reformation, doesn't arouse many of the sleeping saints and stir them to action, then pray tell, what will? But if we, as spiritual leaders, are in dead earnest, and if the flocks entrusted to our care and direction can see that our lives have been touched and changed, then surely they will follow. Shame and hypocrisy will go. Strife and desire for supremacy will cease. Trial and sacrifice for Christ's name will become a pleasure. Unity will prevail. The Holy Spirit will be poured out. Others will see that Christ is with us and thousands will respond to the last urgent invitation, "Come out of her, my people" into the ranks of those that "keep the commandments of God, and the faith of Jesus." The work will be finished and Christ will come.

My prayer: Lord, this is my great desire, the longing of my heart. May this experience come to me and to the church I serve. Forgive our past failings. Unite us in more active service for Thee. Give us wisdom and enthusiasm as we enter into the privileges of MISSION '72. Bless this program, not only in our local church, but in its thrust in many lands. In Jesus' name, Amen.

Are You Walking in the Footsteps of Enoch?

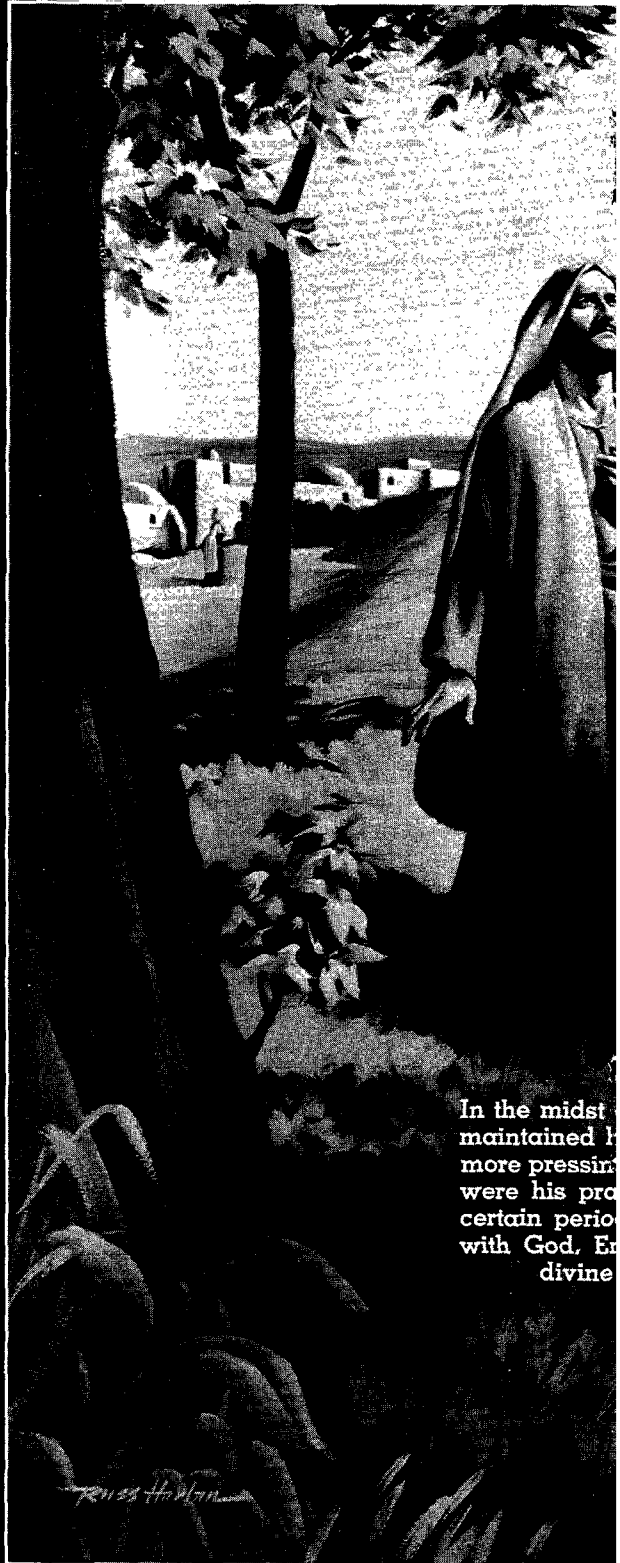
R. D. SPEAR

Lay Activities Secretary, Tanzania Union

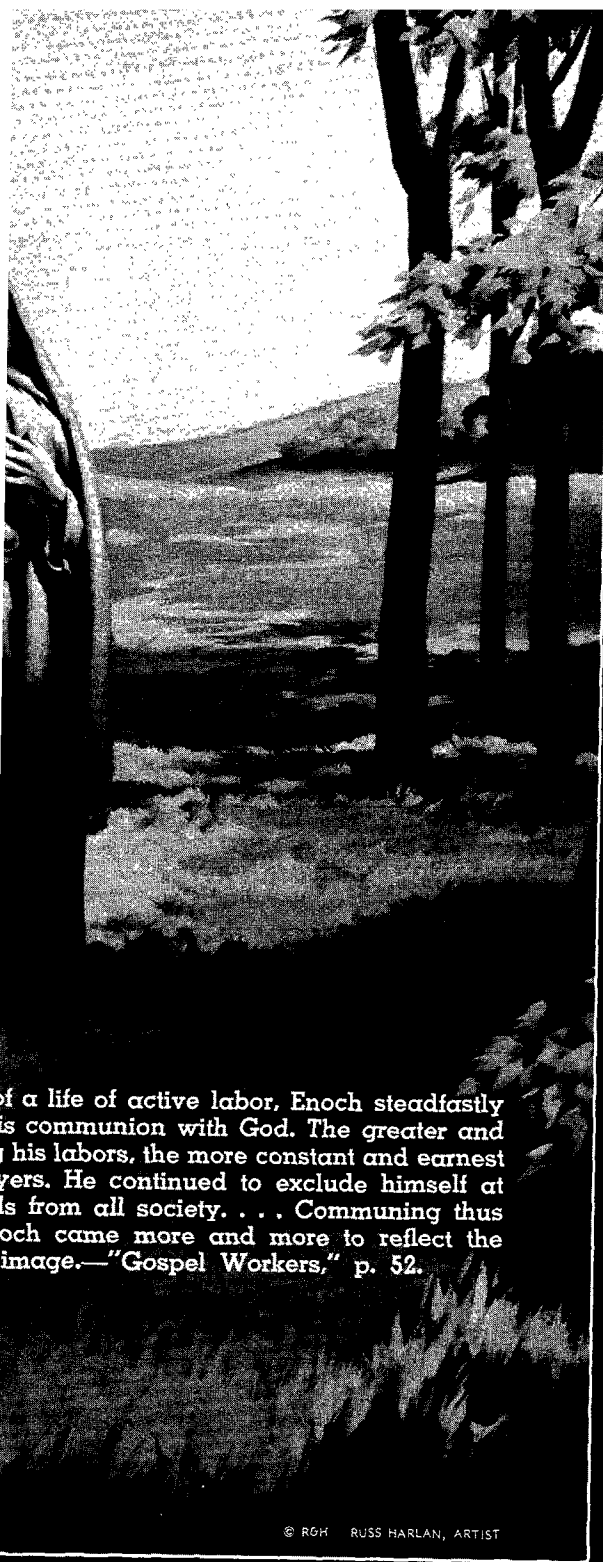
"And Enoch walked with God after he begat Methuselah three hundred years, . . . and he was not; for God took him" (Gen. 5:22, 24).

What a wonderful life! Just think, walking with God, not for just a day or a week or a year, but for three hundred years! How many Christians are able to walk with God for even an hour? You may say, "Things were different in those days. Enoch was not surrounded by worldliness and temptations as we are." But God's messenger tells us:

Enoch's heart was upon eternal treasures. . . . The greater the existing iniquity, the more earnest was his longing for the home of God. While still on earth, he dwelt, by faith, in the realms of light. . . . Day by day he had longed for a closer union; nearer and nearer had grown the communion, until God took him to Himself. . . . To such communion God is calling us. As was Enoch's so must be their holiness of character who shall be redeemed from among men at the Lord's second coming.—**Testimonies**, vol. 8, pp. 330, 331.



In the midst of more pressing were his pro certain perio with God. Ex divine



of a life of active labor, Enoch steadfastly
is communion with God. The greater and
his labors, the more constant and earnest
yers. He continued to exclude himself at
s from all society. . . . Communing thus
och came more and more to reflect the
image.—"Gospel Workers," p. 52.

© RHM RUSS HARLAN, ARTIST

To such a union, dear reader, God is calling us. And if we are to be taken as Enoch was, we must have that close communion with Jesus and that holiness of character that was experienced by this first saint ever to be taken into heaven.

The greatest desire of every Seventh-day Adventist is to be translated when Jesus comes. From the cradle to the grave our greatest longing is to be living when Christ and all His holy angels burst through the heavens with their glory. Since this is the theme of our life, don't you think it would be well for us to study the lives of the men who have been translated? God's people are urged to study the lives of Enoch, Elijah, and John the Baptist. Shall we not heed this heaven-sent counsel and ferret out the secrets in the lives of these great men of God?

Enoch Walked With a Prayer in His Heart

To you who would find the way of triumphant Christian living: "Pray always; that is, be ever in the spirit of prayer, and then you will be in readiness for your Lord's coming."—*Ibid.*, vol. 5, p. 235.

Prayer is vital in the life of all God's servants, and Enoch's life was no exception. Here is the great secret of his life—he prayed without ceasing. That is, he was always in the spirit of prayer. The lifeline between heaven and earth was never broken. To be always in the spirit of prayer does not mean to be on our knees all the time. The Spirit of Prophecy points out:

They cannot be constantly upon their knees, but they can be uplifting their hearts to God. This is the way that Enoch walked with God. Be careful lest self-sufficiency come in and you drop Jesus out.—*Ibid.*, p. 596.

Oh, if we could just realize how much we are missing because we have not learned this secret of constantly uplifting our hearts to God! The great blessing that Jesus is so anxious to bestow cannot be realized because of our self-sufficiency and indifference to His love. Communion with God was a way of life to Enoch. If God's remnant is to experience what Enoch experienced, then they must pray as he prayed.

Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God.—*Steps to Christ*, p. 98.

What a beautiful picture! Life from God flowing into our lives giving purity and

Many fail of imitating our holy Pattern because they study so little the . . . features of that character. So many are full of busy plans, always active; and there is no time or place for the precious Jesus to be a close, dear companion. They do not refer every thought and action to Him, inquiring: "Is this the way of the Lord?" If they did they would walk with God, as did Enoch.—"Testimonies," vol. 6, p. 393.

holiness so that our lives may flow back to Him. How Jesus longs for us to have this experience in Him!

In the midst of life's activities, when everything is so complex and the cares of this life seem to press us down, it is easy to drop Jesus out of our life and break the contact with heaven. But if we are to endure to the end, we must learn to walk in this busy world and steadfastly maintain our communion with God.

In the midst of a life of active labor, Enoch steadfastly maintained his communion with God. The greater and more pressing his labors, the more constant and earnest were his prayers. He continued to exclude himself at certain periods from all society. . . . Communing thus with God, Enoch came more and more to reflect the divine image.—**Gospel Workers**, p. 52.

Prayer is the key to Godlikeness. Prayer is a moment-by-moment experience that must be carried through each day. Prayer is the only way that we can gain the victory over sin and weakness of character. The pen of inspiration observes:

Prayer is heaven's ordained means of success in the conflict with sin and the development of Christian character.—**The Acts of the Apostles**, p. 564.

When the physical body is weary from a day of toil, and when we are tempted to hurry through our prayers, or not to pray at all, let us remember that all the combined physical powers of this earth cannot compare with one simple petition sent heavenward by an earnest child of God.

When Satan presses his suggestions upon our minds, we may, if we cherish a 'Thus saith the Lord,' be drawn into the secret pavilion of the Most High.—**Testimonies**, vol. 6, p. 393.

Enoch Died Daily to Self

A reformation is needed! Our souls must be cleansed of selfishness if we would see God.

True conversion is a change from selfishness to sanctified affection for God and for one another. Will Seventh-day Adventists now make a thorough reformation, that their sin-stained souls may be cleansed from the leprosy of selfishness?—**Selected Messages**, vol. 1, p. 115.

Of all the things in the Christian life, self is the biggest obstacle to overcome. We never realize how much self there really is until we have a close communion with our dear Jesus. Enoch's greatest victory, as was Paul's, was to die daily. Oh, how difficult, yes, impossible, this is without a constant awareness of Jesus in our life. When we realize that all impatience, irritability, jealousy, and all feeling of being mistreated is a form of selfishness, we then see that dying to self can only be accomplished by a power-filled life that comes from beholding Christ. In point are these words:

What they need is to behold Jesus. Daily we need the fresh revealing of His presence. We need to follow more closely His example of self-renunciation and sacrifice. . . . It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed.—**Testimonies**, vol. 8, pp. 316, 317.

Enoch followed our holy pattern in dying to self. He was a devout student, studying the definite features of holiness and perfection of our Saviour, and then applying these features to his own life. What power-filled lives we could live if we were only willing to imitate our Pattern. Why do we fail? Why have Seventh-day Adventists as a people been so long in preparing for Christ's return? The answer may be found in the following inspired comment:

Many fail of imitating our holy Pattern because they study so little the definite features of that character. So many are full of busy plans, always active; and there is no time or place for the precious Jesus to be a close, dear companion. They do not refer every thought and action to Him, inquiring: "Is this the way of the Lord?" If they did they would walk with God, as did Enoch.—**Ibid.**, vol. 6, p. 393.

Dear reader, Have you been guilty of busy plans for the Lord, always in a whirl of activity, so busy that there is no time or place for the Lord to be your companion? Church elders, deacons, deaconesses, Sabbath school superintendents, home missionary leaders, Dorcas leaders, church pastors, Bible instructors, and everyone engaged in the Lord's work—every layman and every worker—let us take inventory of ourselves. Do we refer every thought and action to Jesus, asking, "Is

Prayer is the key to godlikeness.

this the way of the Lord?" If we do, then we are walking with God as Enoch did. If Jesus is not your constant guide and companion, it is because self has become so big that there is no room for Christ. What a tragedy!

Enoch Experienced Righteousness by Faith

God's people are asleep! What will cause us to arouse from our lethargy? "Awake to righteousness, and sin not: for some have not the knowledge of God: I speak this to your shame" (1 Cor. 15:34). This text tells us that some are sleeping and therefore do not have the righteousness of Christ and know not God. Goodspeed puts it this way: "For some of you are utterly ignorant about God." *

We can say with Paul, What a shame! We have everything on our bookshelves to increase our knowledge of God. The Holy Word, inspired testimonies, thousands of pages about God and His great love, and yet we sleep on, content in our sins and ignorance. The text calls for us to awake to Christ's righteousness. We are told that by beholding Christ, the sinner becomes changed. When this takes place one is no longer satisfied with sin. He abhors sin and the temptations that are associated with it. He strives for perfection in Christ, and Christ in turn gives the sinner power to be perfect.

Some of you may be asking, What is righteousness by faith? It has been felt by many of our laymen that this subject can only be understood by the minister or by the theologian. How untrue this is! It is so simple that even the smallest child can comprehend. Righteousness by faith is simply knowing what is right and doing what is right. It is best explained by using three steps. The first step is the sinner seeking to know what is right; the second step is the sinner willing to do what is right; the third step, God's step, is the sinner doing what is right not by his own righteousness, which is as filthy rags, but through the righteousness of Christ that gives us power to become sons and daughters of God (John 1:12, 13). Everyone of us

has been willing to take this first step, but when we come to the second step, oftentimes we have faltered and failed. Therefore God could not take the third step with us. Consequently we have not the power that is needed to finish the work. John 1:12 says that we must have power from God before we can be sons and daughters of God.

Dear friend, if you want the power of God in your life, just be willing to do what is right no matter what the cost may be, and our dear Jesus will send you power unlimited—power to humbly and lovingly obey his commandments.

Righteousness by faith, then, is nothing more than loving obedience to Jesus Christ.

Righteousness by Faith to Be Preached to All the World

Whatever else will be preached in time's last hour—signs of Christ's coming, the Sabbath, et cetera—all may be sure that the preaching will be in the setting of the righteousness by faith message. This is ably set forth in numerous references in Ellen G. White's works. Here are a few:

The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel.—*Testimonies*, vol. 6, p. 19.

This is the testimony that must go throughout the length and breadth of the world.—*Testimonies to Ministers*, p. 94.

If this is the message that is to be preached to the world, it is high time that we experienced it in the individual life, so that we can take it to others.

Our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths.—*Gospel Workers*, p. 301.

There is not one in one hundred who understands for himself the Bible truth on this subject [justification by faith] that is so necessary to our present and eternal welfare.—*Review and Herald*, September 3, 1889.

Remember, this is the message that is to sound from one end of the earth to the other to prepare the way of the Lord. And yet, whole churches are dying for the want of this teaching and only one in a hundred understands it for himself. Brothers and

sisters, it is time to awake to this vital truth that gives the power that is needed to finish the work.

Righteousness by Faith Is a Call to Perfection

Righteousness by faith leads to holiness, sanctification, and perfection through Jesus Christ, our Saviour.

Be ye therefore perfect, even as your Father which is in heaven is perfect (Matt. 5:48).

God has one standard for the individual Christian and that is perfection and holiness. "Be ye therefore perfect, even as your father . . . is perfect." This standard is the testimony of Jesus to the last church.

God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character.—**Christ's Object Lessons**, p. 315.

Righteousness by faith is a call to perfection in the individual life through Christ.

He who lays hold upon the righteousness of Christ may become a **perfect man in Christ Jesus**.—**Testimonies to Ministers**, p. 150. (Emphasis supplied.)

If this is the standard, and God will accept nothing less, how can the sinner ever become perfect?

Christ in His humanity wrought out a perfect character, and this character He offers to impart to us.—**Christ's Object Lessons**, p. 311.

This perfect character will be imparted to us only if we are willing to refer every

word and action to Him, inquiring, "Is this the way of the Lord?" Cultivating this pattern, we can walk perfectly with God as Enoch did. "Those who receive the seal of the living God . . . must reflect the image of Jesus fully."—**Early Writings**, p. 71. Let us remember this:

When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness.—**Christ's Object Lessons**, p. 312.

In this one quotation from the messenger of the Lord we find the secret of living a perfect life. This was the experience of the first man ever to enter heaven. Enoch submitted himself completely to Christ. Then his heart, his will, his mind, became one with Christ. His thoughts became Christ's thoughts, and finally he was able to live Christ's life and be completely clothed in the garment of Christ's righteousness.

When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.—**Ibid.**, p. 69.

To all who are longing for translation, this is the formula that we must follow: "Awake to righteousness, and sin not."

Let us walk with God as Enoch did.

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Paul M. Weichert, Associate Manager
Periodical Department

OUR MILLENNIAL HERITAGE

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LESTER QUADE, ARTIST

SEVENTH-DAY ADVENTISTS should be proud of their millennial beliefs. The second advent of Christ and the coming millennium have been the hope of Christians throughout the hundreds of years since Jesus promised that He would come again. Since this promise is sure, Adventist believers need not be ashamed to accept

the heritage of our faith from the great Disappointment of the Millerites in 1844.

In retrospect, that America was divinely chosen and used by God to further His cause in world history seems quite obvious; that Americans, on the whole, rejected this calling seems equally clear. And the signal turning point of this rejection occurred in

the 1840's with the repudiation of the ancient premillennial faith by the major denominations.

New England preacher William Miller worked in a God-given atmosphere of millenarian thought and acceptance. The pre-Civil War era was above all else in American religious history a period of intense millennial hope among all Protestant denominations, from the Presbyterians to the anti-Calvinistic Universalists. As Whitney Cross has written in *The Burned-over District*, "No critic from the orthodox side took any serious issue as basic principle with Miller's calculations." The serious issue among churchmen, as Miller well understood, concerned *the event* rather than the time. Was Christ to return *in spirit* or *in person*? All groups readily accepted the signs of the times and the prophecies that the end was near. But the question was, the end (or beginning) of what?

In Michigan the millennial impulse was a strong drive behind nearly all Protestant activity. The desire to establish Christ's reign of righteousness on this earth, either pre- or postmillennial, provided the impetus behind the Protestant Society and its reforms during the period 1830-1860. Baptist, Methodist, Congregationalist, and Presbyterian promotional literature used the millennial promise to spur evangelical

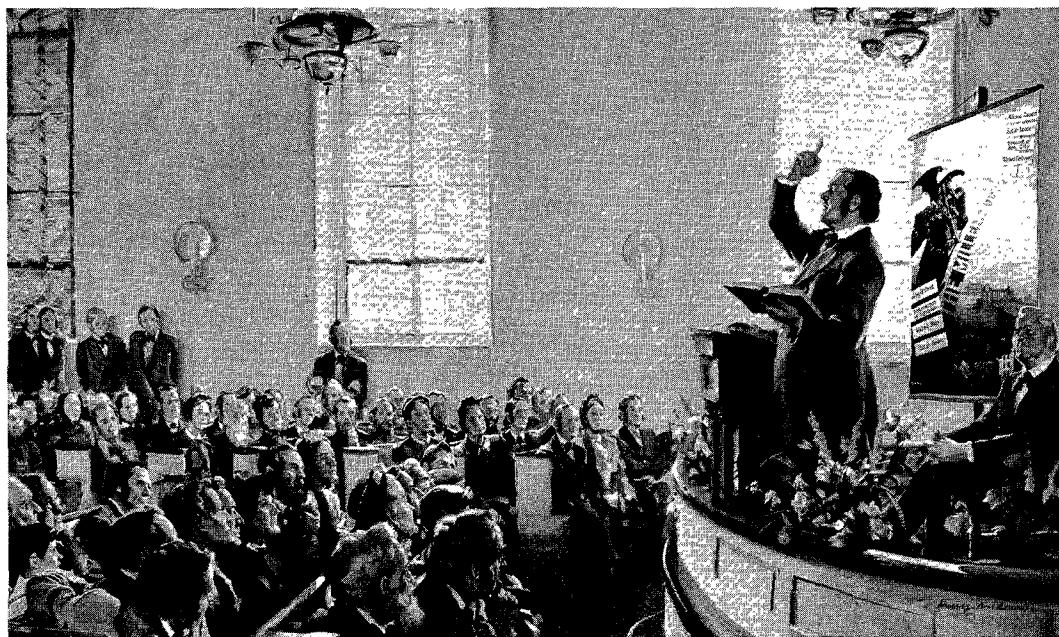
Christians on to greater activities. Orthodox ministers, who certainly did not consider themselves Millerites, openly preached the Second Coming.

Premillennialist Witnesses

George Duffield, the most prominent clergyman in Michigan and pastor of the First Presbyterian church of Detroit, was an ardent premillennialist. Although he was a nationally-known figure and the head of the largest single congregation of Protestants in Michigan, he did not hesitate to voice his admiration for William Miller and to admit that he had read all that Miller had published "for many years past." He did not agree with Miller, however, on the precise time for the Second Advent. Yet, Duffield's published sermons, *Dissertations on the Prophecies Relative to the Second Coming of Jesus Christ* (1842), were hardly distinguishable from Millerite publications in most respects. Despite George Duffield's influential position and his power in the State, many in his own congregation preferred the postmillennial view that Christ would spiritually reign for a thousand years before His personal, visible coming.

The millennial hope likewise permeated the literature of the Universalists in Michigan. In their utopian community called Alphadelphia, founded in 1844 at Gales-

William Miller worked in a God-given atmosphere of millenarian thought and acceptance.



© ROY HARRY ANDERSON, ARTIST

burg, Michigan, the Universalists founded and conducted a millenarian experiment. The short cut to the millennium, according to the Universalists, was through utopian socialism and particularly through the teachings of the French socialist philosopher, Charles Fourier.

The adventism of the Church of Jesus Christ of the Latter-day Saints found ready support in Michigan, and many converts departed for the Mormon kingdoms in Jackson County, Missouri, or Nauvoo, Illinois, where the "gathering" to await the Lord's return would take place. Joseph Smith himself proselytized in Michigan and predicted Christ's return during his own lifetime. After Smith's assassination, James J. Strang, one of the claimants to the apostolic succession, founded a millennial kingdom on Beaver Island, Michigan. Until his death in 1856, Strang maintained his "Stake of Zion" on Beaver Island, kept the seventh-day Sabbath, and preached the imminent, personal second advent of the Saviour.

Meanwhile, the popular evangelical crusades against intemperance and slavery gained strength from the millennial effort to abolish evil and establish the kingdom of righteousness on earth. Michigan reformers shared the convictions of national temperance and anti-slavery leaders that the abolition of alcoholic intemperance and Negro slavery would hasten the coming of the millennium. Predicting that God's wrath would be poured out on a nation that deliberately thwarted the divine millennial plan, many a Michigan abolitionist and temperance worker accepted the millennium as a literal expectation, not just a metaphor for moral or social progress.

Premillennialism Commonly Held

In sum it appears that many inaccuracies have been written into popular history books concerning nineteenth-century American millennialism. The movement was neither fanatical nor hardly atypical, but was based upon a hope that a promise would soon be fulfilled. Today, from a twentieth-century viewpoint, it is plain that millenarian activity reached its peak during the 1840's. William Miller's mistake was in accepting, even if reluctantly, a precise date for the return of Christ. While it is true that Miller was God's instrument to arouse the nation and the churches to a millennial expectancy never before achieved in our

history, after the great delusion of 1844 he was used as a convenient scapegoat for those who wished to disclaim any responsibility for now unpopular premillennial doctrine. No doubt the failure of Miller's predictions stampeded many Adventist believers toward postmillennialism; the fact remains, nevertheless, that Millerism was not an isolated phenomenon, but simply the most immediate and dramatic demonstration of premillennial belief that was a commonly held American religious doctrine. The times of the early nineteenth century were on the side of the postmillennial view. The general optimism, the faith in progress of science, education, and democracy, naturally tended to turn men's minds toward the building of a postmillennial world.

Growing Confirmation

Even the Civil War could be looked upon as a purification process in American religious history. But now, after two world wars, the optimism of postmillennialism has largely disappeared. Atheistic Communism, the bomb, racial tension and violence, brush-fire wars, and a malignant nationalism in many areas of the world, have produced some of the fears that destroy the postmillennial hope that "the world is getting better and better." It must appear impossible now to even the most naive churchmen that the kingdoms of this world can ever "become the kingdoms of our Lord, and of his Christ" through the reign of Christ's spirit for a thousand years on earth. If anything, Christ's spirit seems to have been withdrawn from the nations.

Seventh-day Adventist doctrine is respected today as never before in our country's history. In contrast to Mormonism, we have not settled down to an indefinite postponement of prophecy. Adventist success, from a purely historical analysis, can be attributed to the fact that we teach something definite and specific, that we have a sense of continuity with historic Christianity, and that we have refused to conform to many dominant cultural pressures. Our premillennial faith, today as much as in William Miller's time, is a specific, historic, and nonconforming hope in the imminent, personal, visible appearing of Christ on this earth. We should be proud that our church carries the banner "Adventist" in its name, and proud to complete the charge given to William Miller over a century ago.



A Shepherdess Feature Conducted by Dollis M. Pierson

How to Construct Your Own

RAINBOW

PART I

MIRIAM WOOD

Minister's Wife, Maryland

THROUGHOUT my life I have been fascinated by rainbows. Having observed these brilliant arches in the skies of such disparate areas as the desert State of Utah, the exotic island of Bali, the mysterious land of New Guinea, to say nothing of my own Maryland home, I always feel a lift to my spirits when I see a rainbow. Perhaps the legends associated with rainbows have had their influence—for instance, the pot of gold, which, mythologically, exists at the end of the rainbow, the philosophy that happiness is bound to be in the vicinity of a rainbow. Be that as it may, I have often felt that it would be a wonderful experience to live under a rainbow every day of my life, to be insulated from “the thousand natural shocks / That flesh is heir to.”

Immediately the question presents itself:

How does one accomplish this feat in the midst of the hard, metallic, competitive, turbulent, late twentieth century? A minister's wife, to parody Robert Louis Stevenson, finds her life is so full of a number of things, that her head every day constantly aches and rings. It is not always easy for her to maintain her composure, let alone any semblance of peace of mind. It will very likely be impossible to change the circumstances of her life, but certainly she can change the way she relates to them. She can construct—in imagination—her very own rainbow.

Our primary assumption must be, when starting this do-it-yourself rainbow, that one end of the structure is based solidly on commitment to God, and the other in a personal relationship with God. Otherwise

the project will be nothing but an exercise in futility. Having agreed upon this, the next step is to agree firmly that the Lord very definitely "helps those who help themselves." When all else fails, try an organized approach to the problem. I am, therefore, going to suggest seven specific steps to take in the building of a personal rainbow. I've arbitrarily matched colors and qualities, with what I hope is appropriateness.

For the first, brilliant RED band, I suggest ORGANIZED ENTHUSIASM. Notice that I have not used the word "enthusiasm" without a modifier. Colossians 3:23 contains a worth-while comment on this point. "And whatsoever ye do, do it heartily, as to the Lord." Somehow I cannot imagine offering the Lord disorganized enthusiasm.

Every minister's wife has encountered people at various times who are enthusiastic, but, alas, undirected. I recall a very talented man, whose interests ranged from music to colporteur work to—well, you name it, he was enthusiastic about it. Unfortunately, he never could seem to organize himself for any effective service. In discussing his problem with me, he explained how deeply interested he was, how committed to all his enthusiasms. I murmured the logical question as to when we could expect to see some fruits of his planned labors.

"Well," he hesitated, "there's just a little problem I have to take care of. You see, I can't make myself go to bed at night, and then I can't make myself get up in the morning, so that kind of holds me back."

Indeed it did. He's still being held back, the last time I heard about him.

It is important in this connection to understand the distinct difference between enthusiasm and excitement. The former is a controlled, steady, mature emotion; the latter can often be merely a fleeting thing dependent upon new experiences and constant stimulation. Organized enthusiasm may have in it elements of excitement, but it is a far more substantial emotion, far more dependable, far more lasting. Thomas Edison is quoted as saying, when asked why he had worked so hard all his life, "Why, I've never really *worked* a day! I've just had a wonderful time." Perhaps organized enthusiasm can help a minister's wife to react in the same way after an eighteen-hour day packed with emergencies and crises.

SELF-CONFIDENCE is the next step in the rainbow, the ORANGE band. This challenging word has various definitions. One that I particularly like is the following: Confidence is the thing that enables you to eat blackberry jam at a picnic without looking to see if the seeds move.

Ralph Waldo Emerson has said it this way: "They conquer who believe they can. He has not learned the lesson of life who does not each day surmount a fear." Some people, however, in an attempt to hide a lack of self-confidence, adopt an attitude of seeming humility. The latter is often nothing more nor less than fear. All human beings are prone to be fearful of one thing or another. Just how can one acquire Christian self-confidence?

As usual, the Bible gives us the key. "As . . . [a man] thinketh in his heart, so is he." Theologically, this text would probably not be used in this way, but for our purposes, to believe that you *can* is half the battle. Another step is to appreciate the fact that you are God's handiwork. You are "fearfully and wonderfully made." In fact, when you come right down to it, you are *royal*, with all that this powerful word implies. Royalty seldom lacks self-confidence. Royalty knows that it possesses power unlimited. And so do you possess power—God's power. You are entitled to be humbly self-confident.

The color YELLOW has, unfortunately, picked up a negative connotation through the years, that of cowardice. I'd like to change that, if possible, by assigning the yellow band in this do-it-yourself rainbow the quality of SINGLE-MINDEDNESS. A statement that I once read, though I cannot recall the author, has meant a great deal to me. "The simplicity of an uncluttered life is beautiful to behold."

A story (apocryphal, no doubt) of a man in New York who was late for an appointment illustrates how important it is to be "all together." He hopped into a taxi, urgently admonished the driver to "Hurry! Speed it up!" and settled back. True to the tradition of New York taxi drivers, the latter took off with a screeching of tires. Several blocks later the passenger inquired, "Well, are we nearly there?"

Flinging the answer over his shoulder, the driver replied, "I don't know, Sir. You haven't said yet where we're going!"

Through the years I have observed that single-mindedness possesses as a corollary

attribute a willingness to sacrifice unrelated activities and pursuits in order to accomplish a predetermined goal. If, for instance, writing for denominational publications is the goal, as it is in my case, then a great deal of social life must be sacrificed so that time is winnowed out of the days for this necessarily lonely and intellectually grueling pursuit. Single-mindedness helps in programming time wisely, in eliminating nonessentials. The sunny YELLOW rainbow band is very important.

Moving on to our next band, we find GREEN, or PERSEVERANCE. This quality is related to the previous one, since in most of life there exists a definite interrelatedness. However, it is possible to be single-minded and yet not to be persevering. The great and bitter enemy of perseverance, is, of course, discouragement. Some of us are more prone to surrender to this emotion than others. It is all too easy to wake up in the morning and feel that the day is bound to become a hopeless mess, that the goals you've assigned yourself are meaningless, and that to keep on with them shows a decided lack of intelligence. Especially in the case of a minister's wife, there seems to be a particular corner of her shoulder from which the devil can whisper into her ear at regular intervals the dreary

message: "Give up! You're not going to succeed anyway."

Realistically, I am sure that one key to the practice of perseverance is the closing of one's mind to all negative thoughts and negative advice. Of course it is important to distinguish between perseverance and stubbornness. It seems to me that if, after much prayer and thought and Bible study your goals still appear worth while, and your plans seem approved by the Lord, nothing must be allowed to sway you from them.

Shakespeare, that master of the expression of human emotion, comments on perseverance thusly: "Perseverance, dear my lord, keeps honour bright: to have none is to hang quite out of fashion, like a rusty mail in monumental mockery."

It is my personal conviction that *there is no royal road to anything*. What seems so easy viewed through the eyes of an observer undoubtedly has been accomplished by endless, persevering effort on the part of the accomplisher. (Incidentally, if anyone should ever accuse you of being stubborn, remember that the difference between perseverance and obstinacy is this: perseverance comes from a strong WILL; stubbornness comes from a strong WON'T.)

(To be continued)

SPOTLIGHT ON FAIRFIELD, WASHINGTON

WOMEN of the Fairfield, Washington, Seventh-day Adventist church formed a Ladies' Christian Fellowship Society in January, 1970," writes Mrs. R. C. Churchill, pastor's wife, in their Shepherdess bulletin *The Helpmate*.

"Its objectives are to draw our members closer together by fellowship, and give new members a fuller understanding of our principles of health and better living. We purposely have no officers," she continues, "in order not to become involved in formalities. Two of the women act as a steering committee to plan programs for the year. We meet once a month for a devotion followed by a discussion of the Bible texts or Spirit of Prophecy quotations used in the study. A secular-type program, which is planned by another church member, follows.

"This year we chose I Corinthians 13 for our devotional subject. Some of the topics for our secular programs have been: Why I Like Hobbies; Hair Care and Grooming; Cake Decorating; Cancer in Women; Flower Arranging; Sabbath School Art Work; Tips for Happier Homes; and Tips on Clothing Choices.

"In keeping with our Seventh-day Adventist standards, no refreshments are served at these meetings, except for the family potluck held in July.

"We feel that studying and learning together has been the means of drawing us closer together as sisters of the church."

Perhaps you might be interested in beginning this type of fellowship and group study in your church if you have not already done so.

D.M.P.

COUNSELING- A STRATEGIC ROLE

C. E. MULVIHILL

Director of Counseling and Testing
Atlantic Union College

FORTY-TWO per cent of individuals with emotional problems sought the help of clergymen, compared with only 31 per cent who had gone to a psychiatrist, a psychologist, or a marriage counselor. These statistics come out of a study by University of Michigan investigators. They had extensive interviews with hundreds of Americans, representing a cross section of the general population. In the light of these findings there is no doubt that ministers occupy a central and strategic role as counselors in our society. The pastor does not elect to counsel or not to counsel. His counseling is done in a skilled manner, or in an untrained way.

"Americans View Their Mental Health," the university study, indicates that almost 25 per cent of those interviewed admitted that they felt themselves to be on the verge of a nervous breakdown at some point in their adult lives. The death of loved ones and job pressures were the two major factors contributing to this feeling.

The Goal of Pastoral Counseling

Man needs to feel that his life is meaningful. This comes from having a loving, trustful relationship with his heavenly Father. It is the reason why man is "incurably religious." Augustine's familiar lines state it: "Thou hast made us for Thyself and our souls are restless until they rest in Thee."

William Glasser, in *Reality Therapy* (1965), is partially right when he maintains that persons have only two essential personality needs—to love and be loved,

and to feel that one is worth-while to oneself and others. Howard J. Clinebell, in *Basic Types of Pastoral Counseling* (1966), summarized these two needs as the need for authentic love, a relationship characterized by mutual "sensitivity and responsiveness to the needs of others."

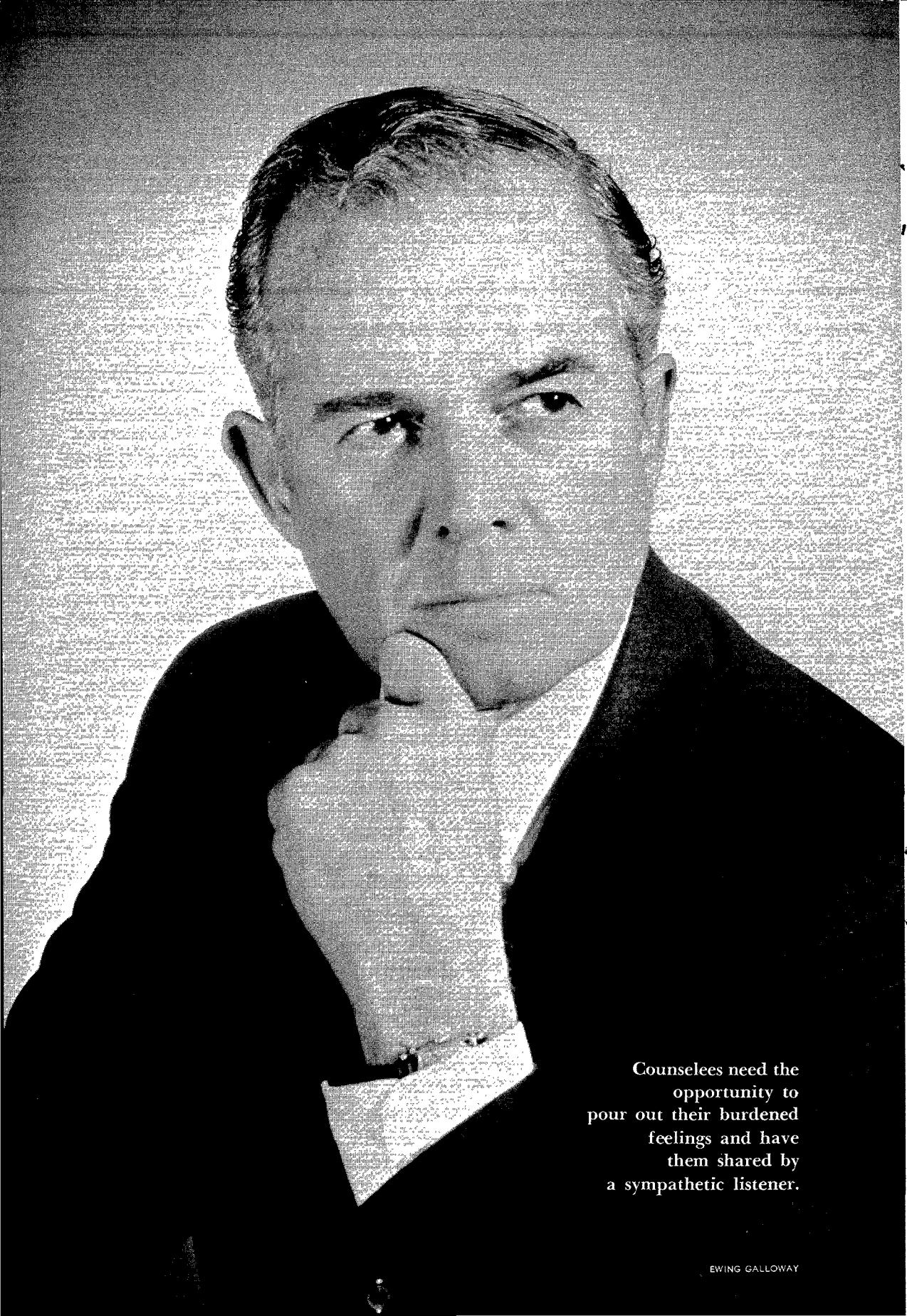
Man needs a sense of his own worth through Christ. This makes it possible for him to feel that others too have inherent worth.

Persons who need counseling help may be those who are blocked to a painful degree in their ability to maintain need-satisfying associations. Many factors may be involved in such blockages: the lack of an adequate supply of mature love in early life; a traumatic crisis; a paralysis of the will due to inner conflicts; or the accumulated results of irresponsible (or prodigal) living.

It is my belief that direct encounter with the ferment of new developments in current psychotherapies will broaden a minister's counseling horizons and improve his general approach to pastoral care.

Methods of Counseling

The older model used extensively by the ministry was "Rogers with a dash of Freud." The profound influence of the Rogerian, client-centered, nondirective method has rescued pastoral counseling from the legacy of overdirectiveness. It was particularly needed by clergymen to prevent them from the twin professional hazards of verbalizing and playing God to the counselees. A grounding in this method



Counselees need the
opportunity to
pour out their burdened
feelings and have
them shared by
a sympathetic listener.

and philosophy is an excellent starting point, assuming that there is a basic understanding of God, and of His love, and of our need of Him.

With some counselees this method is sufficient by itself. This is true for those whose main need is for emotional catharsis—the opportunity to pour out their burdened feelings and have them shared by a sympathetic listener. It may also be true of those whose need is to think through a situational problem. As a method of long-term psychotherapy, this approach is useful with reasonably intelligent, verbal, young or middle-aged neurotics who are strongly motivated to ask for help. But many of those who come for pastoral counseling do not seem to fit this type.

The Rogerian model has tended to make the minister feel that he should strenuously avoid the use of his position to inspire, direct, teach, guide, confront, or encourage people to function responsibly.

The revised model regards creative teaching methods as indispensable. Helping a person learn certain facts and skills may change his entire perspective toward his problems. The revised model picks up an existentialist emphasis in which the counselor brings himself to the person.

The revised model does not ignore early life or unconscious factors in current problems, but the emphasis is on the here-and-now. Certainly in short-term counseling, which is usually all the pastor can take time for in his busy program, more constructive results are achieved by focusing on contemporary problems and realistic plans for the future, rather than by searching, like a psychological archeologist, for the origins of current problems. Going back to the early life is usually unnecessary, as William Menninger said, in effect, "It isn't necessary to know how the fire got started in order to put it out."

Common Elements in All Types of Counseling

A therapeutic relationship grows as the counselor concentrates on listening, feeling, and relating. The art of reflective listening is essential in counseling. The pastor listens for feelings that are "between the lines," too painful to trust to words. As someone has said, "Many people are looking for an ear that will listen." This is hard to find, because most people are talking when they should be listening.

As the counselor listens in depth, he reflects back to the person what he hears, particularly the individual's dominant or recurring feelings. His listening is "disciplined listening," focusing on what seems to have the most meaning and significance. In this way he can help the person begin to organize his confused inner world.

The process of listening and reflecting serves a variety of functions:

1. It allows the minister as counselor to check the accuracy of his perceptions. If he is not on the counselee's emotional wave length his reflections provide opportunities for his misperceptions and his misinterpretations to be corrected.

2. It lets the counselee know that the minister is trying to understand his inmost hopes and fears.

3. This awareness of the minister's concern stimulates the growth of counseling rapport.

4. In some cases, responding to feelings lances the psychic wound, permitting the poison of powerful pent-up feelings to drain off so that normal healing can occur.

Three things can block the minister's or counselor's sensitivity to his member's feelings: overconcern with personality theories and techniques, premature attempts to think of solutions, and anxiety that produces unawareness of feelings. Inexperienced ministers need to be encouraged to avoid trying to "cure" the person, or find answers to his problems at the beginning, instead of concentrating on understanding the person and his problem.

Listen intensively and reflect feelings. On short-term counseling also use questions carefully to focus on conflict areas rapidly. This is called focused listening.

Provide useful suggestions. Clarify the various actions or alternatives the counselee can take. Presenting alternatives based on the minister's knowledge and experience is radically different from giving off-the-cuff advice.

Help the person decide on the "next step," and then follow up to see how it works. This procedure usually strengthens his inner resources. Even if the decisions are minor, it helps break the paralysis of indecision. Practice in taking short steps strengthens a man's self-confidence, his "psychological muscles," and enables him to take even longer steps.

(Continued from page 8)

the Ancient of days did sit, . . ." is used along with their own revelations found in *Doctrine and Covenants* to teach this doctrine of Adam-ondi-Ahman. Sections 29:26 and 27:11 of *Doctrine and Covenants* state that the Ancient of Days, our ancient father, is none other than Adam—and that Adam also is Michael, the Archangel. This gathering at Adam-ondi-Ahman, as they call it, prepares the way for the second coming of Christ. At this gathering, the keys of authority, dominion, and power are handed down from the acting Mormon prophet at the time to each prophet of the Mormon church and finally to Adam who returns the keys to Christ.

At this time the judgment will begin; Adam will direct the judgment. He will also sound the trumpet calling all dead to awake. Adam is the father of all, the prince of all, and holds the keys of salvation for this earth (see *Doctrine and Covenant*, Sec. 27:11 and 78:16). The world will not know of this grand council; only those who are called to it will be aware of it. This gathering at Adam-ondi-Ahman shall precede the coming of Jesus as a thief in the night.

When the coming of Christ takes place, the bodies of the saints will be resurrected and a new earth will be created for them. They will receive that degree of glory they have earned here in this present world, and they will live with their families forever. Men who have been sealed to wife or wives in the temple can then progress until they attain to the position of gods, with the power of a god to create new worlds and people them throughout eternity. All who are not sealed will be angels, who will serve the gods (see *Doctrine and Covenant* 132:15-21).

When working with the Utah Mormons, one of the first questions asked is "Where do you get your authority?" And "Do you believe in vicarious works for the dead?" In connection with this, they will ask if we believe in "celestial marriage" and "eternal progression to godhood." These questions must be answered and explained in terms Mormons understand. Much is involved in answering their questions. Our answers cannot be understood unless the proper foundation is laid from the Bible. I have found it most effective to let them write down the questions they would like explained, and to build answers around their questions. This provides an excellent op-

portunity to become acquainted with their thinking and doctrinal needs.

The Mormon people do not understand the problem of sin or the atonement. They believe that all things are to be restored again in these latter-days, or as they would say, "In this last dispensation." With the restoration of the Aaronic priesthood their doctrines even go so far as to state that animal sacrifices will again be offered.

The Priesthood and the Temple

They say that they have the authority of laying on of hands. This authority was given on May 15, 1829, to Joseph Smith and Oliver Cowdery by the hand of John the Baptist, who came in his immortalized state and conferred upon them the lesser of Aaronic priesthood. Shortly after this event, Peter, James, and John supposedly appeared to Joseph and Oliver and ordained the two to the higher, or Melchizedek, priesthood. This order of priesthood holds all authority and power necessary to restore to the earth the true church. They teach that only the Mormon priesthood has the power to bestow the Holy Spirit upon believers by the laying on of hands. Without this priesthood there is no authority to preach. Even baptism avails nothing unless it is performed by one who has been authorized by the Deity by the laying on of hands to officiate in the holy name.

A detailed study of the sanctuary and its services offers us a wonderful opportunity to present to them the way of Christ, and the need of the atonement. Sin is then seen in its proper light, and the need for conversion is felt. We must build truth clearly so that there will be no doubt in the Mormon mind that the whole Levitical system of types and shadows met its fulfillment in Christ. They will be led to understand that it is contrary to God's great plan of salvation to have temple work and an Aaronic priesthood restored in these latter days. They will realize that Christ is the only one who could possibly hold the office of the Melchizedek high priest.

After these facts are clearly established in their minds, it is well to compare the eighty-fourth and sixty-eighth Sections of *Doctrines and Covenants* with chapters 7, 8, 9, and 10 of Hebrews. Instill the thought that, without their man-made priesthood, the Mormon church has no authority. Christ gives the authority to the church that follows and teaches all of God's Word.

When the sanctuary and priesthood studies have been given, make an appeal. A decision should be made to accept Christ as the high priest. To the Mormon mind, the subject of the priesthood and authority is of the utmost importance. If you prove to them that this so-called authority or priesthood is unscriptural, then the whole system of Mormonism falls, for "all other authorities or offices in the church are appendages to this priesthood." Many of them will be unacquainted with their own teachings concerning this priesthood or authority. They do not realize just how far-reaching their claims are. You must lead them gently but firmly to break away from these teachings.

Introducing the Sabbath Truth

If the right foundation has been laid, by the time the Sabbath truths are presented, the Mormon student has developed an appreciation and respect for the Bible as the Word of God. After the true Sabbath day has been pointed out and proved from the Bible, it is sometimes advisable to read the Ten Commandments as found in the *Book of Mormon*, Mosiah 13, and especially verses 18 and 19. Bring to their attention that the Book of Mormon also teaches them that they are to keep all of the Ten Commandments including the seventh-day Sabbath (see 3 Nephi 3:18-20), and that the people of Nephi observed and kept the Sabbath (see Jarom 1:5). If honest in heart, the Mormon student cannot help but be convinced by the clear-cut proof that God's original rest day still remains and that the true Christian is duty-bound to keep it.

The decision of changing over to another rest day is a new and great experience. They may admit that the Bible clearly teaches this duty, but they may now lack the courage to step out. Pressure will be put upon them, and it will take a great deal of courage and faith to stand for truth. When a Mormon leaves the church, it may mean being disowned by his family and friends. He must find a whole new way of life. Here we must be understanding and patient and give the help that is needed. You cannot do this unless you have become close to him. Excuses will be made why the Sabbath cannot be kept today. We cannot brush these aside for many of them exist as real problems. Apply Bible

texts that will help them to understand the obstacle that is preventing the decision.

The Condition of Man in Death

Mormonism is a form of spiritism. As a result of this, one of the most difficult subjects to present to them is the state of the dead. The Utah Mormons teach that man was first an intelligence, *The Pearl of Great Price*, Abraham 3:22, 23. Then man was born into a pre-existent spirit world with a heavenly father and mother (see *The Pearl of Great Price*, Moses 3:27, 28). At death this immortal spirit goes to spirit prison and then to Paradise (Alma 40:11, 12). From Paradise man appears before the judgment bar (Alma 12:12, 13). Then he goes to one of the three degrees of glory (see *Doctrines and Covenants*, Sec. 76:51-88).

Their belief in the nature of God and man is summed up in this well-known Mormon quotation: "As man now is, God once was: as God now is, man may become." To be permitted entrance into the highest degree in heaven, you must have gone through the temple and received your endowments. You have been married for time and eternity. They believe it is their duty to do temple work for those who have died and are waiting in spirit prison for someone to do their temple work so they can go on to progression. There can be no progression until this temple work is completed. Death is not considered an enemy but a blessing, a time of graduation when man can go on to progress into godhood.

When introducing the subject "What Happens to Man in Death?" first give a detailed study on the characteristics of God, bringing to their attention the exalted nature of our heavenly Father. Second, this lesson is followed by an explanation of Christ's relationship to His Father, proving His Deity, and agreeing with them that Christ did have a pre-earth life. Third, give a study on the nature of man and his place in God's great plan. It is important that this lesson prove to them that man did not have a pre-earth life. Fourth, now we deal with the question, "What does happen to man at death?"

It is important to reinforce our view on the state of the dead in its relationship to other doctrines. We must prove to the Mormon mind that all vicarious work for the dead will avail nothing. We must help them to understand that now is the time of

salvation—not after we are dead. Emphasize that immortality will become a reality when Jesus returns, but not before.

Tact and Understanding

To work effectually with the Mormon people we must have a strong hold upon God. We will meet superstition and fear. Most of these people have had experiences with the dead coming back to them and urging them to do their temple work. We must know from personal experience what God expects of us. We must understand the power of God to save, and of Satan to destroy. We must not censure or ridicule these people who are deceived and groping their way out of error. With tenderness we must reveal the spirit of Christ in exposing error.

The Church of Jesus Christ of the Latter-day Saints is so named because it claims to offer the fullness of the revelation God has given to mankind through Jesus Christ—a fullness which has been reserved for these latter days. The attitudes of the Mormon people regarding Joseph Smith make it imperative for us to use tact and a great deal of wisdom when introducing the Spirit of Prophecy. It is a mistake to openly attack the character or writing of Joseph Smith. They will feel duty bound to defend him. We must help the Mormon individual to see for himself that the Spirit of Prophecy or “latter-day revelation” as they call it, is a perfect counterfeit of the true Spirit of Prophecy that the Bible states will be in God’s remnant church.

Ellen G. White and Joseph Smith arose about the same time. As you read some of the early visions and instruction of Joseph Smith and compare them with the visions and instructions of Mrs. White, you cannot help but see that Mormonism is the counterfeit of the Seventh-day Advent message. Mrs. White shows us our need of being clothed in *Christ’s* righteousness. Joseph Smith tells of man-made white garments that the “true” saints will wear.

Within the Advent message is a health reform. In the Mormon church they have a health reform, only it is called the Word of Wisdom. Mrs. White was shown the importance of the work of Christ in the heavenly temple as our high priest. Joseph Smith was shown that temples must be built upon the earth and that man is to hold this office of Melchizedek high priest and do his own temple work. We are taught that we are sealed to God by the Holy

Spirit and that Christ is our mediator, while the Mormon people seal themselves and their departed loved ones.

Several weeks before I introduce the Spirit of Prophecy to the Mormon student, I have found it beneficial to loan books written by Mrs. White such as *The Desire of Ages* and *Steps to Christ*, saying nothing of the author until they have become acquainted with her through her works. The first lesson on the Spirit of Prophecy is usually a very general one showing the need for the prophetic gift within the church and how God uses it. This is followed by the Bible tests for determining the true gift from the false. Apply the Bible tests to the works and life of Mrs. White and the Mormon prophets.

Use Scripture Persuasively

When the hour of decision arrives, the appeal must become the very call of God to the struggling soul. When bringing a Mormon to this decision hour, we must be sympathetic and realize the tremendous struggle that many of these dear people go through. If they have gone through the temple, they have taken death oaths and are held by fear. The Mormon missionaries keep in close touch with the members of their church that you study with, bringing confusion and controversy. Scripture, timely and pointed, must be tactfully, persuasively, and directly aimed at the soul in the balance. The claims of God on a soul are more important than any argument and are His method to bring about this most important decision. Help them to know how much God loves them and what evidences He has given of His love.

Stay close to these new converts. Make sure they are really grounded in the message. Help them find their place in their new church home and become involved in the church program. Remember that they must adjust to a whole new way of life. The Mormon church supplies its members with an active social program. They have planned social activities for each age group. If we are to hold these new members and their children, we must provide them with activities to take the place of those things they no longer care to do.

There is a great and wonderful work yet to be accomplished among the Mormon people. May God help us find the honest in heart among them and lead them to Him before probation closes.

The Academy of Adventist Ministers



E. E. Cleveland
Director



D. W. Holbrook
Registrar

The Academy of Adventist Ministers was established for the continuing education of our ministers regardless of present academic standing. Andrews University and Loma Linda University are cooperating by offering compact courses in on-campus programs designed for busy ministers. Home Study Institute serves not only as our base of operations, but extends its service as usual to the man who must remain at home, but wishes to participate.

In addition, field schools, extension courses, and workshops covering specialized areas of ministerial interest are offered within union territorial boundaries.

Some men are at that stage in their experience when they cannot absent themselves from present responsibilities for long periods of time. In view of this, the Academy of Adventist Ministers is designed to keep you abreast.

Regular Membership	\$15.00
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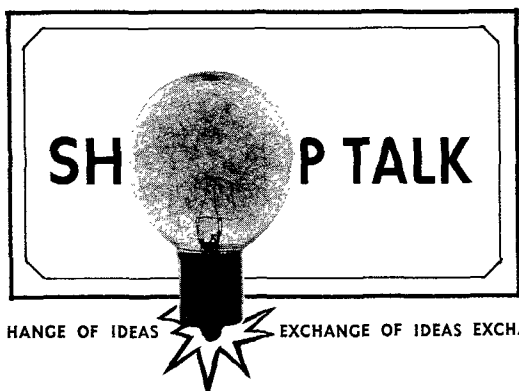
Andrews University offers credit for work done at any level of the Academy program. Wherever you are academically, you will be enriched by this program. If you have not received an application blank, send for one today.

Address: E. E. Cleveland, Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012.

WEIGH THOSE WORDS

"There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God would have all move calmly, considerately, choosing our words in harmony with the solid truth for this time, which requires to be presented to the mind as free from that which is emotional as possible, while still bearing the intensity and solemnity that it is proper it should bear. We must guard against creating extremes, guard against encouraging those who would either be in the fire or in the water.

"I beseech you to weed out of your teachings every extravagant expression, everything that unbalanced minds and those who are inexperienced will catch up, and from which they will make wild, immature movements."—*Testimonies to Ministers*, pp. 227, 228.



Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them. Materials printed privately or offered through personal addresses are not endorsed by the church.

CAPSULE ON HEALTH

I had the opportunity of visiting one of our larger churches a few weeks ago and immediately following the lay activities service a five-to-ten-minute health talk was given by one of the local doctors. The title of it was "Capsule on Health." There was a spiritual lesson, and I noticed the people paying excellent attention to this part of the program.

Adventists should be the leaders in a health program, and what better way could we call attention to this important segment of our spiritual program than by allowing five minutes for health education?

J. R. S.

TAPE RECORDER EVANGELISM

Tape recorder evangelism is becoming increasingly effective as a means of extending the outreach of the pastoral and evangelistic ministry of the church. This is particularly true since the introduction of the cassette tape recorders. These are simple to operate and can be purchased for a reasonable sum. The tapes also are inexpensive.

Some churches have purchased several recorders that are left in the homes of shut-ins and in hospital rooms. Then the weekly Sabbath services are brought to them. In other churches the recorders along with the messages are taken out week by week by dedicated laymen.

Not only is this ministry deeply appreciated by ill or isolated members, but it can also be effective in reaching the hearts of nonmembers. These may be interests who have not yet begun to observe the Sabbath or attend the Seventh-day Adventist Church, but who can be drawn toward these experiences through this means. In addition to the Sabbath services, both the sermon and the Sabbath school, special evangelistic services and Bible study classes can be recorded and used to help win souls.

Large numbers can be reached and blessed in this

way. The potential is far beyond that yet encompassed. Even the smallest churches will know of both members and nonmembers who would profit greatly from this ministry.

ABOUT FACE

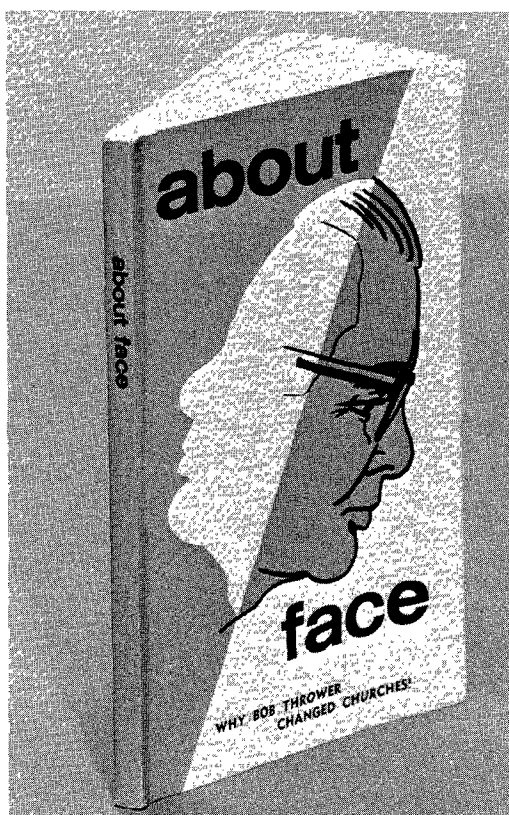
Pastors and evangelists will find *About Face*, the story of Bob Thrower's conversion and ministry, an excellent book to use in leading interests to a decision to unite with the Seventh-day Adventist Church. The story, as told to Don Christman, of how Bob Thrower, a Baptist minister, became an Adventist is one that will grip the heart. It is especially appropriate for use in connection with evangelistic meetings. Orders are shipped postpaid at \$2.75 each or 2/\$5.00. Send request to:

The Hour of Prophecy

Box 1417

Fort Worth, Texas 76101

(See Book Review, page 44.)



CHALK ART COURSE OFFERED

A concentrated 48-hour course in black light chalk art will be conducted June 4-9, 1972, on the campus of Southwestern Union College in Keene, Texas. The father-son team of artist-evangelists, Ding and David Teuling, will be the teachers. The

class is limited to twenty students, so anyone interested in this should make immediate application. Enclose \$25 deposit with application; this will be applied against the tuition fee of \$100. For more information write to:

Ministerial Department
Southwestern Union Conference
Box 400
Richardson, Texas 75080



David Teuling, chalk artist, at the drawing board.

COMMENTARIES NEEDED

Are there any retired ministers or church members who would be interested in donating or selling at a low cost a set of the *SDA Bible Commentaries* to some of our workers in the Taiwan Mission? There is need of these books for use by dedicated leaders and pastors. Please write directly to Elder Milton Lee, Ministerial & Radio-TV Secretary, South China Island Union Mission of SDA, 424 Pa Te Road, Section 2, Taipei, Taiwan 105.

HEALTH LECTURES, AIDS— “BRIDGES”

Workers who are discovering the effectiveness of combining the gospel of health with the ministry of the Word will enjoy using the nine-page four-color flip chart and three four-color flannel-backed sheets of visual aids of the same size that go with twenty-nine simple, informative, and interesting health lectures. Each lecture bridges into doctrinal presentations, thus forming a close-knit total message.

Evangelists and laymen find that their audiences look forward to each lecture and are in a receptive frame of mind as gospel truths are presented when this combined approach is used. Professional medical persons appreciate having materials that explain important concepts yet eliminate little-known medi-

cal terms. The materials have been prepared especially for overseas use.

The total price, including postage, is \$6.00. Send purchase order, money order, or check to:

Health Department
North Philippine Union Mission
Box 401
Manila, Philippines D-406

ROLODEX UNIFORM FILE SYSTEM

(Price Changes)

Factory prices on the Rolodex File and the multi-ring visible binder have gone up, necessitating the following increase in prices to the field.

	Regular Price	Special Price
Rolodex V546 File (500 card capacity) with 25 division alphabet guide, but without cards	27.95	18.50
Rolodex V1046 File (1,000 card capacity) with 25 division alphabet guide, but without cards	36.95	25.00
National #84-361 multi-ring visible binder with set of ten insertable dividers	6.50	4.25

The price of the 4 x 6 printed cards remains the same, \$1.20 per hundred. However the unprinted cards are now also \$1.20 per hundred.

Orders should be placed with the General Conference Ministerial Association. Cards should not be ordered in lots of less than 500. Churches that do not yet use this file plan would do well to place their orders soon in preparation for MISSION '72.

BASIC HEALTH PRINCIPLES

Clearly and Simply Presented

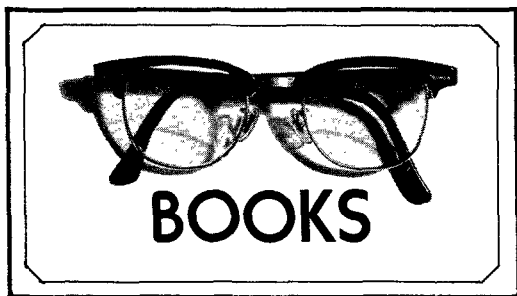
MISSION

72

A series of ten-minute, tape-narrated slide productions for use as features in your evangelistic campaigns. Synchronized tape and complete script included.

Sugartime
Mr. Tense
Water, Water, Water
I'm Tired
Fit as a Fiddle
The Wind Blows
Light for Life
Et cetera

Available from Health Productions,
School of Health, Loma Linda University,
Loma Linda, California 92354.



About Face, Don Christman, The Hour of Prophecy, Fort Worth, Texas, 1971, 127 pages, \$2.75.

About Face is an ideal missionary book to be used in gaining decisions from those who are considering a change in churches. Bob Thrower, a successful Southern Baptist evangelist, tells how and why he became a Seventh-day Adventist.

This book, containing many surprises, is a real eye opener that may even shock the reader while it gracefully disarms prejudice and produces empathy with Bob's agonizing struggle to break former denominational ties.

No one who is grappling with the same decision can read this book without feeling a similar spiritual impact as the one that caused Bob Thrower to change churches.

Every pastor and soul-winning church should stock a supply for evangelistic reaping.

CYRIL MILLER

Creation—Accident or Design? Harold G. Coffin, Review and Herald Publishing Association, 1969, 512 pages, \$7.95.

For many years the works of George McCready Price set the tone of Adventist thinking about the Creation and Noachian flood. These works were followed by Prof. Harold Clark's *New Diluvialism* and Dr. Frank Marsh's *Evolution, Creation, and Science*. Now after a period of fermentation, Dr. Harold Coffin, research professor at the Geoscience Research Institute and professor of paleontology at Andrews University, has produced this substantial new text. It has been prepared specifically for "college classes in science and religion" that cover the "major aspects of science and Adventist theological belief concerning the physical history of the earth."

In this volume we benefit from fresh viewpoints and new data on these old topics.

I have used this book successfully in five successive classes. Students have no difficulty in following the author's viewpoints. The content of the chapter on radioactive time clocks is the most difficult in the book because of the specialized nature of the material presented and the lack of background on the part of most readers. This book is obviously not intended to replace ideologically any of its precursors nor is it intended to be a

final word on how it all happened, but is rather a well-balanced exposition of probable answers to real phenomena diagramed in the earth. Time and space are obviously limiting factors to covering all aspects of any one individual topic such as glaciation or the horse. It does the best job of any denominational publication so far; as well it should, since it is fabricated from the ideas of its predecessors plus the careful scholarship, on-site observations, and experiments (too brief) of the author. The book is well accepted by both non-science- and science-oriented college students.

The author's approach to this broad area of study is the only one acceptable to an Adventist scholar. The Bible and the writings of Ellen G. White are liberally used in discussing specific Creation and Flood phenomena. Natural phenomena seen in the earth are interpreted in the light of these inspirational sources. If a specific phenomenon does not fit the Bible record or Ellen White's elucidation, it is not rejected, but simply declared incomplete in so far as natural data are concerned.

I unhesitatingly accept the author's position on the short chronology for the age of the earth. Any other position puts nature first, and for this reasoning the data is insufficient.

The problem of the short time span to get the degree of present floral and faunal variation by microevolution is freely admitted and fairly dealt with by Dr. Coffin. This reviewer has been following quite closely developments in the field of genetics having a bearing on this problem. Ernest Mayr, the world's leading savant on speciation, has stated on several occasions that perhaps all of the present species could have developed in several thousand years. As continuing research brings to light the function of such things as latent genes and the mechanics of initially unrestricted population growth and distribution, this problem tends to become less significant.

The bibliographic references are very helpful and are in themselves worth the price of the book for those who would wish to pursue further any of the areas covered.

The order of the sections leaves something to be desired. As a biologist the reviewer would have grouped the section on species formation with the chapter on the "Kind" instead of placing it out of context between time clocks and the scientific method. "Science and God" could better have been section one instead of eight, and "Origins and Time" might have preceded "The Structure of the Earth."

The chapters on glaciation are among the best in the book. They accurately describe this phenomenon and reinforce the validity of its occurrence. Two causal theories are presented, both of which are probably correct as they are not altogether mutually exclusive.

The material on the petrified trees of Nova Scotia is excellent. One wishes we had as convincing evidence in some of the other areas covered, as in the case made for the frozen mammoths. One wishes that some explanation were given for the

"many thousands of mammoths" whose bones occur in rich deposits in the far north, especially in Siberia. These are left totally unexplained.

The explanation given for the meaning of "kind" as it appears in Genesis 1 is contrary to that advanced by the bulk of Biblical scholars in commentaries. According to Dr. Coffin, this word as here used is taken to mean "all sorts of" rather than being indicative of specifically reproducing groups of organisms. The exegetical practice of stating that if a word has a certain meaning at locus A and the same meaning at locus B, it must therefore have the same meaning at locus C is contrary to the scientific method of approach and has been abandoned by most present Bible scholars.

The minister will find this book both informative and helpful. He will quote from it freely in the preparation of sermons or discussions on Creation theory.

LESTER E. HARRIS, JR.



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

Lutheran Churches Receive Report Critical of Secret Organizations

In Detroit leaders of the nation's major Lutheran bodies received a report sharply critical of secret lodges and fraternal organizations at a meeting of synod and district presidents. No particular organizations were identified by name in the report of a study on "A United Lutheran Witness With Regard to Membership in Un-Christian and Anti-Christian Organizations." However, some observers believe that the groups called into question by the report include Masonic lodges and other fraternal bodies. The report asserted "as Lutheran Christians, we recognize and acknowledge that any organization is an anti-Christian organization which in its basic documents or in its rites, ceremonies, and practices, explicitly contradicts the Christian gospel of salvation, or which in any way conflicts with obedience to the Word of God." It added that "any practice—ritualistic or ethical—which involves a denial or at least a blunting of our commitment or witness to this one and only gospel, must be avoided by pastors and laymen alike."

Copy of Rare Cuneiform Record Obtained by Israeli Museum

The Israeli Museum in Jerusalem has obtained a copy of a rare cuneiform record inscribed around 700 B.C. It tells the story of an attack on Palestine by the Assyrian King Sennacherib.

The six-sided prism of clay was a private gift to the museum. Museum reports indicate that the valuable object, long held by an Armenian collector, was sold at an auction recently in London. Two other copies are known to exist, one in the British Museum and another in the Oriental Institute of Chicago. The text has been available in English since at least 1926.

Told in the cuneiform is an account of how Sennacherib, who ruled a vast empire, brought his armies into Syria and Palestine to deal with local rulers who refused to pay tribute. Among those princes was King Hezekiah of Judah, who took refuge in Jerusalem and refused to submit.

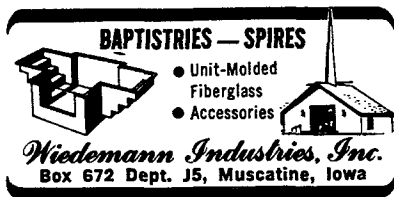
According to 2 Kings in the Old Testament, Sennacherib besieged the city but withdrew when an angel of God slew 185,000 Assyrians. The Sennacherib cuneiform—part of the annals of the Assyrian empire—says that Hezekiah eventually did pay tribute, although Jerusalem itself was not seized.

39 Witnesses Arrested in Greek Police Raid

Police broke into a private meeting of Jehovah's Witnesses on the island of Mytilene and arrested 39 persons on the charge of "proselytism." According to the report, police arrested Witnesses who were accompanied by "under-age" children. The Greek constitution—which recognizes the Orthodox Church of Greece as the official church—forbids efforts to convert children "at the expense of the Orthodox Church."

Minneapolis-St. Paul Called "Occult Capital of the World"

The Twin Cities of Minneapolis and St. Paul, world headquarters of the Billy Graham Association and two Protestant denominations, may now be the occult capital of America. At least that is the claim of the sponsors of the First American Aquarian Festival of Astrology and the Occult Sciences, held in Minneapolis. The festival, they said, acknowledged that the Twin Cities have become "the religious center of the Aquarian Age," whose "dawning" was celebrated at the festival. Carl L. Weschke, owner of Llewellyn Publications, St. Paul, the nation's largest publisher of occult materials, said that Eli, the "grand master of Druidic witchcraft," had a vision recently showing the Twin Cities as "the center for the Aquarian age." And Lady Sheba, "the queen of American witches," conjured up a vision in which she saw the Llewellyn library of more than 10,000 volumes in St. Paul as "the Camelot of the twentieth century," he said. Mr. Weschke purchased Llewellyn Publica-



tions (named for Llewellyn George, the astrologer) in 1961 and moved them from California to St. Paul. It has one hundred of its own books in print and wholesale and retails another three thousand titles. It publishes two annuals and two quarterlies and grosses more than \$1 million annually.

Chaplain Outlines Causes for Ministerial Exodus

The exodus of clergymen from the pastorate may be reaching as high as 10,000 a year in U.S. churches, E. A. Vordery, chief of chaplains at Georgia Baptist Hospital in Atlanta, said in Ridgecrest, North Carolina. He noted that while there are many ministers who remain in the pastorate for every one who leaves, a majority of pastors interviewed by one Southern Baptist State paper recently expressed a desire for a change and would welcome a call to another field.

He noted that "some of the most prevalent explanations (for the resignation of pastors) include lack of adequate financial remuneration, lack of privacy for oneself and family, general apathy of the congregation, an unreasonable expectation for the pastor to make the church prosper, and pressure from denominational headquarters and administration offices.

"Faced with myriad expectations of a widely divergent congregation and recognizing the impossibility of pleasing the entire membership, the pastor may become angry or depressed," Vordery said.

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Technology Can Improve World's Food Supply, Close "Protein Gap," Scientists Tell U.N.

A United Nations panel of scientists is studying a comprehensive plan that would put science to work in improving the quality and quantity of the world's food. Programs to develop high-yield cereals and richer edible proteins are cited as important targets. Efforts to bridge the "protein gap" between the rich and poor nations could be supported by a fund proposed for the plan, panel members said. The scientific improvement of food is one of the priorities being studied by the Advisory Committee on the Application of Science and Technology to Development. It is part of an over-all program called "World Plan of Action."

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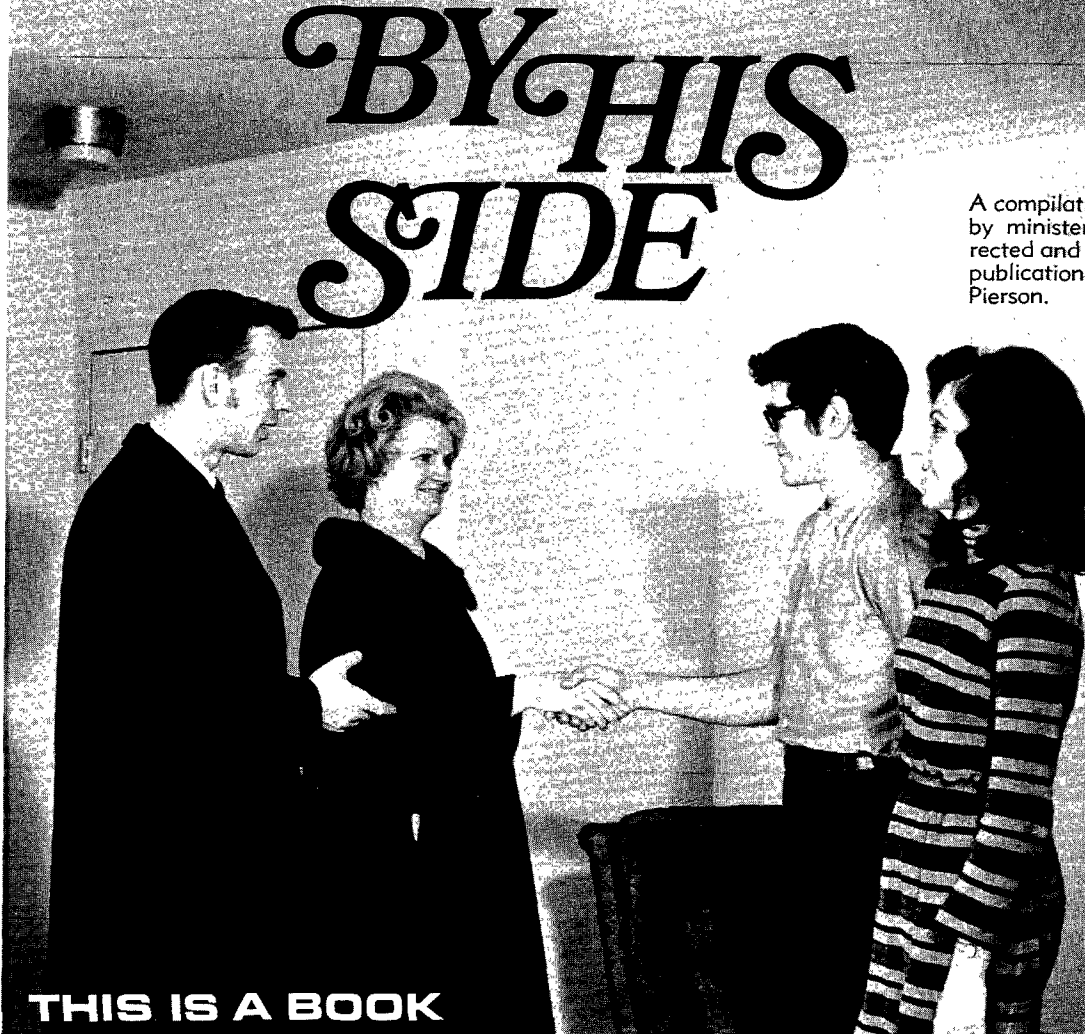
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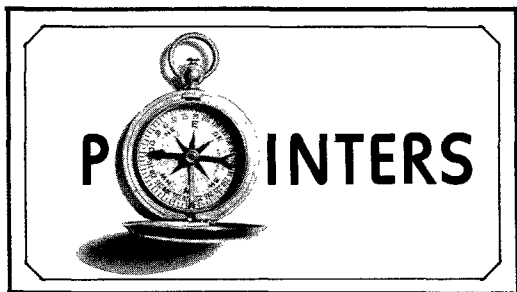
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TEACH TRUE GRATITUDE AN IMPRESSIVE picture-poem appeared in one of America's leading magazines recently. The title was "Prayer for the Great Family." Each thought was conveyed not only in words but with a full color picture. The entire prayer poem was an expression of gratitude. Gratitude to Mother Earth, plants, air, creatures (which included human beings), water, clouds, lakes, rivers, glaciers, the sun, the great sky.

It finally ended praising a power that is within us that the author labeled "Grandfather Space," and the final thought was that "The Mind is his Wife." What will a man do next to squeeze God out of his heart? "Thousands deify nature while they deny the God of nature."—*The Great Controversy*, p. 583.

If ever there was a time when faith in God's creative power and love should be strengthened in the hearts of the believers, that time is now. Preach sermons that enable members to appreciate the fact that they know and serve a God who made the sun, the water, the sky, the air, the earth, the plants, and all creatures, including ourselves.

As the mind contemplates the work of God in creation, it will have a better understanding of God's action in redemption. Furthermore, the Christian's joy continually increases as he learns more and more of the wisdom, love, and power of God through His created works. The loveliness and splendor of nature's scenes cannot be fully appreciated until the mind expresses gratitude to the One who designed it and made it. "The ways of God in natural philosophy, and the mysteries connected with His dealings with man, are a treasury from which all may draw."—*Sons and Daughters of God*, p. 75.

The greatest treasure a man may draw from this treasury is a spirit of gratitude.

J. R. S.

UNIFORMITARIANISM WE DECRY the pseudo-scientific law of uniformitarianism as it applies to the history of man and his world. But are we sometimes guilty of subscribing to such a law in the realm of the spirit?

Occasionally we feel that despite our prayers and our preaching, our plans and our programs, the church continues to rift along pretty much in the same old Laodicean condition. We are tempted to ask, Will the necessary changes ever come? Does our pleading, prodding, and praying really matter?

In the geological world we can point to evidences of a great flood when abrupt and catastrophic changes were furrowed into the surface of the earth. So also in the spiritual world we can cite instances when dramatic and sudden changes come to nations and peoples under the convicting power of the Holy Spirit. Consider the national repentance of ancient Nineveh, an unprecedented event of phenomenal proportions. And what about the true conversion of King Nebuchadnezzar to the God of Israel? He ruled the kingdom that ruled the world.

We could cite the reformations of Elijah, Hezekiah, Josiah, and Ezra. These all brought radical changes from the norm of the centuries. Often generations apart, God's faithful remnant of the day could have disclaimed any hopes of anything great ever happening again. But it did! In times of extreme crisis for His people, the prayers of the faithful were heard, the voices of God's servants resounded with a new power, and the rushing of the wind of God's grace was seen and felt. Its greatest impact came at Pentecost, at a time when only a couple of months before everything seemed to be falling apart. But it came!

Let's not shortchange God today. He is still on the throne. He still loves His church and His people. He still hears our prayers. And the greatest yet is soon to be. Hallelujah!

O. M. B.

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