

# MINISTRY

A MAGAZINE FOR CLERGY



APRIL 1978



**CALLING  
FOR  
DECISIONS**

# LETTERS

## Salvation a free gift

Thank you for taking me off the list for MINISTRY. Paul puts a curse on anyone preaching any other gospel than what he preached. Let him be accursed. Paul's gospel was free grace. Salvation is an absolute gift and is not of works. One man tries to keep Jewish laws, another observes days, but the saved only believes.

Pastor  
Ohio

*We agree wholeheartedly that salvation is a free gift and not of works. The saved show their appreciation and love for what Christ has done by allowing Him to live out His obedient life in them (see John 14:15; 15:10; Romans 13:8-10; and 1 John 5:2-5).—Editors.*

## Reasonably sure

I would like to continue receiving monthly copies of MINISTRY. After a partial reading of my first copy I am reasonably sure that your publication has much to benefit me as a minister of Christ.

Pentecostal Holiness minister  
California

## With love

I accept your gift subscription to MINISTRY with gratitude and in the spirit in which it is given—with love.

I have always highly regarded the work of the Seventh-day Adventist Church.

Methodist minister  
Arkansas

## An effective introduction

The introductory issue of MINISTRY, which is to go to non-SDA clergymen in our area and across the North American Division, has just arrived. I want to commend you on the very fine statements that appear on the back cover, explaining why the magazine is being made available. This did an effective job of introducing it. The magazine itself within the introductory cover is quite attractive also. The Atlantic Union is glad to participate in this program, which I feel is a very worthy project.

J. L. Dittberner  
South Lancaster, Massachusetts

## Do we fraternize? You bet!

Thank you for the complimentary copy of your splendid magazine. I would like very much to be a subscriber. If you fraternize with Greek Orthodox priests, then go ahead and sign me up!

Greek Orthodox priest  
Michigan

*We even fraternize with priests who aren't so "orthodox"! Obviously we won't always agree with each other on every point, but let's agree to love and respect each other as Christians.—Editors.*

## The pastor as a person

The article by James Londis (January, 1978) struck a responsive chord. Are reprints available? The church I am serving will be getting a new pastor soon, and I would like to distribute copies of Londis' article just before he gets here. I believe it will help the church to a greater understanding of the pastor as a person.

Methodist minister  
Michigan

## Contemporary dignity

Congratulations on your redesign of the January MINISTRY. From cover to cover it has a unity and a drawing power. You've preserved a sense of dignity and yet infused it with contemporary meaning. I was drawn into reading more articles than with any previous issue!

Pat Horning  
Washington, D.C.

## Commendation and rebuke

First, let me commend you on sending your magazine. It is a great step in ecumenism.

Next, let me "scold" you for the sexist statement on the front cover. Clergyman is an outdated term—and unlike many other such words, can be inclusive so easily by referring to all of us busy ministers by the term *clergy*. If this magazine is only for the men ministers, why send it to me? If it includes all of us women ministers, say *clergy* or *minister*—not *clergyman*.

United Methodist clergy  
Kansas

## Living in the Dark Ages

After almost five years of professional ministry, I am still astounded that so many people are living in the Dark Ages regarding women, so insecure in their own sense of self that they cannot tolerate recognizing that all people are created by God in God's image—men and women alike; that all people are subject to the call of God to the ministry—men and women alike; that God uses whom God chooses to be tools of divine work.

I am not a clergyman. I am called by God and ordained to the professional ministry. I am a minister, a pastor, a clergyperson, I am also a woman.

Presbyterian clergyperson  
New York

## More on "clergymen"

Does the subtitle on the MINISTRY cover, "A Magazine for Clergymen," overlook the women who are clergy also? The subtitle could be "A magazine for clergy"—but only if the content included the possibility that clergy are both men and women. In the United Methodist Church, men and women serve as clergy equally effectively. How about changing the subtitle?

United Methodist clergy  
Indiana

*This is only a sample of letters we have received on this subject. MINISTRY wants to come out of the Dark Ages (at least to some extent) as evidenced by the change in the cover subtitle, which began with last month's issue.—Editors.*

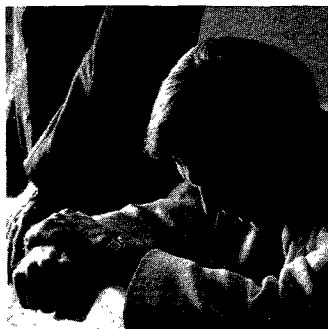
## Wants to reprint article

I have recently read the fine article "I am a Pastor," published in the January, 1978, issue of MINISTRY, and am interested in reproducing it for the priests of our diocese for their own personal edification. Could I have your permission to do this?

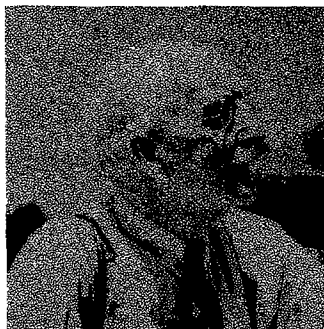
Catholic clergyman  
Wisconsin

*Certainly. MINISTRY is usually happy to grant such permission.—Editors.*

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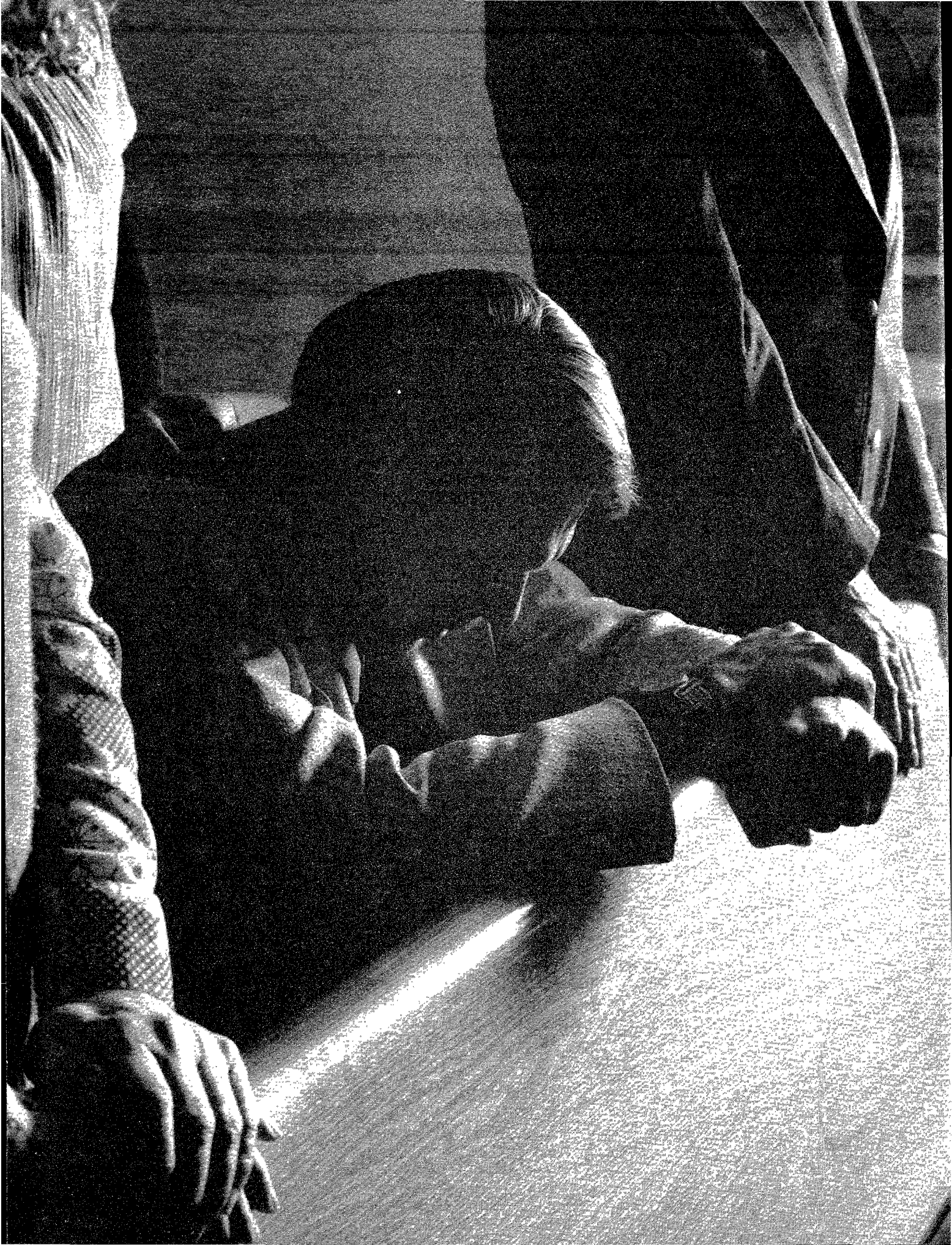
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# CALLING FOR DECISIONS—

undue pressure or the Spirit's opportunity?

by John Fowler

Should ministers call for decisions in each Sabbath sermon? Or should such appeals be left to the evangelist? Or is calling for a decision at any time putting undue pressure on a person?

The answers may be more complex than most Seventh-day Adventist ministers assume. There are, of course, different kinds of appeals. And both Adventist and non-Adventist clergymen can be found on both sides of the question.

If some of those who answer affirmatively are correct, a great deal is at stake in our answers. One implies that decisions "for time and for eternity" are not made when spiritless ministers fail to make direct appeals! If ministers fail to add a call for decision to the evidence presented, writes a preacher, the listeners "pass on without identifying themselves with Christ." Certainly, then, the subject should be of vital interest to every minister committed to saving souls. Even his own may be at stake!

## Affirmative voices

"It is the work of the ministry to bring men to a decision," said I. H. Evans, a general vice-president of the General Conference of Seventh-day Adventists. Addressing an audience at Pacific Union College in the summer of 1936, he was emphatic: "I repeat, *bring men to a decision*. Encourage them to take their stand for the truth. . . . I urge that you so shape every sermon, whether it is to be preached to our own people or to an outside audience, as to bring men

to a decision."<sup>1</sup>

In the first H. M. S. Richards Lectureship given at Washington Missionary College in 1957 H. M. S. Richards, Sr., spoke of the importance of calling for decisions. He used the word *invitation*, yet the concept is the same as that of I. H. Evans: "It will make the people know that you are preaching for a decision when you extend some kind of invitation to them. You may not get anyone for weeks; then again you might. But one soul is worth six months' invitations."<sup>2</sup>

This emphasis on decisions is not unique to Seventh-day Adventists. Andrew Blackwood quotes G. Campbell Morgan: "If you do not move the will of the hearer to act you have not preached."<sup>3</sup> George Sweazey writes: "There must be a note of urgency in evangelistic preaching. The minister is like a lawyer pleading for a verdict and that verdict has to be definite."<sup>4</sup>

## Negative voices

However, this position is not without its critics. Calling for decisions is said to be putting "pressure" on a person. Others say it is an attempt to do the work that only the Holy Spirit can do. Charles B. Templeton, though not critical of all evangelism, is opposed to a strong emphasis on appeals for decisions. He writes that a great many appeals for decisions are "disillusionary and dangerous to mental health."<sup>5</sup>

Some preachers who lean strongly toward a Calvinistic view of the sovereignty of God find calling for

decisions inconsistent with their theology. Even some Seventh-day Adventist preachers appear to hold this position. If nothing else, their Sabbath discourses, without appeal from week to week and even from year to year, support this conclusion. A casual perusal of their thinking would seem to put the burden of decision on the Holy Spirit rather than men. "Just preach the gospel and let the congregation know that you love them," says one who seldom, if ever, makes an appeal.

A negative attitude toward "preaching for decisions" is seen in those who feel preachers should be social reformers. According to a study made of concepts and activities of mainline Protestant ministers, which included the conservative and fundamental groups, a new breed of clergy is emerging that is more concerned with social reform than with leading men to Christ. "The clergyman's new theology has moved him beyond the four walls of the church and prompted him to express God's love in concern for the world, particularly the underprivileged and in the desire to change the structures of society which have ascribed to man a lower and disadvantaged status in life."<sup>6</sup>

## Why call for decisions?

If we are to understand the importance of decision in the plan of salvation, the question "Why?" must be asked. What role does a decision play in the experience of redemption? Although we are deal-

ing with the psychology of decision and not specifically the theology relating to it, it might be in order to deal briefly with the problem of man's total depravity, which holds some men back from appealing for decisions. Though we accept man's total depravity, we also believe that God illuminates the mind and frees the will to the point that man can choose to surrender to the purpose of God. E. G. White speaks of the "conscience, illuminated by divine grace,"<sup>7</sup> which allows the sinner to decide for Christ.

Decision is necessary because of the legal nature of the plan of salvation. Man is guilty of breaking God's law. The penalty is death. However, since Christ died in man's place, thus satisfying the demands of the law, and rose again from the dead, He holds the right to give men eternal life. However, man must decide to accept Christ and the gift He offers. If he refuses Christ's offer, he does not receive the gift. Therefore, a decision is imperative. Jesus speaks of this in Matthew 10:32: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Paul writes, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

The second reason for decision is the need of a change in man's thoughts and habits. The only way to a better society is to improve the quality of man himself. Man must be led to appreciate and honor the great moral principles revealed in God's Word. He must decide to change his life through the power of God. Persuasion that appeals for decision plays a vital role in such a change.

That a person's life can be radically changed in one brief encounter is supported from a number of different sources. One is modern psychology. Milton Rokeach, a social psychologist, asks this penetrating question: "Suppose you could take a group of people, give them a twenty-minute pencil-and-paper

task, talk to them for ten to twenty minutes afterward, and thereby produce long-range changes in core values and personal behavior in a significant portion of the group. . . . My colleagues and I have in the last five years achieved the kinds of results suggested in the first paragraph of this article. As a result we must now face up to the ethical implications that follow from the fact that it now seems to be within man's power to alter experimentally another person's basic values, and to control the direction of the change."<sup>8</sup>

#### **The power of the will**

Though this concept of rapid change may be new to psychology, it

### **"A person's life can be radically changed in one brief encounter."**

is not new to Christianity. The Bible is filled with experiences of almost-instantaneous change. Examples include change from immorality to chastity (John 8:11), insanity to normalcy (Mark 5:1-19), disbelief to certain faith (Acts 9:3-6), dishonesty to integrity (Luke 19:5-9). The stories are exhaustless, and conviction grows as they are considered.

The real issue today is how change takes place. Certain changes are within the power of man to make, such as general attitudes and outward ethical conduct; however, the most important and deeply significant changes needed by man—such as love to God and his fellow man—are beyond the power of man to accomplish. Yet, all change in man depends upon the decision he makes. The power of decision lies with the "awakened will," which is the governing power in the nature of

man. One who had deep insight into the nature of man wrote: "What you need to understand is the true force of the will. . . . Everything depends on the right action of the will."<sup>9</sup>

We do not conclude that the will is our Saviour or that it has power to make essential changes in man. Ellen White cautions against this: "Man cannot transform himself by the exercise of his will. He possesses no power by which this change can be effected."<sup>10</sup> The right action of the will, which is right decision, simply opens the way for a power outside man to change him. This is why any effort to change man can be realized only through personal decisions by the man who wants to change.

The psychologist Rokeach led his subjects to a decision by subtle persuasion. He writes: "We exposed a person to information designed to make him consciously aware of inconsistencies within his own value-attitude system, inconsistencies of which he is normally unaware."<sup>11</sup> This principle—leading a person to awareness of his own personal needs—is that used by God Himself. Through awareness of a felt need, whether it be personal salvation or a change in ethical conduct, the individual decides to change. The problem then is simply to reveal the proper motive power for that change, which, in the Christian experience, is Christ.

When we choose to surrender our lives to God that decision opens our lives to the transforming power of God. He is the source of change and transformation. There is no limit to what the Creator God can do in the work of re-creation if only the subject will allow God to act: "Through the right exercise of the will, an entire change may be made in the life. By yielding up the will to Christ, we ally ourselves with divine power."<sup>12</sup>

#### **The need for continuing appeals**

In view of this awesome possibility, should not every effort be made to lead men to commitment to Christ? And not only to the first experience of conversion but also to

subsequent growth decisions? Men must always be deciding to accept a continuing revelation of God's will. This is why appeals for decision should be made "in every discourse."

Ellen White is emphatic in her admonition to make calls for decisions, and notes the reason many preachers fail to do so: "There are souls in every congregation who are hesitating, almost persuaded to be wholly for God. The decision is being made for time and for eternity; but it is too often the case that the minister has not the spirit and the power of the message of truth in his own heart, hence no direct appeals are made to those souls that are trembling in the balance. The result is that impressions are not deepened upon the hearts of the convicted ones; and they leave the meeting feeling less inclined to accept the service of Christ than when they came."<sup>13</sup>

She is equally forthright in emphasizing that appeals should be made in every sermon: "With an unction of the Holy Spirit upon him, giving him a burden for souls, he will not dismiss a congregation without presenting before them Jesus Christ, the sinner's only refuge, making earnest appeals that will reach their hearts."<sup>14</sup>

Because of this need for continuing decisions, there must be no dichotomy between our regular church worship services and evangelism. All worship must be evangelistic. Significant results can be realized in our worship if this concept is practiced. One author puts it this way: "Worship always reaches to the center of the human person. It touches and releases the will. It is more than emotional and intellectual; it involves the will."<sup>15</sup>

Decision then drives out vagueness and indecision; it crystallizes conviction into a clear and conscious commitment to Christ and brings a person to where God can manage and direct his life. When the decision is made, then God begins to change the life: "When the Spirit of God takes possession of the heart, it

transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God."<sup>16</sup>

Decision, then, is the key to releasing the power of God in the life. When there are no appeals to decision no vital power is received, and a lifeless state results. Though D. Martyn Lloyd Jones does not place the same emphasis on decision that

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### **"Overbearing appeals have driven many to look with prejudice on all appeals."**

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some evangelicals do, he writes of the evils of unevangelistic preaching: "If our preaching is always expository and for edification and teaching, it will produce church members who are hard and cold, and often harsh and self-satisfied."<sup>17</sup>

#### **Timing is important**

Also we recognize that it is important to call for a decision at the proper time. When the message is clear in the mind, the evidence presented and conviction gripping the conscience, a decision should be made. If a decision is not made at this point, it may never be made. Notice these words: "If words are not spoken at the right moment, calling for decision from the weight of evidence already presented, the convicted ones pass on without identifying themselves with Christ, the golden opportunity passes, and

they have not yielded, and they go farther and farther away from the truth, farther away from Jesus and never take their stand on the Lord's side."<sup>18</sup> It is not difficult in this light to see why calls for decision are imperative in every sermon and also that evangelism should characterize every worship service.

#### **Three avenues to decision**

But of what nature should appeals be? Some feel there should be no emotion, no music, and no effort to influence a person's decision "unduly." Surely the proselyter who grabs the throat of everyone he meets and says, "I have the whole truth; accept it or be damned," is unethical and unchristian. Reaction to offensive and overbearing appeals has driven many to look with prejudiced eyes on all appeals.

But there seem to be three basic legitimate avenues through which we may appeal for decisions. One is through information. This is the approach Rokeach used. Information provides the basis for intelligent decision. Sermons must always present relevant information that appeals to the intellect by helping the person to see the opportunity and blessing that God offers, as well as his own need of what God offers. The way to obtain the blessings God provides must also be clearly presented.

However, this material must be organized with an aim to persuade. One college teacher, after hearing a successful evangelist, complained, "I could never be an evangelist; the sermon was 40 percent information and 60 percent persuasion." Since the business of the preacher is to persuade, shouldn't he give persuasion a large place in his message?

Phillips Brooks states that "a sermon exists in and for its purpose. That purpose is the persuading and moving of men's souls. That purpose must never be lost sight of."<sup>19</sup> The material then must be subservient to persuasion. It must be organized and presented in an order that leads logically to a conclusion or decision for the argument presented.

Emotion is a legitimate avenue through which decisions can be gained. In fact, if decisions are to be made, emotion must be a vital part of every presentation. Henry Ward Beecher speaks of the necessity of emotion in persuasion: "A minister without feeling is no better than a book. You might just as well put a book, printed in large type, on the desk where all could read it, and have a man turn the leaves as you read, as to have a man stand up, and clearly and coldly recite the precise truth through which he has gone by a logical source of reasoning. It has to melt somewhere. Somewhere there must be that power by which the man speaking and the men hearing are unified. And that power is emotion."<sup>20</sup>

The point where the man in the pulpit and those in the pew are unified is the point where positive decisions are made. Genuine heart-felt emotions awaken sympathy and harmony, which lead to a positive decision. A man who does not feel deeply about what he is saying will persuade no one. During the weeks before the Flood Noah made deeply emotional appeals to those who would listen. E. G. White writes: "The servant of God made his last solemn appeal to the people. With an agony of desire that words cannot express, he entreated them to seek a refuge while it might be found."<sup>21</sup>

Emotion is not the motivation for decision, but it provides the proper atmosphere of sincerity and confidence in which issues can be clearly understood and the proper response made.

### Direct appeals

Then there is the value of direct appeals for decision both in the pulpit and in private. We refer to this as creating a crisis situation in which the individual is "pressed in tender love" to surrender his life to Christ. Care must be taken to be sure the person is under conviction and the time is right, or irreparable damage may be done.

An experience of E. G. White in bringing a young man to a decision

illustrates the principles presented in this article.

"When laboring in Nimes, France, we made it our work to save souls. There was a young man who had become discouraged through the temptations of Satan and through some mistakes of our brethren who did not understand how to deal with the minds of the youth. He gave up the Sabbath and engaged to work in a manufacturing establishment to perfect his trade in watchmaking. He is a very promising young man. My watch needed repairing, which brought us together.


"I was introduced to him, and as soon as I looked upon his countenance I knew that he was the one whom the Lord had presented before me in vision. The whole circumstances came distinctly before me. . . .

"He attended the meeting when he thought I would speak, and would sit with his eyes riveted on me through the entire discourse, which was translated into French by Brother Bourdeau. I felt a duty to labor for this young man. I talked two hours with him and urged upon him the peril of his situation. I told him because his brethren had made a mistake that was no reason that he should grieve the heart of Christ, who had loved him so much that He had died to redeem him. . . .

"I told him I knew the history of his life and his errors (which were the simple errors of youthful indiscretion), which were not of a character that should have been treated with so great severity. I then entreated him with *tears* to turn square about, to leave the service of Satan and of sin, for he had become a thorough backslider, and return like the prodigal to his Father's house, his Father's service. He was in a good business learning his trade. If he kept the Sabbath he would lose his position. . . . A few months more would finish his apprenticeship, and then he would have a good trade. But I urged an *immediate decision*.

"We prayed with him most earnestly, and I told him that I dared not have him cross the threshold of

the door until he would before God and angels and those present say, 'I will from this day be a Christian.' How my heart rejoiced when he said this. He slept none that night. He said as soon as he made the promise he seemed to be in a new channel. His thoughts seemed purified, his purpose changed, and the responsibility that he had taken seemed so solemn that he could not sleep. The next day he notified his employer that he could work for him no longer. He slept but little for three nights. He was happy, so thankful that the Lord had evidenced to him His pardon and His love."<sup>22</sup> (Italics supplied.)

Mrs. White persuaded, and the decision was made that released the power of God in the young man's life. In view of this possibility, should not every person be encouraged to open his life to the power of God? 

<sup>1</sup> *The Preacher and His Preaching* (Washington, D.C.: Review and Herald, 1938), p. 136.

<sup>2</sup> *Feed My Sheep* (Washington, D.C.: Review and Herald, 1958), p. 40.

<sup>3</sup> *Leading in Public Prayer* (New York: Harper and Brothers, 1957), p. 35.

<sup>4</sup> *Effective Evangelism* (New York: Harper & Row, 1953), p. 173.

<sup>5</sup> *Evangelism for Tomorrow* (New York: Harper and Brothers, 1957), p. 35.

<sup>6</sup> Jeffrey K. Hadden, *The Gathering Storm in the Churches* (Garden City, New York: Anchor Books, Doubleday and Company, Inc., 1969), p. 111.

<sup>7</sup> *Testimonies* (Mountain View, Calif.: Pacific Press, 1948), vol. 2, p. 408.

<sup>8</sup> Rokeach, "Persuasion That Persists," *Psychology Today*, vol. 5, No. 4 (September, 1971), p. 68.

<sup>9</sup> Ellen G. White, *Steps to Christ* (Mountain View, Calif.: Pacific Press, 1956), p. 47.

<sup>10</sup> *Christ's Object Lessons* (Washington, D.C.: Review and Herald, 1900), p. 96.

<sup>11</sup> Rokeach, *op. cit.*, p. 69.

<sup>12</sup> Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press, 1942), p. 176.

<sup>13</sup> *Evangelism* (Washington, D.C.: Review and Herald, 1946), pp. 279, 280.

<sup>14</sup> *Testimonies*, vol. 4, pp. 315, 316.

<sup>15</sup> Franklin Segler, *Christian Worship* (Nashville, Tenn.: Broadman Press, 1967), p. 77.

<sup>16</sup> Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press, 1898), p. 173.

<sup>17</sup> *Preaching and Preachers* (Grand Rapids, Michigan: Zondervan, 1971), pp. 152, 153.

<sup>18</sup> *Evangelism*, p. 283.

<sup>19</sup> *Lectures on Preaching* (New York: E. P. Dutton, 1877), p. 110.

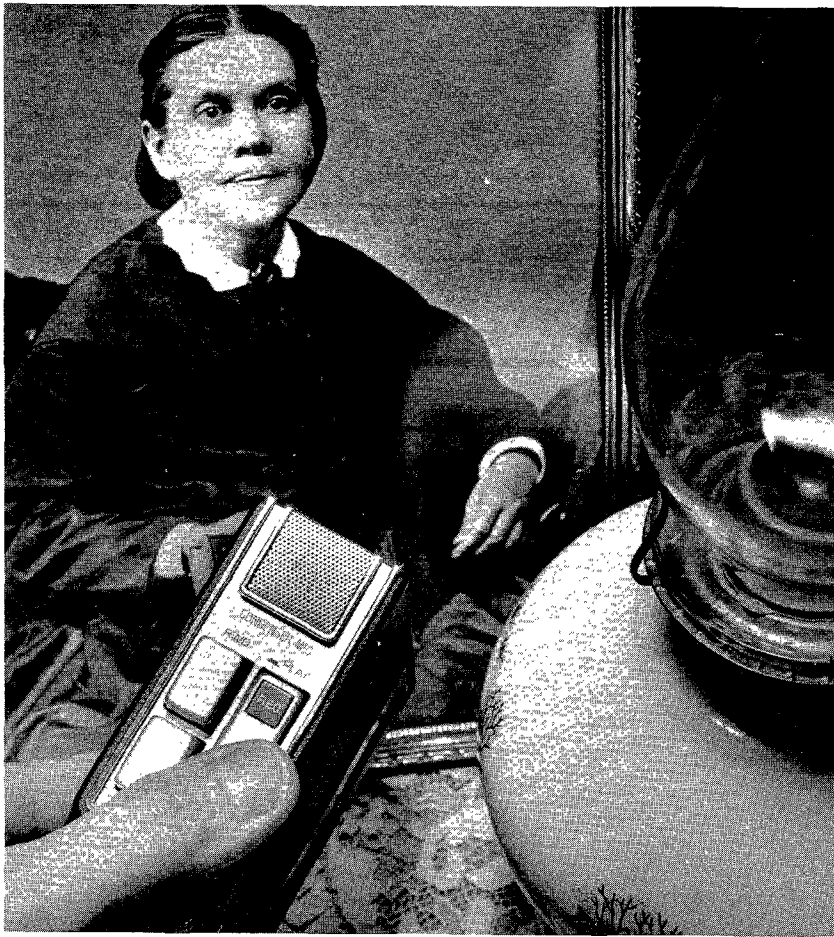
<sup>20</sup> *The Heart of the Yale Lectures* (Grand Rapids, Michigan: Baker Book House, 1971), p. 268.

<sup>21</sup> *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press, 1913), p. 97.

<sup>22</sup> *Evangelism*, pp. 449-451.

John Fowler is president and Ministerial Association secretary of the Missouri Conference.





SKIP BAKER

# Ready or not?

The editor interviews Ellen G. White  
on preparation for baptism

**Q.** Sister White, what is the effect on the church when candidates are baptized before they have given evidence of overcoming unchristian habits and practices?

**A.** "The accession of members who have not been renewed in heart and reformed in life is a source of weakness to the church. This fact is often ignored. Some ministers and churches are so desirous of securing an increase of numbers that they do not bear faithful testimony against unchristian habits and practices. Those who accept the truth are not taught that they cannot safely be

worldlings in conduct while they are Christians in name. Heretofore they were Satan's subjects; henceforth they are to be subjects of Christ. The life must testify to the change of leaders."—*Testimonies*, vol. 5, p. 172.

**Q.** But shouldn't we baptize people as soon as they indicate their desire?

**A.** "Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its meaning. . . . There should be no undue haste to receive the ordinance."—*Ibid.*, vol. 6, p. 93.

**Q.** What is the result when individuals are baptized without having conformed to the standards and teachings of the Bible?

**A.** "Public opinion favors a profession of Christianity. Little self-denial or self-sacrifice is required in order to put on a form of godliness and to have one's name enrolled upon the church book. Hence many join the church without first becoming united to Christ. In this Satan triumphs. Such converts are his most efficient agents. They serve as decoys to other souls. They are false lights, luring the unwary to perdi-

tion. It is in vain that men seek to make the Christian's path broad and pleasant for worldlings. God has not smoothed or widened the rugged, narrow way."—*Ibid.*, vol. 5, p. 172.

**Q.** Has the Adventist Church been too demanding in insisting that the requirements listed in the *Church Manual* and based on Scripture be accepted before an individual can be baptized?

**A.** "There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them. The principles of the Christian life should be made plain to those who have newly come to the truth. None can depend on their profession of faith as proof that they have a saving connection with Christ. We are not only to say, 'I believe,' but to practice the truth. It is by conformity to the will of God in our words, our deportment, our character, that we prove our connection with Him."—*Ibid.*, vol. 6, pp. 91, 92.

**Q.** What is involved in the "thorough preparation" you just mentioned?

**A.** "Preparation for baptism is a matter that needs to be carefully considered. The new converts to the truth should be faithfully instructed in the plain 'Thus saith the Lord.' The Word of the Lord is to be read and explained to them point by point.

"All who enter upon the new life should understand, prior to their baptism, that the Lord requires the undivided affections. . . . The practicing of the truth is essential. The bearing of fruit testifies to the character of the tree. A good tree cannot bring forth evil fruit. The line of demarcation will be plain and distinct between those who love God and keep His commandments and those who love Him not and disregard His precepts. There is need of a thorough conversion to the truth."—*Evangelism*, p. 308.

**Q.** How carefully should we examine candidates to make sure they are practicing the principles of truth before they are baptized?

**A.** "The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether they are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord's side, to come out from the world and be separate, and touch not the unclean thing. Before baptism there should be a thorough inquiry as to the experience of the candidates. Let this inquiry be made, not in a cold and distant way, but kindly, tenderly, pointing the new converts to the Lamb of God that taketh away the sin of the world. Bring the requirements of the gospel to bear upon the candidates for baptism."—*Testimonies*, vol. 6, pp. 95, 96.

**Q.** Can you give us a specific illustration of what you mean?

**A.** "One of the points upon which those newly come to the faith will need instruction is the subject of dress. Let the new converts be faithfully dealt with. Are they vain in dress? Do they cherish pride of heart? The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases, submission to the gospel requirements will demand a decided change in the dress."—*Ibid.*, p. 96.

**Q.** Is baptism simply a matter of accepting Christ or does it signify that the candidate is actually joining the church?

**A.** "They are baptized in the name of the Father, of the Son, and of the Holy Ghost. They pledge themselves to become active members of His church in the earth. They are to be dead to all the allurements of worldly desires; but in conversation and godliness, they are, through sanctification of the Spirit to exert a living influence for God."—*Sons and Daughters of God*, p. 15.

**Q.** Should we be just as careful in preparing young people for baptism as adults?


**A.** "No one is to take part in the solemn ordinance of baptism without giving the subject careful, prayerful thought. The candidates, and especially the youth, are to be

carefully instructed in regard to the obligations they assume in taking this step. They pledge themselves to devote their lives to God's service; and the three great powers of heaven, the Father, the Son, and the Holy Spirit, pledge themselves to cooperate with them, to work in and through them."—Manuscript 118 (Oct. 6, 1902).

**Q.** Should the evangelist baptize the candidate as soon as possible and leave the pastor to give fuller instruction later?

**A.** "A laborer should never leave some portion of the work undone because it is not agreeable to perform, thinking that the minister coming next will do it for him. When this is the case, if a second minister follows the first, and presents the claims that God has upon His people, some draw back, saying, 'The minister who brought us the truth did not mention these things.' And they become offended because of the Word. Some refuse to accept the tithing system; they turn away, and no longer walk with those who believe and love the truth. When other lines are opened before them, they answer, 'It was not so taught us,' and they hesitate to move forward. How much better it would have been if the first messenger of truth had faithfully and thoroughly educated these converts in regard to all essential matters, even if fewer had been added to the church under his labors."—*Evangelism*, p. 321.

**Q.** What additional caution do you have for the Adventist ministry concerning the readiness of candidates for baptism?

**A.** "Our ministering brethren make a decided failure of doing their work in a manner directed by the Lord. They fail to present every man perfect in Christ Jesus. They have not gained an experience through personal communion with God, or a true knowledge of what constitutes Christian character; therefore many are baptized who have no fitness for this sacred ordinance, but who are knit to self and the world. They have not seen Christ or received Him by faith."—*Ibid.*, p. 319. 

# Putting last things first

by Stanislaw Dabrowski

As events in the world point to the approaching climax of history, our faith in Christ's second coming should increase. Not only does this great hope and expectation fill the hearts of Seventh-day Adventist Christians, but it also has come to be a focus of research among scholars of other denominations.

Dr. Jelinek, a noted Lutheran theologian, wrote of his convictions about the Second Advent in his book, *O istocie ewangelicyzmu* ("The Essence of Evangelical Thought"). Referring to the angels' promise to the disciples who had just watched the Lord ascend to the skies, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11), Jelinek said that he and his fellow Christians had to be reminded by Adventists that a church that ceases to await the Lord's coming soon ceases to be a church. Giving up such a faith, he said, has always been a sign of a church's impending fall.

An American theologian, Father Godfrey Dickman, cited in the Polish Catholic press, declared that the main thrust of the Bible is the second coming of Christ. He felt that this teaching emphasized the wholeness of each person, who would experience the great event with all his faculties.

In Poland the United Evangelical Christian Church, which also includes Pentecostal congregations, now emphasizes that one who proclaims the whole gospel will proclaim the second coming of Christ. Their monthly magazine, *A Christian*, carries frequent articles about the prophecies, signs, and events that proclaim the nearness of our Saviour's coming. Where churches understand the significance of Christ's return they experience a dynamic evangelistic impulse.

One of the foremost Polish theologians, from the Lublin Roman Catholic University, Alfonso Skowronek, in his article entitled "Eschatological Forms of Future Theology" (published in the journal

*Ateneum Kaplanski*, volume 381/372) lamented that Catholic theologians and educators had given little place to Biblical teachings about eschatology and last-day events. He felt that both Catholics and Protestants were beginning to pay more attention to this doctrine, and that it might be a means of bringing about a new ecumenism.

Adventists have always found a great source of inspiration and courage in the promise of Christ's return, and now people of good will in many other churches are finding joy in awaiting His coming. When Christ gave His great commission, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14), He

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**"A church that ceases to await the Lord's coming soon ceases to be a church."**

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erected a banner under which His followers in all faiths may mobilize their energies to accomplish His purposes.

As the various denominations are attracted to the teachings of Christ's return, Christ's prayer to His Father takes on special meaning: "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world" (John 17:17, 18). Believers in the soon coming of Christ everywhere have a grave responsibility to demonstrate their faith, as Peter admonished them, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

In Poland we have greatly appreciated the appeal that has come from the General Conference to prepare ourselves and our churches for the outpouring of the Holy Spirit. We have published this appeal in our church paper, *The Church's Servant*, and have sent it to all workers and believers with an earnest re-

quest that they accept it as a program for future evangelistic and pastoral efforts. We believe that this is an invitation to become involved more fully in the work of God. We were greatly impressed by the call sent out to our church members everywhere "to join hands with conference workers and church officers in a great revival and reformation that will enable God to reveal His power and glory to a needy, desperate world" (*Review and Herald*, Dec. 6, 1973, p. 5). In several churches across Poland, we have started prayer groups, trusting that the promise given through the prophet Joel and repeated in Acts 2:17 and 18 might be fulfilled in them.

The Polish church is also circulating a translation of the pamphlet "Preparation for the Latter Rain," compiled by B. E. Wagner, which has been a great help in our study of the last-day events. It has also strengthened our faith in the Second Advent and helped prepare church members for the task given to us—to proclaim the gospel of our Lord.

We strongly believe that the promise implied in the parable of Matthew 25:6 will be fulfilled in our day: "At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." We also believe that in this hope lies the real catholicity of faith in the world, and a basis for a truly ecumenical movement. The future and livelihood of His church lies in the hands of the Saviour who is soon to make His second appearing. Our most important task is to do our utmost to prepare everyone possible for this great event, through earnest and well-trained evangelism and pastoral work, through education and sound theological reasoning, and through heartfelt personal invitations, so that all may rejoice in the Christ who promises, "Surely I come quickly" (Rev. 22:20). ■■

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Article translated by Ray Dabrowski, managing editor of *Znaki Czasu* (Polish "Signs of the Times").

# Encounter and sensitivity groups

Serious questions are being raised about their value as therapeutic tools

by Colin D. Standish

In a room devoid of furnishings, twelve persons engage in an encounter workshop. The age of the participants varies from early adolescence to the aged. For several days they concentrate on discovery and uninhibited expression of feelings, emotions, and attitudes. Their frankness increases and emotional expression intensifies during the frequent two-hour sessions. Few limitations apart from physical violence are placed on what the group might do or say. Noninhibitive forms of expression are encouraged, and not uncommonly in the more extreme encounter and sensitivity sessions the group is encouraged to interact without the inhibitory factors of clothing.

Thus might proceed a typical encounter-group session through which, proponents assert, psychologically therapeutic advantages will be gained. However, serious questions are being raised about the effects of encounter groups. Perhaps nothing has more effectively challenged sensitivity and encounter training than the research of Dianna Hartley, Howard Roback, and Steven I. Abroamowitz, of Vanderbilt University. Their findings, which appeared in the March, 1976, issue of *American Psychologist*, "Deterioration Effects in Encounter Groups," cast doubt on the therapeutic value of even the most conservative encounter groups and indicate many casualties in the program.

Perhaps the most vigorous and controversial exponent of the encounter-group method has been William C. Schutz in the Esalen program at Big Sur, California. In his book *The Elements of Encounter* (Joy Press, 1973), Schutz explains basic principles of encounter and also offers a brief history of the encounter program. Because many Christian leaders and pastors are utilizing the methodology of the encounter psychologists, it is worthwhile to examine the problems of encounter, its philosophical bases, and its effects.

Encounter is a method of human relating. It involves openness, honesty, self-awareness, self-responsibility, awareness of the body, attention to feeling, and emphasis on the here and now. Schutz goes as far as to say, "Encounter is education and religion in that it attempts to create conditions leading to the most satisfying use of personal capacities."—Page 5. Encounter-group "religion," as Schutz defines it, is a "demythologized and secularized form" (p. 8). Students of pietism will recognize the language—and perhaps the danger—of his further explanation:

"One thread running through the history of Encounter is clearly religious. The assumption that God is within, or works from within you, that you are a vehicle for expressing God, is a common theme. As I gain experience with Encounter, it becomes clearer that the Encounter

goal of realizing one's potential is virtually identical with the religious goal of finding the God within"—Page 8.

Encounter psychology has a base deeply entrenched in the mysticism of ancient and Eastern religions, as well as philosophic mysticism such as yoga, the martial arts of the Chinese and Japanese, the Holiness and Pentecostal groups of Christianity, the Moslem Sufi mysticisms, and psychosynthesis. And, declares Schutz, "The Encounter Culture follows the counter-culture."—Page 24.

Encounter's link with dangerous philosophic and psychological principles becomes apparent as one analyzes the background of the movement. Many see encounter as the first step in availing oneself of the energy in the universe—a step toward the fullest spiritual actualization of the individual, very much similar to that expressed in Eastern religions.

Modern group therapy had its origin with Field Psychologist Kurt Lewin, who, in 1947, established the first training groups (T groups). Since then, group dynamics has mushroomed and has taken many different forms. But the fundamental emphasis is upon personal awareness, self-expression, and physical and emotional expression. Perhaps no one has given greater credence to the encounter-group movement than Carl Rogers, who has called it the most important social invention of

the twentieth century.

Many techniques are used in most encounter sessions, such as nonverbal communication, psychodrama, fantasy, massage, meditation, yoga, the Oriental martial arts, and psychosynthesis (dealing with the whole person, including the spirit). Indeed, it is not difficult to identify many similarities with the work of Franz Mesmer, the founder of modern hypnotism. Proponents claim that such uninhibited encounter removes psychological blocks, so that one may flow naturally. Society is said to be based on deception, masking of feelings, and disowning of the body. The emphasis is very much on realization of potentialities in the present, and this emphasis has persuasive impact upon the person facing emotional stress and psychological strain.

Having accepted uncritically the argument that encounter has religious significance, many church leaders and pastors have rushed to establish sensitivity groups. But dangerous fallacies lie within the encounter-group philosophy. Here are six.

1. Naively, Schutz claims that no one in the group is held to be emotionally sick, but each is held to be responsible for his own actions and decisions. But the tyranny of the group can be overwhelming nonetheless. For example, if all other members decide to remove their clothes, the center of attention rests upon the one refusing. Under such circumstances the pressure of the group can be impelling, especially for an insecure person. When questions such as "What are your hang-ups?" "What are your inhibitions?" "Why are you ashamed of your own body?" begin to pierce the troubled mind of the nonconforming member, it is indeed rarely that he or she will resist the pressure.

2. Encounter and sensitivity groups are based upon a view of man that is consistent with the Greek pagan view of innate goodness; that somehow resident within man is his ability to find answers to his own problems and if he is free enough, if

the inhibiting social forces are destroyed, then he will have a complete life. The emphasis is upon doing that which is natural and that which is free, in contradistinction to the Christian concept that man is born with a predisposition to move in pathways that alienate from God, and that without God man cannot be a complete being or a fully developed personality. Only by the new-birth experience, as man is united with God, can one achieve his full potentialities.

3. An emotionally disturbed individual cannot accept the frankness of other members of the group. Their expressed dislike or their criticism of the way he looks, the way he acts, or the way he speaks results in serious emotional implications. Such frankness even under a cloak of helpfulness is both unloving and a misuse of the virtue of truthfulness. The Christian philosophy that we are to see the very best in others, that we are not to judge, neither are we to condemn, does not allow for such group interaction.

4. There is emphasis upon expressing emotions, including the aggressive emotion of anger. But the Christian love philosophy says, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

#### POWER FOR CHANGE

"'Vain deceit' fills the minds of poor mortals. They think there is such power in themselves to accomplish great works, that they realize no necessity of a higher power. Their principles and faith are 'after the traditions of men, after the rudiments of the world, and not after Christ.' Jesus has not taught them this philosophy. Nothing of the kind can be found in His teachings. He did not direct the minds of poor mortals to themselves, to a power which they possessed. He was ever directing their minds to God, the Creator of the universe, as the source of their strength and wisdom."—*Evangelism*, p. 605.

5. Encounter and sensitivity theory places self at the center of the issue; one's own feelings, needs, and body become the pivot around which this therapy revolves. How inconsistent this focus is with the counsel of Scripture to crucify self and to die daily! There is no way that the egocentric can have emotional security and peace, for the active ego becomes vulnerable to every criticism, to the successes of others, to those who disagree with him, and to those who are exalted above him. Therefore it is inevitable that many casualties come out of encounter-group sessions. Rather than being restored to stable emotional lives, they suffer temporary or permanent emotional breakdown.

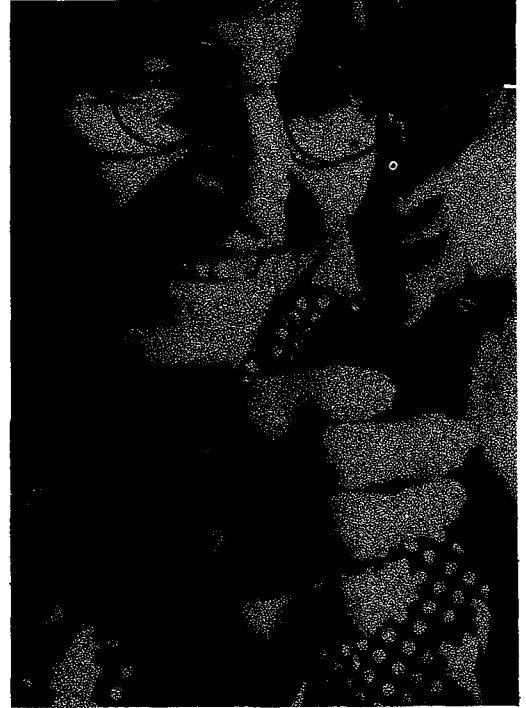
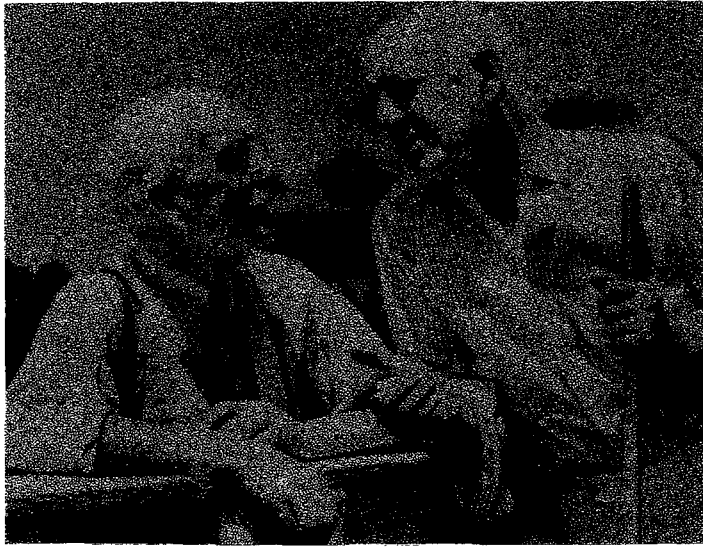
6. Encounter and sensitivity group psychology encourages participants to express their innermost feelings and situations. With no acknowledgment of sin, guilt feelings are intensified rather than eradicated, as they may be through the forgiveness that comes by confession and forsaking sin.

The church has an important function to fulfill in group dynamics of behavior. The Scripture encourages us not to forget the assembling of ourselves together (Heb. 10:25). Much positive therapy may come from the fellowship of Christian believers. Emotional strength and courage can be derived beyond the spiritual strengthening. But such therapy does not come from the dynamics of a program such as encounter therapy but rather through praying together, worshiping God together, studying God's Word together, and helping others together. In Christian therapy the emphasis is not on man but on Christ, the Redeemer. His matchless love and power bring restoration and peace, and provide motivation for selfless outreach. Through the uniting of hearts and minds with Christ, substantial changes can be effected in the lives of the emotionally debilitated of modern society. ■

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# Let the laity do their work!

by Lynn Mallery



# They will, says the author, if the pastor properly defines his own role.

Which ministerial skill does a pastor feel least qualified to exercise? Preaching? Counseling the dying? Mending tattered family relationships?

All are challenging, as every pastor will acknowledge. But the answer is none of these. It is inspiring and training lay persons for Christian service.

This is the response found most often in a recent study which listed twenty-eight ministerial skills that had been developed within five years of seminary graduation. Only 33.7 percent of the ministers responding felt adequately prepared to deal with this pastoral function.<sup>1</sup>

How important is this skill? Church administrators often list it as the major role of the ministry! Certainly a church with the whole congregation witnessing to the community has a broader impact than one in which the minister alone is the bearer of good news.

But let me say right here: My purpose is not to propose new methods of securing lay involvement in witness. We've all gone through dozens of such programs—each with its built-in guarantee of success. Rather I'd like to look at several reasons the problem exists. My thesis is that lack of lay involvement in the church often can be traced to the pastor's definition of his role. Too often he is trying to be an Immanuel Kant a century too late. Before he died, in 1804, Kant taught a broad range of subjects such as logic, metaphysics, physical geography, anthropology, moral philosophy, mathematics, and a number of less-important ones.<sup>2</sup> Kant was one of the last of the generalists.

Generalization was possible in the nineteenth century because technical knowledge was limited compared to today. With the recent explosion of knowledge, roles have changed in many fields. A few years ago a physician in general practice could have an adequate understanding of medicine; today he finds himself in a narrow specialty.

The minister should recognize that

he, in a sense, is one of the last remaining generalists in a world of specialists. His church expects him to know something about preaching, teaching, architecture, building construction, education, church finance, as well as a multitude of other subjects. Fifty years ago he may have succeeded; today he would do well to confess his inadequacy.

A friend who for many years had worked as a teacher was placed in an administrative position. At that moment, he found, he was expected to make all decisions on all topics. He was expected to decide the color of the carpet when the building was redecorated, to work over the budget, and to solve a marriage problem. He concluded that he might soon learn to believe that he actually *did* know about everything and therefore begin to play that role.

The pastor, too, soon realizes that most decisions are expected to come from him, whatever his competence. Knowledge of behavior modification helps us understand how he may begin to play the role his congregation expects of him. That is, he will begin to act as if he *does* know most things about almost every topic.

Not long ago a pastor told a member of a former congregation that he appreciated what this lay person along with others had done during several church projects. The pastor was amazed to hear the lay person reply, "You are the first pastor who has ever indicated that you didn't know about everything. We have always wanted to help our pastors, but we thought we should never step into his area."

Is it possible that we, as pastors, have become programmed by our congregations to be the expert on everything? In brief, is it possible that our *attitude* is one of the reasons lay people are not involved in the church today? Do we need to redefine our role before expecting them to redefine theirs?


I believe the answer is Yes. Here are four steps toward a more effective ministry of lay leadership:

1. *We should admit that we do not know everything.* It takes a man who is realistic about his abilities and his limitations to tell his church board, "I don't know a great deal about finance, and I need your help," or "I'm a novice in building construction, and you can help me in this area." These are not confessions of inadequacy, but a defining of role. Pastors who have done this have been pleased to find how lay people will cooperate when they *feel needed*.

2. *Admit what we do know.* The pastor does have a specialty. He is trained to preach, to visit, to teach, to do certain types of pastoral counseling, and to do grief work. Lay people generally are glad to exercise their specialties to give a pastor time to perform his.

3. *Spend time on your pastoral role.* If you spend all your time on what the lay people could do and not on what you have been trained to do, they will expect you to carry out their role. If, on the other hand, they see you are being a real pastor to them, they will be more willing to become involved with their role.

4. *Accept the doctrine of spiritual gifts.* If our theology of witnessing includes the role of the laity, we must believe that they, too, have been given special gifts to exercise in communicating the gospel. The good administrator develops and uses other peoples' talents. Be willing to recognize gifts in others and admit where your weaknesses are, as well as affirm your strengths.

I have not suggested specific items that the lay person should do. I have suggested that if the pastor properly defines his role, he may better allow the lay people to play theirs. 

<sup>1</sup> Don Jacobson, "Preparation for Ministry: A Study of the 1969-1973 Graduates of the Seventh-day Adventist Theological Seminary" (unpublished Doctor of Ministry dissertation, Howard University, 1973), p. 54.

<sup>2</sup> C. A. Beckwith, "Kant, Immanuel," *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, VI, pp. 294-296.

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# The ministerial intern— trainee or handyman?

*How one pastor answered the question*

by Robert C. Clarke





The life of the intern minister has run the gamut of experience in the ranks of the Seventh-day Adventist ministry. Every kind of job has been deemed proper for him. Everything from washing the supervisor's car to a solo ministry without supervision has been termed "internship." Many reading these words can remember their own particular brand of "infamy" when required to perform tasks unrelated to developing art and skills of pastoral care.

I believe that every minister's intern year should give him a "hands-on feeling" for a growing and productive life of service. After searching every place I could think of and finding nothing that satisfied me, I designed a ministerial-intern year of study-practice. When a ministerial intern leaves my district, I expect that none of the normal or even the extra-normal activities will come as surprises in his own district. He will have seen me handle such a thing, he will have asked questions about the handling, and finally he will have handled such a situation himself, with me looking on and evaluating.

This ministerial-intern year is fifty-two weeks—the same as he will experience when he is directing the activities of his own district. The year combines theory in study settings, "shadowing" of the supervisor, and hands-on practice in real parish life overseen by the supervisor. At every event there is evaluation in both directions—supervisor to intern and intern to pastor-supervisor.

The plan is simple. Fifty areas of pastoral ministry are assigned, each to a different week of the intern's

year. The concentration for the week is coordinated with the annual church calendar. When Ingathering season comes up on the calendar, the core of concentration will be Ingathering for one week of intern training.

Other relationships and activities are affected by this core of concentration. The first event of the week is staff meeting. Here we divide our time into three segments. First, forty-five minutes in review of the past week; second, forty-five minutes in projection of the coming week and weeks; and third, a segment of one and one-half hours spent on the core of concentration.

In this third segment we develop one, two, or three goals relating to the core of concentration. They are mainly task-oriented. Subsequently, we also write out a half dozen or more specific tasks that lead to successful accomplishment of the goals. We, intern and supervisor, study any materials and documents that assist in fully understanding the core. A bibliography for each week is developed for further study.

During the week I supervise the intern as he tackles specific tasks. A good illustration is the week spent on church boards and committees. One goal for that week was to develop competent leadership in conducting a church board.

A related specific task was to build an agenda for the monthly meeting of the church board. During the staff meeting, after discussing the philosophy of church boards, we set about to build the agenda for the next board meeting. There, the intern observed how I used the agenda to

direct business. The following month, the intern built the agenda for the board of the small church in our district. I observed as he directed the board based on the model he had seen in the larger church. Following the meeting, the intern and I evaluated his performance.

It is in this evaluation that the greatest learning takes place. Now the questions he has asked can be answered from his own experience. In some instances the supervisor may feel it important to model the board-leadership role several times before the intern minister picks up the gavel for the first time.

It is exciting to watch and shape the growth of young ministers through their intern year. To hear them admit that they thought they had a good grasp of the ministry before arriving and then discovered that a typical day was more than textbook procedures is rewarding to the supervising pastor. Most intern ministers want direction, but we who supervise often assume too much in assigning them an unfamiliar task.

I dream of the day when all intern ministers will follow as rigorous and beneficial a training program as medical interns do. The day must come soon when they will not be expected in their first year to do more than learn the craft of their profession under the leadership of a senior pastor willing to evaluate the work of his ministerial trainee and, in turn, be evaluated.

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## An intern reviews his experience

by Dan Smith

Everyone can point to people who have left an indelible mark on them—parents, teachers, classmates, a football coach, or a girl who wrote a "Dear John" note. I have been in the ministry for only a little more than two years, but I can easily pick out those who have put their stamp on me. Most of them come from my own family—my

dad, who is a pastor in California, and my grandfather, Elder D. E. Venden, had a great deal to do with inspiring me to become a minister. But one man did more than anyone to show me how it was done, and to help me do it—my head pastor during my intern years, Elder Don Gray.

I first met Pastor Gray when he

taught witnessing to our group of student youth assistants in Los Angeles the summer of 1973. A few weeks later he came to the Eagle Rock church to train the laymen in preparation for meetings to be held that fall. I soon began to catch the thrill of soul winning as a result of his enthusiasm, encouragement, and obvious experience and ability.

I received my call to the Oregon Conference that fall, and began my work there in June, 1974, at Stone Tower church in Portland. The pastor was Elder Gray, who had decided to leave departmental work for the pulpit.

I had heard horror stories of interns asked to do all the Ingathering and whatever else the pastor didn't want to do. Elder Gray had quite a different philosophy. As I look back on my experience with him, I can see six well-defined factors that led to a pleasant relationship between us and made my internship a constructive, learning experience.

**First, he told me exactly what my duties would be.** I would be in charge of the youth program; I would help with one third of the pastoral visitation (we had three pastors on the staff); I would have one third of the hospital calls; and I would be a part of the regular meetings of the church. He told me that he would be there to help and to give advice when I asked for it, and that I would not need to ask permission for everything I wanted to do.

**Second, he placed primary emphasis on learning by doing.** He asked me to establish goals for my work. I would learn as I sought to meet them. I soon learned that he did expect the "doing" to get done! At the first staff meeting, which we had each Monday morning, he divided the church file into thirds, gave me my third, and told me to start visiting. I asked Pastor Gray what he expected me to do in the homes. I wasn't sure that older people would appreciate an intern asking them how their spiritual life was going. **This question brought me to the third factor in our relationship: I had to ask for help.**

Pastor Gray held a loose rein. He would assign work, but if I didn't know how to do it I would either have to figure it out for myself or ask him—he wouldn't usually detail it beforehand. And often, even after I asked for help, he would not tell me enough; I would have to persist until I had his instruction clear in my mind. But he was patient with me,

and his approach to training forced me to develop initiative.

**The fourth factor in our success was that Pastor Gray asked for a report on what had happened.** At the beginning, this was usually during the staff meeting on Monday. Later, as our relationship grew, we would call each other and report, and let each other know what our plans were for the next day. There were times during the first few weeks when I had neglected to make calls he had expected me to make, and I was taken to task for my negligence, but in a tactful, often humorous way. It didn't take long to realize that I should put priority on his requests and then do my other jobs later.

**He taught by example, the fifth factor in my development.** When we visited together, I did little talking. He led out, and showed me what to do by example. On the way to the next call we would analyze what had happened. Often he would ask me to make a judgment, and then he would point out things I had not noticed. During the two years we visited together, I got so that I nearly always made the same analysis he did. And, in addition, I learned how to interpret the interest card, what to say at the door, how to go through FORT (asking questions about Family, Occupation, Religion, and Testimony), how to present the gospel, how to initiate Bible studies, how to pray, and, very important—how to leave!

As we drove between calls, we talked about the ethics of ministry, what hours should be spent in study and visiting, the necessity of night calls, how to run a witnessing training program, the ins and outs of church administration, how to buy houses and cars, how to save money, and many other things that will be a great help to me throughout my ministry.

**The sixth factor: He strongly supported me and my youth program.** He was always suggesting projects, and then helping me implement them. He suggested changes in the youth room—moving out the pews, carpeting the floor, getting stacking

chairs, et cetera, and then he helped me get it done. Later I wanted to have a witnessing team during the summer, and he helped me work out the financial arrangements. The summer before I left Stone Tower, we got the idea of a youth center down the street from the church, and by the end of the summer we were meeting in it. He would drop in to see how things were going, he would find youth for me to study with, and he would give us time for testimonies, and group singing during the church service—as well as several youth church services. He expected us to do a lot—and he helped us do it.

An ingredient common to all these factors was our close personal relationship. Having common goals helped bridge thirty years of generation gap and several inches of hair length. We were both pragmatic idealists, constantly looking for ways to get the job done better. We both were willing to work hard, and then rest when the job was done; though I probably rested a little more than he did! But the main reason we hit it off so well was that we were both committed to winning souls. And though we sometimes disagreed on how to do that best, the simple fact that soul winning was our number-one priority enabled us to work together harmoniously.

And work we did. The Lord used us and our church members to win 160 people during the two years we were at Stone Tower, 60 of those won by our youth group and myself. The church grew (net increase) about 27 percent, with 200 people joining the church from one source or another.

I praise the Lord for the privilege I had of being part of a successful program. There is nothing like success to get someone started in the right direction in the ministry. I am thankful that God saw fit to include Pastor Gray in His blueprint for my life. ■■

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Dan Smith was an intern at the Stone Tower church in Oregon when he wrote this article.

# The Adventist church in the eighties

The editor of LIFE & HEALTH ventures  
five predictions of what the next decade holds  
for the church—if it is still here.

by Leo R. Van Dolson

Ever since the publication of Alvin Toffler's book *Future Shock* there has been a wide interest in looking into the future and trying to predict what various aspects of life will be like within a decade or two. This fad has a beneficial effect in that it leads to more careful planning. We Adventists, of course, hope that we will not be here in the 1980's. Our current emphasis is on finishing God's work before the next General Conference session in 1980. In fact, it has been said that the big "D" for Dallas will actually stand for "disappointment" if we do actually have to hold another General Conference session—disappointment that we have not completed the task we set for ourselves at the 1975 session. But if for some reason Adventist Church life has to be projected into the eighties, we can be sure of one thing—in many respects it will be different from today.

When I compare the church today to the one I remember in my youth in the thirties and forties, it seems to me that it has not only grown in size but in complexity. The increase in complexity, of course, is only to be expected in the context of the phenomenal growth of the church. Our church was less sophisticated, however, and more dogmatic doctrinally in those years.

Adventist theology has also moved away from the more simplistic interpretations that I believe characterized earlier years into deeper and broader insights into prophecy, just as Ellen White predicted we would. Probably the battle over Armageddon had more to do

with this than any other issue. The conflict over whether Armageddon was spiritual or literal seemed eventually to resolve itself in the fact that it might have elements of both. This led us to realize that even in prophetic interpretation it isn't always a question of either/or.

Another very apparent change that has taken place in the Adventist Church of today compared to the church of the thirties is that even though there are still pockets of misunderstanding, Adventists have been well accepted by their fellow Protestants. Today, for the most part, we are viewed as another Christian denomination. Unless my memory fails me, the church in which I grew up was characterized by a sort of denomination-wide inferiority complex.

Many such illustrations of differences could be cited, but these are enough to make the point that the church is dynamic in its growth and not static. Thus we can expect that by the middle eighties the Adventist Church will be quite different than it is today.

I make no claim to prophetic insight, yet being stationed at church headquarters does give one an overall grasp of what the trends seem to be. We also have the advantage of the writings that come to us through the pen of inspiration, and these give us a fairly clear picture of what the church of the future will be like.

Putting these together with some of my own hopes and anticipations, I would like to project five possibilities for the church in the 1980's. My

purpose in doing so is not to try to establish some sort of predictive batting average but to stimulate thinking and even response on the part of each one who reads this. For if the future of the church is to be what it should be, we can assist the Holy Spirit by careful planning and serious study.

## **A more loving fellowship**

If I am positively convinced about anything taking place in the future it is that the church of the eighties will be a more loving fellowship than it is at present. There will be more unity, sharing, communion, and compassion. This attitude must be before we can finish our mission on earth, for the love of Jesus is to be seen in all its fullness in His people on earth. Perhaps this condition will be brought about by some form of overt pressure or even persecution. If not, greater love certainly will precipitate persecution, which in turn will result in our needing each other more and depending more on each other.

I was impressed recently in reading an article about the way the Mormons provide for each other in cases of disaster or need. The scanty records we have of the apostolic church indicate that this was their custom, too. Perhaps, instead of depending on all levels of government to provide for the needy in our midst, we should begin now to develop a system of internal care and concern. This should in no way be thought of as a welfare program, but should come from a spirit of loving interest in each of our brothers and sisters in Christ.

### **Greater lay participation**

The next obvious trend, and one that represents probably our greatest need of emphasis right now, is that of greater lay participation. We can anticipate that this will not only continue but will develop, even as Ezekiel's river did, and fill the whole earth. There is no way that the paid clergy can ever finish God's work. In fact, I am wondering if we are not coming to a time when the paid clergy will have priced itself out of the market.

What I believe will happen by the middle of the eighties, if time should last, is the development of a strong cadre of lay, self-supporting pastors and denominational workers. These will have been trained in an intensive one-year practical, yet professional, training program.

When mention is made of the paid clergy pricing itself out of the market, I believe it already has, but we just haven't recognized this fact yet. The last Annual Council voted a \$50 a month pay raise to its workers in North America. If this is applied across the board to the nearly 35,000 workers in this division, denominational payrolls will be increased by \$21 million a year. Think of what this amount might mean to the evangelistic program of the church if the funds involved in this pay raise were funneled into specific direct evangelistic projects.

On the other hand, we apparently are not paying our ministers enough, since it is a very unusual minister's wife who doesn't have to work today. When I started out in the ministry it was considered almost a scandal if a minister's wife was working. She was expected to be part of the team, and the compensation her husband received was understood to be for both their services. The local church felt cheated if the wife did not devote a major portion of her time to serving alongside her husband. In recent years, however, perhaps mostly attributable to the high cost of Adventist education, ministers' wives have had to go to work. This just isn't right. One of

the results is probably seen in the increased number of ministers who have been dismissed because of moral problems in recent years.

What I predict will happen by the mid-eighties is that the denomination will have reevaluated this whole situation and will reduce the number of paid clergy while providing a family salary for those continuing in this profession that will make it possible for the wife to serve next to her husband without having to seek outside employment. This will, of course, necessitate more lay participation in church affairs on all levels.

### **More dynamic worship services**

Third, and as a result of the growing lay participation mentioned above, I see a swing away from the current liturgical trend to a more realistic and meaningful form of worship. This will be beneficial to the church because it will involve those attending the services much more than is being done currently. As one example of what I predict will happen, I envision a new and dynamic format for the Sabbath school that may even involve diversification in curriculum.

Perhaps one of the reasons for some lack of interest currently in the Sabbath school is that not every person is keenly interested in studying the prescribed topic for the quarter. This suggested diversification is not viewed as undesirable by the General Conference Sabbath School Department but as a tremendous opportunity and challenge. I was part of a Sabbath school committee that recently laid plans for doing this very thing.

### **Priority of outreach evangelism**

As a result of the 1976 Annual Council action on the priority of evangelism, one does not need a crystal ball to predict that by the middle of the 1980's, if not long before then, the response to this revolutionary action will really catch on. This means, of course, that a dramatic shift in basic objectives must

take place among Adventists, with much more emphasis being given to outreach than to building institutions.

I wonder if the church as a whole yet realizes how earth-shaking the 1976 Annual Council action really was? If taken seriously it will mean that budgets on every level, including that of the local congregation will include, perhaps for the first time, priority on outreach evangelism. Before any other item is considered an amount will be set aside to provide adequate funds to meet the evangelistic goals of the particular institution or organization involved.

### **Total dependence on the Spirit**

The most dramatic shift of the next decade will undoubtedly be away from dependence upon men and what men can do to dependence upon God and the direct intervention and guidance of the Holy Spirit. We anticipate that soon the time will come when committees and plans will not be able to keep up with the direct providential leading of the full outpouring of the Holy Spirit. This does not mean that there is no room for planning. In fact, if we know this situation will take place in the near future, the demand now must be for larger planning and more adequate preparation to meet the great harvest of souls that lies immediately before us. Think of what this means in terms of logistics. Each of these converts will need a church home (not necessarily an elaborate church structure) and missionary tools to work with as they in turn take up the loud cry of the three angels' messages.

Many futurists today look with understandable pessimism upon that which will take place in the next decade or two. As far as the Adventist Church is concerned, our outlook is the most optimistic imaginable since it is based on a promise that comes from God Himself that the greatest days are yet ahead.

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Leo R. Van Dolson, Ph.D., is editor of *Life & Health*.



## ASK THE EDITOR

**Why don't the editors of *MINISTRY* have more to say on the current discussion regarding the nature of Christ and righteousness by faith? Where do you stand on these issues?**

Let us first assure our readers that we are not Docetists, teaching that Christ only *seemed* to be human, nor Arians, who believe that He was not truly divine. Neither are we Nestorians, who separate the dual nature of Christ to the point of a double personality—a mere God-bearing man—nor do we hold with Apollinarianism, which sacrifices the integrity of the human nature (depriving it of its will) to the unity of the person of Christ. Nor do we agree with Eutychianism, which achieves a personal unity in the nature of Christ by having the divine absorb the human.

The Christian church has struggled through the centuries trying to understand the Incarnation, and we certainly will not exhaust the topic with our brief treatment here. In fact, it would require every page of many *MINISTRY* issues even to ap-

proach a complete answer, because the more this glorious subject is studied, the greater are the insights that appear. For this reason we will deal only with the Incarnation in this issue, leaving righteousness by faith for later discussion.

Looking back over my thirty-six years of preaching ministry, I recognize a progression of changing thoughts, especially on these two subjects. Even now, I hesitate answering such questions for fear of leaving wrong impressions about the nature of our Lord. When considering these themes, feelings of inadequacy should overwhelm all of us. The following thoughts result from earnest study and prayer that the Lord will help me to dip my pen in the rich ink of love and truth.

Let me emphasize at the outset that only those statements made by an action of a General Conference session constitute the official position of the church. Articles appearing in any denominational journal cannot be considered the final word. Our *Church Manual*, which under-

goes periodic revision, states our official position in matters of doctrine and organization.

Prior to publication of *Questions on Doctrine* and certain articles appearing in *MINISTRY*, I hadn't given much thought to the precise nature of Christ. I simply believed He was the God-man and presented Him as such in evangelistic campaigns. During the early years of my ministry, I leaned heavily toward the view that Christ had tendencies and propensities toward evil just as I did. I believed Christ possessed a nature *exactly* like mine, except that He alone never yielded to temptation.

However, in the fifties, as the church focused on Christ's nature, my position changed. I now favored the idea that Christ was genuinely man, subject to temptation and failure, but with a sinless human nature totally free from any tendencies or predisposition toward evil. A barrage of brochures, articles, and letters, plus seemingly endless discussions followed the publication of *Questions on Doctrine*. I wonder if

the church would not be much farther advanced spiritually today had we spent as much time then seeking to be like Christ as we did arguing about His nature. During this period, conflicting views of His nature were presented with such apparently irrefutable logic that my mind, like a tennis ball, bounced first in one court and then the other, depending on which racquet hit me last! Eventually, I landed more and more in the sinless nature "court."

At a time when the deity of Christ is under severe attack from both Catholic and Protestant theologians it would seem that our energies could be better spent in establishing more fully His deity rather than debating the nature of His humanity. As these religious thinkers set the theological pace, we can be almost certain that we, as soul winners, will face the problem now and in the future of establishing faith in a Christ who is fully God.

As an evangelist, I am convinced that the average man in the street or pew would be hopelessly lost if his salvation depended upon an incisive, scholarly understanding of Christ's nature. Technical discussions of Christ's nature cause not only confusion but discouragement to many. The question is, Does Christ expect a person to understand precisely every nuance of His nature to be saved? Yet I find those of both viewpoints who unequivocally state that the future of the church will be determined by the position it takes on the nature of Christ and the doctrine of righteousness by faith.

To a degree, I agree. It *does* make a difference what the church believes and teaches. But do not some subjects contain inscrutable elements that can never be fully understood or explained on this earth? Are there not some things about the nature of Christ that none of us understand and perhaps never will? Would it be sufficient for a person to take the position that Christ was fully God and fully man; that He never committed a wrong act in thought, word, or action, and that as a human being He is acquainted with our nature? Actually, I believe Christ, the

Creator, was well acquainted with our nature *before* the Incarnation. It seems strange indeed that our Lord would create a being partially or wholly a mystery to Him. Isn't love the major reason for the Incarnation?

Another concern is the barren lack of tenderness and love in some discussions both of the nature of Christ and of righteousness by faith. Argumentative lines of reasoning, subtle accusations, innuendoes used to defeat those who disagree with a jot or tittle of the writer's belief, reflect the attitude and language of lawyers, rather than humble followers of Jesus, honestly seeking truth. It is disheartening to see battle lines drawn over the glorious truths of salvation. Could it be that legalism involves much more than trying to work one's self into the kingdom?

Recently, in one of our colleges I

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### **"Can legalism involve much more than trying to work one's self into the kingdom?"**

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met with a group of consecrated, concerned students to find out some of their spiritual needs before speaking to them. After a few suggestions one student said, "Please don't bring up righteousness by faith—we've heard enough of that." Nods of agreement and several soft Amens told me something tragic. Righteousness by faith should be the most attractive subject a preacher could present. But Satan has delighted in making this topic (along with the nature of Christ) a football to be kicked back and forth, for he knows that if we drag these truths into the coliseum of debate, our relationship with Christ takes a back seat while offensive and defensive linemen face off. In fact, the truth sometimes becomes less important than identifying the "team" to which a person belongs!

Nothing is gained, however, by ignoring these important truths, nor do I want to do so. Trying to avoid

the dangers outlined above, I will discuss this subject as I see it.

The nature of Christ must include a study of the nature of man. The Scriptures clearly teach that man is born with a fallen, sinful nature. David exclaimed, "I was shapen in iniquity" and "the wicked are estranged from the womb" who "go astray as soon as they be born, speaking lies" (Ps. 51:5; 58:3). Job, referring to man born of woman, asks, "Who can bring a clean thing out of an unclean? not one" (Job 14:4). Jesus describes in vivid detail just what is inside the mind of man (see Matt. 15:19, 20). In His interview with Nicodemus, Jesus said, "That which is born of the flesh is flesh" (John 3:6). Placing this statement with the Saviour's words, "If ye then, being evil" (Matt. 7:11), we find man being born with a corrupt nature. Paul agrees that we are "by nature the children of wrath" (Eph. 2:3). Thus man is corrupted both by nature and afterwards by practice. Whether or not we call this depraved condition at birth original sin, the point is that from birth, a baby possesses a disposition and bent toward evil. Obviously, a poor environment provides a better culture for the bacteria of sin to grow, but sin will grow even in the most ideal environment. A newborn baby in the sin-free environment of heaven, under the charge of an unfallen angel, would eventually corrupt the place. We all arrive in life with inherited sinful tendencies that make it impossible for us not to sin. This is not to say we inherit guilt, but evil tendencies and inclinations. Even if we faced no temptations, we would create them and yield to them in time. The question Jesus asked, "How can ye, being evil, speak good things?" (Matt. 12:34), indicates that our sinful natures are the culprits behind the scene.

Turning to the Spirit of Prophecy, we find: "We must remember that our hearts are naturally depraved, and we are unable of ourselves to pursue a right course."—*Counsels to Parents and Teachers*, p. 544.

"By inheritance and example the sons become partakers of the fa-

ther's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation."—*Patriarchs and Prophets*, p. 306. Note the dual source of evil in every person's life—heredity and environment.

We read of "wrong traits of character received by birth" (*Testimonies*, vol. 5, p. 419) and of drunkards who must "battle against strong hereditary tendencies to evil" whose "unnatural cravings, sensual impulses, were their inheritance from birth" (*The Ministry of Healing*, p. 173).

*Time's* cover story for August 1, 1977, dealt with what is considered a new theory of behavior—sociobiology, the idea that human and animal behavior has a biological basis. I smiled as I read, knowing that this theory is not new, but as old as sin. The first paragraph states, "The concepts are startling—and disturbing. Conflict between parents and children is biologically inevitable. Children are born deceitful." The magazine calls sociobiology "one of the most inflammatory doctrines to emerge from the campuses in decades."

My study of the nature of man has greatly influenced my concept of the nature of Christ. I ask myself the question, Was Jesus born with a corrupt nature like mine? Was He "estranged from the womb"? Was He by nature a child of wrath? Did He receive "wrong traits of character by birth"? Did our Lord battle against strong hereditary tendencies to evil with which He was born? If so, which hereditary evil tendencies and perversions did He have, or did His nature possess every variety, although He never yielded?

In studying Ellen White's writings on the nature of Christ I have found that her statements can be classified under the following three headings: 1. sinless nature; 2. sinful nature; 3. general statements (which can be and are used by proponents of both sides). How can we resolve the problem? After studying the state-

ments in group two, which indicate that Christ in some way assumed sinful nature, I find myself faced with this very clear, forthright warning: "Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was as-

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**"Our degenerate senses cannot possibly understand the secrets of the Incarnation."**

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sailed with temptations in the wilderness, as Adam was assailed with temptations in Eden."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, 14, p. 1128.

In the light of this statement I personally have had to admit that whatever type of sinful nature Christ had (if He had such), it had no propensity, no natural inclination, tendency, or bent toward evil. Whatever Ellen White's statements regarding the "sinful" nature of Christ mean, they must be interpreted in harmony with the strong qualifying statement quoted above. I cannot understand how a sinful nature could have no evil propensities, unless the sinful nature resulted from the effects of sin in other areas than propensities to evil. For example, perhaps Christ came as a human with a diminished (but not defective) mental, physical, and moral capacity compared to that of Adam prior to his fall. Yet this

diminished capacity contained no inclination toward evil.

Or could it be that Christ took our nature by imputation only? Is this what Ellen White meant when she wrote, "He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted" (*Medical Ministry*, p. 181)? In other words, any sinfulness He took was not His but ours!

In the final analysis unanswerable questions remain regardless of the position taken on Christ's nature. Our degenerate senses cannot possibly understand the secrets and wonders of the Incarnation. I stand before Christ realizing so little of His unfathomable love! With blunted perceptions I only faintly grasp His unparalleled condescension. My soul's dim sight can barely discern the enormity of His extraordinary humility. With dull comprehension my heart can only cry out "Master, Your divine-human nature is impenetrable. I can barely touch Your incarnation with the fingertips of my mind, knowing an infinity of knowledge lies beyond a thousand lifetimes of study. But I can, by faith, believe You came as One who was fully God and fully man; One who could successfully challenge Satan to find in You the slightest fault; One who identified Himself with me as a human being; One who ran the risk of failure in order to guarantee my eternal life; One who made the ultimate sacrifice as a ransom for my soul; and One who still stands at the door of my heart daily knocking and seeking entrance, not to condone my sins, but to help me overcome them. Forgive me, O Saviour, for my feeble response to Your love. Forgive my arrogance in thinking that I know all about Your nature. Fill me with Your magnificent love so that I may never in the perversity of my mind harshly judge my brother who may not see every point in doctrine as I see it. My only plea is that You will enable me to lift You, and You only, high before the world, not with words alone, but with a life surrendered and obedient to Your will."

J. R. S.

# Come, Holy Spirit!

We receive the Spirit not by our works,  
but by the great work of Christ for us.

by Jonathan D. Gibbs

How does one receive the Holy Spirit? This question has been a point of controversy on both theological and practical grounds for a long time, especially since the rise of Pentecostal and charismatic movements. How much effort must we put forth to receive this valuable gift?

This question was current in Paul's day, and he discussed it at length with the churches of Galatia. He wrote: "You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified? This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? Did you suffer so many things in vain—if indeed it was in vain? Does He then who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?" (Gal. 3:1-5, N.A.S.B.).\*

Paul confronts the Galatians—and all other believers in Christ—with a propositional truth. The either/or position of Paul's question shows the strength of his conviction on this issue. This text declares that any and all persons who receive the true Spirit receive it by hearing and believing the gospel. There are not alternative routes to obtaining the Spirit of Christ. As there is one and only one name under heaven whereby men are saved, so there is only one way by which men receive the gift of the Spirit. That way is not by imitating someone else, striving to gain some ecstatic experience after watching other people. The Spirit is not received as a result of

the "works of the Law," in the broadest sense; not an outcome of something we do. It is not an earned reward. According to God's Word, we receive the Spirit as a *gift* when we accept the gospel of Christ.

The everlasting gospel was Paul's consuming message. It was the story of how Christ was treated as we deserve so that we might be treated as He deserves. On Calvary, God gave Himself as a sacrifice to satisfy the demands for justice. His treatment of us goes beyond merely canceling the record of evil deeds that we have done; He *imputes* to our names the holy, sinless, kind, and loving character that Jesus manifested among men. In God's sight we are without fault. How God can be this gracious is part of the everlasting mystery of the gospel, but we are invited to accept it by faith.

When we perceive the logic of this truth and comprehend the significance of our new promotion in status as children of God, we will be ready to listen to whatever else God may have to say to us. How can we live up to God's expectations as His new children? Paul says that "the love of Christ constraineth us" (2 Cor. 5:14).

Here we see another facet of God's plan for us—He doesn't leave us to our own resources. He goes still further. Paul says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). One of those "things" is the Holy Spirit.

If we lack the Spirit in our life, can it be that we have not paid sufficient attention to the story of Christ, or accepted His offer of salvation? That we haven't really believed His offer? Perhaps the greatest sin we

are capable of, because it keeps us from the peace of Christ, is cherishing "an evil heart of unbelief" (Heb. 3:12). Paul discusses this at considerable length in Hebrews 3 and 4.

If we have already received Christ's work for us and have accepted God's pardon, we can trust Him to clear our account and credit us with Jesus' character and record. We can also expect confidently that He will not withhold His Spirit, but will freely give Him to us. Paul wrote, "God . . . hath blessed us with all spiritual blessings" (Eph. 1:3).

How do we receive the Spirit? The Bible declares that we receive the Spirit not by our works but by the great work of Christ for us. This is the power of God unto salvation for *all* those who believe—there is no difference! (See Rom. 1:17; 1 Cor. 1:18, 24; 2:2.)

No gimmicks are necessary, no hard-to-comprehend message or method of worship—just a true trust in Jesus as the sin-pardoning Redeemer will bring the Holy Spirit and all other gifts in His train. It is sad that this simple course to receiving the source of power we so desperately need is laid aside for some other gospel, but let us never forget that Christ, the living water, never runs dry when all other sources do.

If, then, we are in pursuit of the Spirit, let us go back to the foundation for all things in the Christian economy, the cross of Christ. ❏

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\* The Scripture quotation is credited to N.A.S.B. from the *New American Standard Bible*. © The Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, and is used by permission.



# Preparation for the Latter Rain

Quotations from the Spirit of Prophecy  
compiled by B. E. Wagner

## Introduction

Every program and department of the church has as its purpose hastening the coming of Jesus by preparing a people to meet Him when He comes. Our task as ministers and workers is to prepare ourselves and others to take part in the scene portrayed on pages 647 and 648 of *The Great Controversy*: "As the ransomed ones are welcomed to the City of God, there rings out upon the air an exultant cry of adoration. The two Adams are about to meet. The Son of God is standing with outstretched arms to receive the father of our race—the being whom He created, who sinned against his Maker. . . . As Adam discerns the

prints of the cruel nails, he does not fall upon the bosom of his Lord, but in humiliation casts himself at His feet, crying: 'Worthy, worthy is the Lamb that was slain!' Tenderly the Saviour lifts him up and bids him look once more upon the Eden home from which he has so long been exiled. . . . He looks about him and beholds a multitude of his family redeemed, standing in the Paradise of God. Then he casts his glittering crown at the feet of Jesus and, falling upon His breast, embraces the Redeemer. He touches the golden harp, and the vaults of heaven echo the triumphant song: 'Worthy, worthy, worthy is the Lamb that was

slain, and lives again!' The family of Adam take up the strain and cast their crowns at the Saviour's feet as they bow before Him in adoration."

We cannot fully comprehend now the magnitude of that dramatic event, but we can understand that it is God's plan to include each of us in that wonderful scene! All that separates us from that glorious experience is our preparation for the latter rain. The editors of *MINISTRY* believe the following statements from the Spirit of Prophecy, compiled by Elder B. E. Wagner, deserve a wide circulation, and suggest you file this material for permanent reference and continued study.

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## Christ's Message to the Remnant

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### Heeding the Counsel

The great controversy between Christ and Satan is nearing its culmination; Satan is marshaling his forces for the last act in the drama of human history.

We are told in Revelation 12:12, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath,

because he knoweth that he hath but a short time."

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

A similar warning is given by the messenger of the Lord to the members of the remnant church:

"Perilous times are before us. Every one who has a knowledge of the truth should awake and place him-

self, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. . . . He [God] has spoken to us through the Testimonies to the church and through the books that have helped to make plain our present duty and the posi-

tion that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?"—*Testimonies*, vol. 8, p. 298.

"I am presenting to you that which the Lord has presented to me. I do not write . . . expressing my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne."—*Ibid.*, vol. 5, p. 67.

### The Coming Crisis

In this dark hour of earth's history, we certainly need every ray of light shining from the throne of God. We know that a great crisis awaits the world; but we read in volume five of the *Testimonies*, page 711, that "a great crisis awaits the *people of God*." (Italics supplied.)

"The crisis is stealing gradually upon us. . . . Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied and entranced, until the day of probation shall be ended, and the door of mercy be forever shut."—*The Desire of Ages*, p. 636.

"A storm is coming, relentless in its fury. Are we prepared to meet it?"—*Testimonies*, vol. 8, p. 315.

"Fearful tests and trials await the people of God."—*Ibid.*, vol. 9, p. 17.

"Every discourse should be given under a sense of the awful judgments soon to fall on the world. . . . May God help His people to arouse and walk and work as men and women on the borders of the eternal world."—*Ibid.*, vol. 8, pp. 36, 37.

More than seventy years ago the servant of the Lord wrote:

"If every soldier of Christ had done his duty . . . the world might ere this have heard the message of warning. But the work is years behind."—*Ibid.*, vol. 9, p. 29.

"Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Ibid.*, vol. 6, p. 450.

Some may say, "Yes, but a national Sunday law has not yet been passed." Consider the following statement:

"Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled."—*The Great Controversy*, p. 48.

Inasmuch as the coming of Jesus has been delayed for so many years, should we not at this time give diligent, prayerful study to the real cause for this long delay, so that we may prepare quickly to hasten His coming?

"If human agencies would but cooperate with divine agencies, many, many souls would be won to the truth. But the Lord's professing people have been sleeping over their allotted work."—*Testimonies*, vol. 9, p. 46.

"The Holy Spirit is waiting for channels through whom to work. . . . The Spirit of God will be poured out upon the church just as soon as the vessels are prepared to receive it."—"That I May Know Him," p. 330.

"I saw that the remnant were not prepared for what is coming upon the earth. Stupidity, like lethargy, seemed to hang upon the minds of most of those who profess to believe that we are having the last message. . . . A great work must be done for the remnant. . . . Said the angel, 'Legions of evil angels are around you. . . . Ye suffer your minds to be diverted too readily from the work of preparation. . . .' Said the angel, 'Sabbathkeepers will have to die to self.'"—*Early Writings*, pp. 119, 120.

However, we are without excuse, because "the events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented."—*The Great Controversy*, p. 594.

"Nearly all who profess to believe present truth are unprepared to understand the work of preparation for this time."—*Testimonies*, vol. 1, p. 466.

Christ the True Witness (Rev. 1:5) has sent a message to the Laodicean church, which if heeded will prepare us for the latter rain.

### Christ's Final Appeal

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (chap. 3:14-21).

The message to Laodicea is a true picture of the spiritual condition of the remnant church during the last days of earth's history, and is Christ's final appeal to the remnant before the close of probation.

The reason for Laodicea's lukewarm and wretched state is that self reigns in the heart and Christ is kept outside the door.

The Laodicean message is a "startling denunciation" (*Testimonies*, vol. 3, p. 252), yet it is a message of love. It is an appeal of love from the great Lover. If we heed the counsel of the True Witness and open the door of the heart so that Christ by His representative, the Holy Spirit, can come in, we will receive divine power to overcome every besetment and will enjoy the great privilege of being with Christ in His kingdom.

"It is through the Spirit that Christ dwells in us; and the Spirit of God,

received into the heart by faith, is the beginning of the life eternal.”—*The Desire of Ages*, p. 388.

Let us give prayerful study to the following statements from the pen of God’s messenger on this most vital subject, upon which hangs our eternal destiny.

“The counsel of the True Witness does not represent those who are lukewarm as in a hopeless case. There is yet a chance to remedy their state, and the Laodicean message is full of encouragement.”—*Review and Herald*, Aug. 28, 1894.

“The warning for the last church also must be proclaimed to all who claim to be Christians. The Laodicean message, like a sharp, two-edged sword, must go to all the churches. . . . Are we putting forth every effort that the churches may be warned?”—*Testimonies*, vol. 6, p. 77.

“What disposition will these [fault finding Adventists] make of the message of the True Witness to the Laodiceans? There can be no deception here. This message must be borne to a lukewarm church by God’s servants. It must arouse His people from their security and dangerous deception in regard to their real standing before God. This testimony, if received, will arouse to action and lead to self-abasement and confession of sins.”—*Ibid.*, vol. 3, p. 259.

“Man’s great danger is in being self-deceived.”—*The Ministry of Healing*, p. 455.

“The only hope for the Laodiceans is a clear view of their standing before God, a knowledge of the nature of their disease. They are neither cold nor hot; they occupy a neutral position, and at the same time flatter themselves that they are in need of nothing.”—*Testimonies*, vol. 4, p. 87.

“What shall I say to arouse the remnant people of God? I was shown that dreadful scenes are before us; Satan and his angels are bringing all their powers to bear upon God’s people. He knows that if they sleep a little longer he is sure of

them, for their destruction is certain.”—*Ibid.*, vol. 1, p. 263.

Why is the remnant not prepared to give the third angel’s message with great power during this late hour of earth’s history? The following quotations reveal the strategy of the enemy.

#### Satan’s Strategy

“Satan will, if possible, prevent them [the people of God] from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life, and the day of trial may come upon them as a thief.”—*The Great Controversy*, pp. 625, 626.

“The powers of Satan are at work to keep minds diverted from eternal realities. The enemy has arranged matters to suit his own purposes. Worldly business, sports, the fashions of the day—these things occupy the minds of men and women.”—*Testimonies*, vol. 9, p. 43.

“We must turn away from a thousand topics that invite attention. There are matters that consume time and arouse inquiry, but end in nothing. The highest interests demand the close attention and energy that are too often given to comparatively insignificant things. . . .

“We need to feel our responsibility to give our souls food that will nourish and stimulate spiritual life.”—*Ibid.*, vol. 8, p. 316.

“Man is naturally inclined to follow Satan’s suggestions, and he cannot successfully resist so terrible a foe unless Christ, the mighty Conqueror, dwells in him, guiding his desires, and giving him strength. . . . Satan is preparing his deceptions, that in his last campaign against the people of God they may not understand that it is he.”—*Ibid.*, vol. 1, p. 341.

“This vigilant foe is upon their track every moment.”—*The Great Controversy*, p. 508.

“Evil angels are upon our track every moment.”—*Testimonies*, vol. 1, p. 302.

#### Resisting Satan’s Strategy

“I say to all: Be on your guard; for as an angel of light Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side.”—*Ibid.*, vol. 8, p. 294.

“There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit.”—*Christ Our Righteousness*, p. 149.

“A constant battle must be kept up with the selfishness and corruption of the human heart. . . . Those who forget God, even for an hour or a moment, are in a dangerous path.”—*Testimonies*, vol. 5, p. 397.

“Whenever a Christian is off his guard, this powerful adversary makes a sudden and violent attack.”—*Ibid.*, p. 394.

One third of the angels of heaven were deceived. Eve and Cain, her firstborn, were deceived. All but eight were deceived at the time of the Flood. Many of the religious leaders at the time of Christ were deceived, even though they witnessed the Son of God perform some of His greatest miracles.

In the last days, when Satan’s power is greatly increased (*Spiritual Gifts*, vol. 2, p. 277), he will deceive, if possible, the very elect (Matt. 24:24). “Because of the increasing power of Satan’s temptations, the times in which we live are full of peril for the children of God.”—*Counsels to Parents and Teachers*, p. 322.

“No matter how high our station, we need to watch and pray continually. We must be daily controlled by the Spirit of God or we are controlled by Satan. . . .

“Those who are not wholly consecrated to God may be led to do the work of Satan, while yet they flatter themselves that they are in the service of Christ.”—*Testimonies*, vol. 5, pp. 102, 103.

“Satan takes the control of every mind that is not decidedly under the control of the Spirit of God.”—*Testimonies to Ministers*, p. 79.

“Few believe with heart and soul

that we have a hell to shun and a heaven to win.”—*The Desire of Ages*, p. 636.

“Pray without ceasing” (1 Thess. 5:17).

“The continued, earnest prayer of faith will bring us light and strength to withstand the fiercest assaults of Satan.”—*The Sufferings of Christ*, p. 8.

“Intense earnestness should now take possession of us.”—*Testimonies*, vol. 9, p. 44.

#### **Arousing God’s People**

Let us ponder these divine comments on the message to the Laodiceans.

“Will you heed the counsel of the True Witness, to seek the gold tried in the fire, the white raiment, and the eyesalve? The gold is faith and love, the white raiment is the righteousness of Christ, the eyesalve is that spiritual discernment which will enable you to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it.”—*Ibid.*, vol. 5, p. 233.

“But many do not appreciate the fact that they must have the heavenly unction. . . . The name ‘foolish virgins’ represents the character of those who have not the genuine heart-work wrought by the Spirit of God. The coming of Christ does not change the foolish virgins into wise ones. . . . The state of the Church represented by the foolish virgins is also spoken of as the Laodicean state.”—*Review and Herald*, Aug. 19, 1890.

“The Laodicean message applies to the people of God who profess to believe present truth. The greater part are lukewarm professors, having a name but no zeal. . . . They are unwilling to die to self.”—*Testimonies*, vol. 4, p. 87.

“I was shown that the testimony to the Laodiceans applies to God’s people at the present time. . . . It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel.”—*Ibid.*, vol. 1, p. 186.

The foregoing quotations make it clear that by giving heed to the Laodicean message, God’s people will be prepared to proclaim the third angel’s message with great power during the latter rain. However, Laodiceans who do not realize their spiritual poverty and are not willing to follow the counsel of Christ, the True Witness, will be shaken.

“I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God’s people.

“I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it and be purified.”—*Early Writings*, p. 270.

#### **Heeding the Message**

If we heed this last message to the remnant, we will not be shaken. When the national Sunday law is enforced, we will stand the great test, experience the latter rain, and act a part in giving the message with great power during the loud cry. The faithful remnant will follow the counsel of Christ, the True Witness. They will crucify self, be transformed by the Holy Spirit, and be fitted for the latter rain and for translation.

“Those who place themselves under God’s control, to be led and guided by Him, will catch the steady tread of the events ordained by Him to take place. Inspired with the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that His omnipotence will supply their need.”—*Testimonies*, vol. 7, p. 14.

“God will do the work if we will

furnish Him the instruments.”—*Ibid.*, vol. 9, p. 107.

“Upon us rests the weighty responsibility of warning the world of its coming doom. From every direction, from far and near, are coming calls for help. God calls upon His church to arise and clothe herself with power. Immortal crowns are to be won; the kingdom of heaven is to be gained; the world, perishing in ignorance, is to be enlightened. . . .

“As the third angel’s message swells into a loud cry, great power and glory will attend its proclamation. The faces of God’s people will shine with the light of heaven.”—*Ibid.*, vol. 7, pp. 16, 17.

What a glorious opportunity! Won’t you determine to give heed to the Laodicean love message, die to self daily, permit the Holy Spirit to have full control of your life so that you may be speedily prepared for the latter rain, and act your part in giving the message with compelling power during the loud cry?

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## **The Early Rain Needed Now**

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“The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil. The people of God are nearing the borders of the eternal world.”—*Prophets and Kings*, p. 148.

This message began on time in fulfillment of prophecy, and it is going to be finished. God will finish the work (Rom. 9:28) with you and me, if we will, or with others if we will not.

The Holy Spirit is given for service, not for the work of our own choosing, but for the work God calls us to do. “We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people ‘to will and to do of his good pleasure.’”—*The Desire of Ages*, p. 672.

#### **The Transforming Power of the Holy Spirit**

If we are not willing to let the Holy Spirit have His way in our lives, then we are working in the

energy of the flesh and not in the power of the Spirit. And what will be the result? Here is God's answer: "Without the Spirit and power of God, it will be in vain that we labor to present the truth."—*Testimonies*, vol. 5, p. 158.

The last words of Jesus just before He ascended to heaven should constantly ring in our ears. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witness unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

"Christ, the Great Teacher, had an infinite variety of subjects from which to choose, but the one upon which He dwelt most largely was the endowment of the Holy Spirit. What great things He predicted for the church because of this endowment. Yet what subject is less dwelt upon now?"—*Selected Messages*, book 1, p. 156.

"Man needs a power outside of and beyond himself, to restore him to the likeness of God, and enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power, Christ dwells in the heart by faith; and through cooperation with the divine, the power of man becomes efficient for good.

"He who called the fishermen of Galilee is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples."—*The Desire of Ages*, pp. 296, 297.

"We can be fitted for heaven only through the work of the Holy Spirit upon the heart; for we must have Christ's righteousness as our credentials if we would find access to the Father. In order that we may have the righteousness of Christ, we need daily to be transformed by the influence of the Spirit, to be a partaker of the divine nature. It is the work of the Holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man."—*Selected Messages*, book 1, p. 374.

Satan will seek to prevent the outpouring of the Holy Spirit by introducing a counterfeit. (Read *The Great Controversy*, p. 464.)

### Great need of the Holy Spirit's Power

For many years we have seen many evidences of the counterfeit. Inasmuch as the hour is so late, should there not be abundant evidence of the genuine? The greatest need of the world today is to see manifestations of the transforming power of the Holy Spirit in the lives of those who profess to be giving the last warning message.

For years many have felt this need. Here are a few statements taken from a series of lectures on evangelism given in 1952 by William Ward Ayer to a large group of theological students at Bob Jones University (printed in a book entitled *Flame for the Altar*):

"We need a prophet! We need an Elijah! . . . Therefore we ask at the very outset, 'Where is the Lord God of Elijah? . . .'

"In this solemnly tragic hour, this crisis time of history . . . the Church is passive, waiting like the impotent man at the Pool of Bethesda. . . .

"The need of the churches, therefore, is the spirit and the power of Elijah. They must submit themselves to the Lord God of Elijah until He imbues them with the spirit and power. . . .

"I am not exaggerating when I say that the great body of the church has failed miserably in truly leading the people of our communities to the truth of God. Preachers must thunder the command, 'Ye are my witnesses,' until the people awaken from their deep sleep and start in to win the lost."

Someone has said, "The church is now under fire, when it should be on fire."

In a personal letter dated November 1, 1942, a vice-president of the General Conference wrote:

"I believe, Brother Wagner, that the only thing that hinders the finishing of the work now is the lack of a deeper consecration, and a deeper work of grace in the hearts of our church members everywhere. If our workers and church members were what they ought to be, the fullness of the outpouring of the latter rain would come, and the message would go like wildfire."

The lack of latter-rain power during this very late hour should humble

our hearts and impel us to follow faithfully the counsel of Christ to the Laodiceans so that we may speedily be prepared to experience the "refreshing," and be ready to act our part in giving the message when it will be proclaimed with great power during the loud cry.

The following quotations from the Spirit of Prophecy reveal why the latter rain has been so long delayed, and what we must do in preparation to give this message with great power.

"I was shown God's people waiting for some change to take place—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act, they must take hold of the work themselves and earnestly cry to God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse and urge the truth home to the hearts of all who will listen."—*Testimonies*, vol. 2, p. 261.

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting."—*Ibid.*, p. 619.

"Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. . . . If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door."—*Testimonies to Ministers*, pp. 507, 508.

### Preparing to Receive the Latter Rain

The Holy Spirit in the early rain purifies and transforms us until we overcome and gain the victory on every point. This is the preparation we must make before we are ready

to receive the latter rain.

“Today you are to give yourself to God, that you may be emptied of self. . . . Today you are to have your vessel purified that it may be ready . . . for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work today to . . . be fitted for the time of refreshing . . . fitted for the baptism of the Holy Spirit.”—*Selected Messages*, book 1, p. 191.

“It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.”—*Testimonies*, vol. 5, p. 214.

“Those who come up on every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation.”—*Ibid.*, vol. 1, p. 187.

“I saw that many were neglecting the preparation so needful and were looking to the time of ‘refreshing’ and the ‘latter rain’ to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. . . . I saw that none could share the ‘refreshing’ unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action.”—*Early Writings*, p. 71.

“I was shown that the testimony to the Laodiceans applies to God’s people at the present time. . . . It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel.”—*Testimonies*, vol. 1, p. 186.

#### **Early Rain Prepares for the Latter Rain**

Those who do not die to self daily

and let the Holy Spirit purify and transform their lives will not recognize or understand the manifestations of the Holy Spirit in the latter rain. They will be shaken out, and their places will be filled by others taking hold of the truth and uniting with God’s commandment-keeping people.

“We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain.”—*Testimonies to Ministers*, p. 399.

“But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.”—*Ibid.*, p. 507.

“Those who are devoid of the Holy Spirit cannot be faithful watchmen upon the walls of Zion; for they are blind to the work that ought to be done, and do not give the trumpet a certain sound. The baptism of the Holy Ghost as on the day of Pentecost will lead to a revival of true religion and to the performance of many wonderful works. Heavenly intelligences will come among us, and men will speak as they are moved upon by the Holy Spirit of God. But should the Lord work upon men as He did on and after the day of Pentecost, many who now claim to believe the truth would know so very little of the operation of the Holy Spirit that they would cry, ‘Beware of fanaticism.’ They would say of those who were filled with the Spirit, ‘These men are full of new wine.’ . . . There will be those who will question and criticize when the Spirit of God takes possession of men and women, because their own hearts are not moved, but are cold and unimpressible.”—*Selected Messages*, book 2, p. 57.

“The numbers of this company [those obtaining the victory through Jesus] had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not

join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks.”—*Early Writings*, p. 271.

#### **Preparing Now for the Latter Rain**

“It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character. ‘Today if ye will hear his voice, harden not your hearts.’ We are in a most trying position, waiting, watching for our Lord’s appearing. The world is in darkness. ‘But ye, brethren,’ says Paul, ‘are not in a darkness, that that day should overtake you as a thief.’ . . . ‘What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold, and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth—these are receiving the heavenly mold, and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.”—*Testimonies*, vol. 5, pp. 215, 216.

The hour is very late. We must not delay. Israel spent forty years wandering in the wilderness when she could have gone to the Promised Land in a short time.

When God’s people are prepared for the latter rain, the work of God will be finished in a very short time.

“We are not safe a moment unless guided and controlled by the Holy Spirit.”—*Our High Calling*, p. 187.

“There is not an impulse of our nature, not a faculty of the mind, or an inclination of the heart, but needs to be, moment by moment, under the control of the Spirit of God.”—*Patriarchs and Prophets*, p. 421.

"We need the breath of the divine life breathed into us. . . . Floods of spiritual power are to be poured forth upon those prepared to receive it."—*Testimonies*, vol. 8, p. 46.

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost."—*Ibid.*, vol. 5, p. 158.

Our greatest need is a daily anointing of the Holy Spirit to prepare us for the latter rain.

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## The Mind of Christ

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"Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

"Let your attitude to life be that of Christ Jesus himself" (verse 5, Phillips).\*

"Christ is our pattern, the perfect and holy example that has been given us to follow."—"That I May Know Him," p. 265.

"The world needs today what it needed nineteen hundred years ago—a revelation of Christ."—*The Ministry of Healing*, p. 143.

"To be a Christian is not merely to take the name of Christ, but to have the mind of Christ, to submit to the will of God in all things."—"That I May Know Him," p. 174.

Dr. Elton Trueblood, a noted educator, said, "We seek for the emergence of the true church, the company of loving souls, exhibiting the mind of Christ."

The following quotations reveal how dependent Christ was upon His Father. He is our example.

"So Christ in His humanity was dependent upon divine power. 'I can of mine own self do nothing,' He declared."—*The Desire of Ages*, pp. 674, 675.

"When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the

'Master of earth and sea and sky' that He reposed in quiet. That power He had laid down, and He says, 'I can of mine own self do nothing' (John 5:30). He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God."—*Ibid.*, p. 336.

Jesus said, "The Father that dwelleth in me, he doeth the works" (John 14:10).

And Jesus says to us, "Without me ye can do nothing" (chap. 15:5).

"All our good works are dependent on a power outside of ourselves."—*Christ's Object Lessons*, p. 160.

### Following Jesus' Example

When we are in the Laodicean state, we do not realize our need. We think that we are in a "need of nothing." But "man's great danger is in being self-deceived."—*The Ministry of Healing*, p. 455.

"For if a man think himself to be something when he is nothing, he deceiveth himself" (Gal. 6:3).

"When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ."—*Christ Our Righteousness*, p. 124.

"The Son of God was surrendered to the Father's will, and dependent upon His power. So utterly was Christ emptied of self that He made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will."—*The Desire of Ages*, p. 208.

"So fully was Jesus surrendered to the will of God that the Father alone appeared in His life."—*Ibid.*, p. 389.

"The life of Christ has shown what humanity can do by being partaker of the divine nature. All that Christ received from God we too may have."—*Christ's Object Lessons*, p. 149.

"The life that Christ lived in this world, men and women can live through His power and under His

instruction. In their conflict with Satan, they may have all the help that He had. They may be more than conquerors through Him who loved them and gave Himself for them."—*Testimonies*, vol. 9, p. 22.

"Self-surrender is the substance of the teachings of Christ."—*The Desire of Ages*, p. 523.

"Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him."—*Ibid.*, p. 664.

"Whenever men choose their own way, they place themselves in controversy with God. They will have no place in the kingdom of heaven."—*Thoughts From the Mount of Blessing*, p. 52.

Jesus said, "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). And He also said, "I do always those things that please him" (chap. 8:29).

The apostle Paul followed Christ's example. He said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). And he gives us the following counsel, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

God seeks to control the body through the mind. Satan seeks to control the mind through the body.

"The body should be servant to the mind, and not the mind to the body."—*Testimonies*, vol. 1, p. 487.

"All should guard the senses, lest Satan gain the victory over them; for these are the avenues to the soul."—*Ibid.*, vol. 3, p. 507. "The senses of many are benumbed by the indulgence of appetite and by familiarity with sin."—*Ibid.*, p. 476.

"Our Redeemer withstood the power of Satan upon this great leading temptation [the indulgence of appetite], which imperils the souls of men. If man should overcome this temptation, he could conquer on every other point."—*The Sufferings of Christ*, p. 12.

### Christ Received a Daily Baptism of the Holy Spirit

"Christ was continually receiving from the Father that He might com-

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municate to us. . . . Not for Himself, but for others, He lived and thought and prayed. From hours spent with God He came forth morning by morning, to bring the light of heaven to men. Daily He received a fresh baptism of the Holy Spirit.”—*Christ’s Object Lessons*, p. 139.

“Christ’s humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature.”—*The Desire of Ages*, p. 123.

If Jesus the Son of God needed a fresh baptism of the Holy Spirit daily, what about you and me? Since Christ is our example in all things, we must experience the indwelling of the Holy Spirit so that we may be fitted for the conflict.

“To Jesus, who emptied Himself for the salvation of lost humanity, the Holy Spirit was given without measure. So it will be given to every follower of Christ when the whole heart is surrendered for His indwelling.”—*Thoughts From the Mount of Blessing*, p. 21.

“We must look to Christ; we must resist as He resisted; we must pray as he prayed; we must agonize as He agonized, if we would conquer as He conquered.”—“*That I May Know Him*,” p. 34.

“The Holy Spirit must be constantly imparted to man, or he has no disposition to contend against the powers of darkness.”—*Ibid.*, p. 16.

#### **What Will the Holy Spirit Do for Us?**

“To sin, wherever found, ‘our God is a consuming fire.’ Heb. 12:29. In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them.”—*The Desire of Ages*, p. 107.

“When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that

lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God.”—*Ibid.*, p. 173.

“We can be fitted for heaven only through the work of the Holy Spirit upon the heart. . . . We need daily to be transformed by the influence of the Spirit.”—*Selected Messages*, book 1, p. 374.

“The Spirit conforms the renewed soul to the model, Christ Jesus.”—*Review and Herald*, Aug. 25, 1896.

“Our only security against falling into sin is to keep ourselves continually under the molding influence of the Holy Spirit.”—*Counsels on Health*, p. 594.

“If men are willing to be molded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul.”—*The Acts of the Apostles*, p. 53.

“As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ.”—*Selected Messages*, book 1, p. 337.

#### **The Love of God**

“The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Rom. 5:5).

“The indwelling of the Spirit will be shown by the outflowing of heavenly love.”—*Christ’s Object Lessons*, p. 419.

What was the measure of Christ’s love? While He was being nailed to the cross, He prayed for His murderers. “Father, forgive them; for they know not what they do” (Luke 22:34). Oh, what love! What wondrous love! “Let this mind be in you, which was also in Christ Jesus” (Phil 2:5). When we love as Jesus loved, the Holy Spirit will use us to supply the world’s greatest need.

“There is nothing that the world needs so much as the manifestation through humanity of the Saviour’s love.”—*Ibid.*

“By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God. The light of His glory—His character—is to shine forth in His followers.”—*Ibid.*, p. 414.

“The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory.”—*Ibid.*, pp. 415, 416.

“Through the church eventually will be made manifest the final and full display of the love of God to the world that is to be lightened with its glory.”—*Testimonies to Ministers*, p. 50.

What a responsibility! What a challenge! What a privilege! By the mighty power of the Holy Spirit we are to reveal God’s character of love and manifest His glory.

The only way to accomplish this is to die to self daily and experience daily a baptism of the Holy Spirit. When we fully submit to His power, the Holy Spirit will consume sin in us, and purify, refine, and transform us until the countenance reflects the light of heaven. The Holy Spirit creates a new being in the image of God. God’s love will be revealed. Then we will be prepared for the latter rain and the loud cry.

“After the descent of the Holy Spirit, the disciples were so filled with love for Him and for those for whom He died, that hearts were melted by the words they spoke and the prayers they offered. They spoke in the power of the Spirit; and under the influence of that power, thousands were converted.”—*The Acts of the Apostles*, p. 22.

“Without love to their brethren, without humility before God, they are nothing. . . .

“Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life—it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God.”—*Christ’s Object Lessons*, p. 402.

“The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the mes-



sage of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord.”—*Testimonies*, vol. 6, p. 401.

“For the daily baptism of the Spirit, every worker should offer his petition to God.”—*The Acts of the Apostles*, p. 50.

“My brethren and sisters, plead for the Holy Spirit.”—*Testimonies*, vol. 8, p. 23.

Shall we not follow the example of Jesus by paying the full price of receiving a daily baptism of the Holy Spirit? “Let this mind be in you, which was also in Christ Jesus.”

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## Enoch and John the Baptist

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### Knowing God

“An intensity such as never before was seen is taking possession of the world. In amusement, in money-making, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking.”—*Education*, p. 260.

What is this vital message that God wishes to communicate to man? Listen to His voice in Jeremiah 9:23 and 24: “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me.”

Jesus speaks to us, saying, “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3).

“The knowledge of God and of Jesus Christ . . . is the key that opens the portals of the heavenly city.”—*The Ministry of Healing*, p. 457.

“When we know God as it is our privilege to know Him, our life will be a life of continual obedience.”—*The Desire of Ages*, p. 668.

“The experimental knowledge of God and of Jesus Christ whom He has sent transforms man into the

image of God.”—*Christ’s Object Lessons*, p. 114.

“The knowledge of God that works transformation of character is our great need. If we fulfill His purpose, there must be in our lives a revelation of God that shall correspond to the teaching of His word.

“The experience of Enoch and of John the Baptist represents what ours should be. Far more than we do, we need to study the lives of these men—he who was translated to heaven without seeing death, and he who, before Christ’s first advent, was called to prepare the way of the Lord, to make His paths straight.”—*Testimonies*, vol. 8, p. 329.

### Enoch’s Example

“And Enoch walked with God: and he was not; for God took him” (Gen. 5:24).

“By faith Enoch was translated that he should not see death . . . for before his translation he had this testimony, that he pleased God” (Heb. 11:5).

“The infinite, unfathomable love of God through Christ became the subject of his meditations day and night. With all the fervor of his soul he sought to reveal that love to the people among whom he dwelt.”—*Ibid.*

God revealed His love through faithful Enoch before the world was destroyed by water, and now He desires to reveal His love through His people before the world is destroyed by fire. A manifestation of the love of God is the greatest need of the world today.

“Enoch’s walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had a work to do for God in the world.”—*Patriarchs and Prophets*, p. 85.

“The power of God that wrought with His servant was felt by those who heard. . . . Enoch’s heart was upon eternal treasures. . . . While still on earth, he dwelt, by faith, in the realms of light.”—*Testimonies*, vol. 8, pp. 330, 331.

“His heart was in harmony with God’s will. . . . Enoch was a man of strong and highly cultivated mind, and extensive knowledge; he was honored with special revelations from God; yet being in constant communion with Heaven, with a sense of the divine greatness and perfection ever before him, he was one of the humblest of men. The closer the connection with God, the deeper was the sense of his own weakness and imperfection.”—*Patriarchs and Prophets*, p. 85.

Constant communion with God brought to Enoch great measures of divine power and filled his soul with humility. It was D. L. Moody who said, “The beginning of greatness is to become little, the increase of greatness is to become less, and the perfection of greatness is to be nothing.” Ellen White wrote, “The only greatness is the greatness of humility.”—*The Desire of Ages*, p. 650.

“Thus he waited before the Lord, seeking a clearer knowledge of His will, that he might perform it. To him prayer was as the breath of the soul. He lived in the very atmosphere of heaven.”—*Patriarchs and Prophets*, p. 85.

“Communing thus with God, Enoch came more and more to reflect the divine image. His face was radiant with a holy light, even the light that shineth in the face of Jesus. As he came forth from these divine communings, even the ungodly beheld with awe the impress of heaven upon his countenance.”—*Ibid.*, p. 87.

### Making Enoch’s Experience Ours

“The experience of Enoch . . . represents what ours should be.”—*Testimonies*, vol. 8, p. 329. If we crucify self daily, surrender ourselves to God for service, withholding nothing, pray constantly for a daily anointing of the Holy Spirit, our faces will become radiant with a holy light, and others will behold the impress of heaven upon our countenances.

This program will meet our great need, and the Holy Spirit will use us as instruments to meet the great need of the world. Then the work of God will be finished in a very short time.

Shall we not unitedly say, "By the grace of God and the power of the Holy Spirit, the experience of Enoch represents what ours should be, until the east shall blaze with the coming of the Son of man"?"

"The godly character of this prophet represents the state of holiness which must be attained by those who shall be 'redeemed from the earth.' . . . But like Enoch, God's people will seek for purity of heart, and conformity to his will, until they shall reflect the likeness of Christ. Like Enoch they will warn the world of the Lord's second coming. . . . As Enoch was translated to heaven before the destruction of the world by water, so the living righteous will be translated from the earth before its destruction by fire."—*Patriarchs and Prophets*, pp. 88, 89.

"For three hundred years Enoch had been seeking purity of heart, that he might be in harmony with heaven. For three centuries he had walked with God. Day by day he had longed for a closer union; nearer and nearer had grown the communion, until God took him to Himself. He had stood at the threshold of the eternal world, only a step between him and the land of the blest; and now the portals opened, the walk with God, so long pursued on earth, continued, and he passed through the gates of the holy city, the first among men to enter there.

"By faith Enoch was translated that he should not see death; . . . for before his translation he had this testimony, that he pleased God." Hebrews 11:5.

"To such communion God is calling us. As was Enoch's must be their holiness of character who shall be redeemed from among men at the Lord's second coming."—*Testimonies*, vol. 8, p. 331.

"Our great need today is for men who are baptized with the Holy Spirit of God—men who walk with God as did Enoch."—*Ibid.*, vol. 5, p. 555.

"If ever a people needed to walk before God as did Enoch, Seventh-day Adventists need to do so now."—*Ibid.*, vol. 7, p. 155.

### John the Baptist

"The experience of Enoch and of

John the Baptist represents what ours should be."—*Ibid.*, vol. 8, p. 329.

"He [John] was a burning and a shining light" (John 5:35).

"God had called the son of Zacharias to a great work."—*The Desire of Ages*, p. 100.

"Such a messenger must be holy. He must be a temple for the indwelling Spirit of God."—*Ibid.*

"In order to give such a message as John gave, we must have a spiritual experience like his. . . . We must behold God, and in beholding Him lose sight of self."—*Testimonies*, vol. 8, p. 333.

"John the Baptist in his desert life was taught of God. He studied the revelations of God in nature. Under the guiding of the Divine Spirit, he studied the scrolls of the prophets. By day and by night, Christ was his study, his meditation, until mind and heart and soul were filled with the glorious vision.

"He looked upon the King in His beauty, and self was lost sight of. He beheld the majesty of holiness and knew himself to be inefficient and unworthy. It was God's message that he was to declare. It was in God's power and His righteousness that he was to stand. He was ready to go forth as Heaven's messenger, unawed by the human, because he had looked upon the Divine. He could stand fearless in the presence of earthly monarchs because with trembling he had bowed before the King of kings."—*Ibid.*, pp. 331, 332.

### The Holy Spirit Without Measure

"Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. . . . Those who are true to their calling as messengers for God will not seek honor for themselves. Love for self will be swallowed up in love for Christ. . . . The soul of the prophet, emptied of self, was filled with the light of the Divine. . . . So with the followers of Christ. We can receive of heaven's light as we are willing to be emptied of self. We can discern the character of God, and

accept Christ by faith, only as we consent to the bringing into captivity of every thought to the obedience of Christ. To all who do this, the Holy Spirit is given without measure."—*Ibid.*, pp. 333, 334.

This is a promise to every one of us. If we meet the conditions as did John the Baptist, our greatest need will be supplied. Then God will use us as instruments to supply the world's greatest need.

"God will do the work if we will furnish Him the instruments."—*Ibid.*, vol. 9, p. 107.

"With no elaborate arguments or finespun theories did John declare his message. Startling and stern, yet full of hope, his voice was heard from the wilderness: 'Repent ye: for the kingdom of heaven is at hand.' Matthew 3:2. With a new, strange power it moved the people. The whole nation was stirred. Multitudes flocked to the wilderness."—*Ibid.*, vol. 8, p. 332.

### Making John's Experience Ours

God used one man in the wilderness to stir a nation. Soon, yes, very soon, He will use a faithful remnant to move and stir the whole world. If we determine to be among that faithful few, we must make speedy preparation now. The experience of John represents what ours is to be.

"Unlearned peasants and fishermen from the surrounding country; the Roman soldiers from the barracks of Herod; chieftains with their swords at their sides, ready to put down anything that might savor of rebellion; the avaricious taxgatherers from their toll booths; and from the Sanhedrin the phylacteried priests—all listened as if spellbound; and all, even the Pharisee, and the Sadducee, the cold, unimpressible scoffer, went away with the sneer silenced and cut to the heart with the sense of their sins. Herod in his palace heard the message, and the proud, sin-hardened ruler trembled at the call to repentance.

"In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John is to be done. God calls for men who will prepare a people to stand in the great day of the Lord."—*Ibid.*

"Upon us rests the weighty respon-

sibility of warning the world of its coming doom. . . . God calls upon His church to arise and clothe herself with power.”—*Ibid.*, vol. 7, p. 16.

“God’s workers must gain a far deeper experience. If they will surrender all to Him, He will work mightily for them.”—*Colporteur Ministry*, p. 155.

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## The Latter Rain

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The early rain is the transforming power of the Holy Spirit, daily filling the believer’s heart, bringing victory over sin and covering with Christ’s righteousness.

The latter rain is power for witnessing. It prepares God’s faithful remnant to give the loud cry of the third angel’s message with compelling power. Then the eyes of the world will be focused upon God’s commandment-keeping people. Then the people of God will reveal the love of God, the character of God—the glory of God. Then they will be prepared to stand without a mediator, during the seven last plagues.

“I have no specific time of which to speak when the outpouring of the Holy Spirit will take place—when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning.”—*Selected Messages*, book 1, p. 192.

Although the servant of God did not indicate a specific time for the outpouring of the Spirit, she said that at the commencement of the time of trouble, “the ‘latter rain,’ or refreshing from the presence of the Lord, will come.”—*Early Writings*, p. 86. This is the brief time of trouble before the plagues fall. We are near to that time when all mankind will be divided in two classes: those with the mark of the beast and those with God’s name in their foreheads.

### The Mark of the Beast

“When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the

state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.”—*The Great Controversy*, p. 445.

“But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—‘the mark of the beast.’ And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive ‘the mark of the beast.’”—*Ibid.*, p. 449.

“When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.”—*Testimonies*, vol. 5, p. 451.

“The enforcement of Sundaykeep-

ing in the United States would be an enforcement of the worship of the beast and his image.”—*The Great Controversy*, p. 449.

This will mark the fall of Babylon. This is the real issue. God’s only answer to the worship of the beast and his image is the image of God restored in the soul and reflected in the life. The time of the test is fast approaching. We must prepare now.

“The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama.”—*Testimonies*, vol. 7, p. 141.

“The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and ‘national apostasy’ will be registered in the books of heaven. The result of this apostasy will be national ruin.”—*Review and Herald*, May 2, 1893.

“As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example.”—*Testimonies*, vol. 6, p. 18.

“Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world.”—*Ibid.*, p. 395.

“Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world and second the testimony of religious teachers, that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony.”—*The Great Controversy*, p. 591.

“The church appeals to the strong arm of civil power, and, in this work, papists and Protestants unite. As the movement for Sunday en-

forcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith.”—*Ibid.*, p. 607.

#### The Great Test

“When the law of God is made void the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils.”—*Selected Messages*, book 2, p. 368.

“My brethren, do you realize that your own salvation, as well as the destiny of other souls, depends upon the preparation you now make for the trial before us?”—*Testimonies*, vol. 5, pp. 716, 717.

(Review *The Desire of Ages*, page 107, last paragraph; page 173, first paragraph; and Romans 8:14.)

“The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided.”—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 13:14-17, p. 976.

“As the storm approaches, a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition.”—*The Great Controversy*, p. 608.

This may be the time that Satan will personate Christ. Read pages 622-625 of *The Great Controversy*.

“We are warned that in the last days he [Satan] will work with signs and lying wonders. And he will continue these wonders until the close of probation, that he may point to them as evidence that he is an angel of light and not of darkness.”—*Selected Messages*, book 2, p. 51.

“In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go

out in darkness.”—*Testimonies*, vol. 5, p. 81.

“Those who apostatize in time of trial will, to secure their own safety, bear false witness, and betray their brethren. Christ has warned us of this, that we may not be surprised at the unnatural, cruel course of those who reject the light.”—*The Desire of Ages*, p. 630.

#### The Latter Rain and the Loud Cry

“Before the final visitation of God’s judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children.”—*The Great Controversy*, p. 464.

“‘At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.’

“‘The commencement of that time of trouble,’ here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.”—*Early Writings*, pp. 85, 86.

“When the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd’s voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. . . .

“The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord.”—*Testimonies*, vol. 6, p. 401.

“I saw a great light resting upon

them [the people of God], and they united to fearlessly proclaim the third angel’s message. . . .

“The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God’s people to come out of her that they might escape her fearful doom. . . .

“Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction.”—*Early Writings*, pp. 277-279.

Read page 612 of *The Great Controversy*.

“Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—all will be unmasked. . . . Thousands upon thousands will listen who have never heard words like these.”—*The Great Controversy*, p. 606.

“So mightily can God work when men give themselves up to the control of His Spirit.”—*Testimonies*, vol. 8, p. 20.

This is the time when the work of the church will be finished in a blaze of glory that shall enlighten the whole world!

“The swiftness of lightning represents the speed with which this work will finally go forward to completion.”—*Ibid.*, vol. 5, p. 754.

“There will be a series of events revealing that God is master of the situation.”—*Ibid.*, vol. 9, p. 96.

“For he will finish the work . . . in righteousness: because a short work will the Lord make upon the earth” (Rom. 9:28).

“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.”—*Ibid.*, vol. 6, p. 19.

“The words of Christ through the gospel prophet, which are but re-echoed in the Sermon on the Mount, are for us in this last generation: ‘Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.’ Isaiah 60:1. . . . If you have beheld His beauty who is ‘the chiefest among ten thousand’ and the One ‘altogether lovely,’ if your soul has become radiant in the presence of His glory, to you is this word from the Master sent.”—*Thoughts From the Mount of Blessing*, p. 43.

“Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth.”—*Christ’s Object Lessons*, p. 415.

“I was pointed down to the time when the third angel’s message was closing. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message.”—*Early Writings*, p. 279.

“Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God.”—*Testimonies to Ministers*, p. 445.

“Just before we entered it [the time of trouble], we all received the seal of the living God. Then I saw the four angels cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against na-

tion, and the whole world was in confusion.”—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 7:1-3, p. 968.

“The final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received the ‘seal of the living God.’ Then Jesus ceases His intercession in the sanctuary above.”—*The Great Controversy*, p. 613.

#### The Close of Probation

“I saw angels hurrying to and fro in heaven. An angel with a writer’s inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, ‘It is done.’ And all the angelic host laid off their crowns as Jesus made the solemn declaration, ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’ . . .

“As Jesus moved out of the most holy place . . . a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man and an offended God. . . .

“Then I saw Jesus lay off His priestly attire and clothe Himself with His most kingly robes. Upon His head were many crowns, a crown within a crown. Surrounded by the angelic host, He left heaven. The plagues were falling upon the inhabitants of the earth. Some were denouncing God and cursing Him. Others rushed to the people of God and begged to be taught how they might escape His judgments. But the saints had nothing for them. The last tear for sinners had been shed, the last agonizing prayer offered, the last burden borne, the last warning given. . . . With terrible distinctness they heard the words, ‘Too late! too late!’”—*Early Writings*, pp. 279-281.

#### Redeeming the Time

Shall we not do now what many thousands will wish they had done when the plagues begin to fall? Then it will be too late to surrender without reservation and earnestly pray

for a daily baptism of the Holy Spirit.

Now is the time to put self aside and make speedy preparation for the latter rain.

“Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it?”—*Testimonies*, vol. 8, p. 22.

“Why should we not prostrate ourselves at the throne of grace, as representatives of the church, and from a broken heart and contrite spirit make earnest supplication that the Holy Spirit shall be poured out upon us from on high?”—*Testimonies to Ministers*, p. 64.

“‘O that we as a people might humble our hearts before God, and plead with Him for the endowment of the Holy Spirit!’”—*Christ Our Righteousness*, p. 165.

“Realize every moment that you must have the presence of the Holy Spirit.”—*Testimonies to Ministers*, p. 310.

“We need to be sanctified by the Holy Spirit every hour of the day, lest we be ensnared by the enemy, and our souls be imperiled.”—*Ibid.*, p. 223.

Our task is not just to continue in the Lord’s service, making large gains year after year. The hour is long overdue when we should let God use us to finish quickly the work by the mighty power of His Spirit. “Intense earnestness should now take possession of us.”—*Testimonies*, vol. 9, p. 44.

This is the hour of greatest danger. All that will survive the seven last plagues is a holy character.

The vital need—the greatest need—of the remnant church is not more members, more preachers, more money, or more facilities. The greatest need today is Spirit-filled men and women. We have great institutions. We have the greatest literature in the world. We have the greatest organization in the world. But to finish the work of God, we must receive daily a fresh baptism of the Holy Spirit. Who will respond without reservation to the mighty

challenge of this climactic hour of earth's history?

## Danger Ahead

"If Satan cannot keep souls bound in the ice of indifference, he will try to push them into the fire of fanaticism."—*Testimonies*, vol. 5, p. 644.

"No one who claims holiness is really holy. Those who are registered as holy in the books of heaven are not aware of the fact, and are the last ones to boast of their own goodness."—*The Faith I Live By*, p. 140.

"Those who are really seeking to perfect Christian character will never indulge the thought that they are sinless. Their lives may be irreproachable, they may be living representatives of the truth which they have accepted; but the more they discipline their minds to dwell upon the character of Christ, and the nearer they approach to His divine image, the more clearly will they discern its spotless perfection, and the more deeply will they feel their own defects."—*The Sanctified Life*, p. 7.

"The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature."—*Steps to Christ*, p. 64.

### A Snare of Satan

"As the end draws near, the enemy will work with all his power to bring in fanaticism among us."—*Gospel Workers*, p. 316.

"False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect."—*Testimonies*, vol. 8, p. 293.

"As we near the end of time, falsehood will be so mingled with truth, that only those who have the guidance of the Holy Spirit will be able to distinguish truth from error."—*The SDA Bible Commentary*, Ellen G. White Comments, on Col. 2:8, p. 907.

"False teachers may appear to be very zealous for the work of God,

and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth."—*Testimonies to Ministers*, p. 55.

"God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people."—*Ibid.*, p. 61.

Those who are tempted to aid Satan by criticizing leaders or laity in the remnant church would do well to ponder the counsel of God's messenger in the following quotations: "Nothing else in this world is so dear to God as His church. . . . Nothing so offends God as an act that injures the influence of those who are doing His service. He will call to account all who aid Satan in his work of criticizing and discouraging."—*Testimonies*, vol. 6, p. 42.

"We must now be terribly in earnest. We have not a moment to spend in criticism and accusation."—*Ibid.*, vol. 8, p. 36.

"Those who love Jesus will love the souls for whom He died. The truth planted in the heart will reveal the love of Jesus and its transforming power. Anything harsh, sour, critical, domineering, is not of Christ, but proceeds from Satan."—*Testimonies to Ministers*, p. 156.

The inclination to criticize should be a danger signal to us, for when the Holy Spirit purifies and transforms us, our hearts will be filled with love for God and for our brethren.

Though it is true that the majority in the remnant church are in the Laodicean state, many of whom will be shaken out, yet there is in the church a faithful group that will give heed to the counsel of Christ the True Witness. They will be prepared for the latter rain, share in giving the message with a loud cry, and be ready for translation.

This is the remnant church. God will not lead another movement. When the faithful ones give the message with great power during the latter rain, a great multitude will come out of the fallen churches, witness for their Master, and triumph with the redeemed on the sea of glass.

Now is the time to prepare for the latter rain. And we should remember daily that this work of preparation must take place under the early rain.

## Total Sacrifice Required

"My eyes were taken from the glory, and I was pointed to the remnant on the earth. The angel said to them, 'Will ye shun the seven last plagues? Will ye go to glory and enjoy all that God has prepared for those who love Him and are willing to suffer for His sake? If so, ye must die that ye may live. Get ready, get ready, get ready. Ye must have a greater preparation than ye now have. . . . Sacrifice all to God. Lay all upon His altar—self, property, and all, a living sacrifice. It will take all to enter glory. . . .'

"Heaven will be cheap enough, if we obtain it through suffering. We must deny self all along the way, die to self daily, let Jesus alone appear, and keep His glory continually in view. . . .

"Said the angel, 'Deny self; ye must step fast.'"—*Early Writings*, pp. 66, 67.

"Ask the Lord to reveal to you yourself. . . . Self must die."—*That I May Know Him*, p. 237.

"Our future eternal happiness depends upon having our humanity, with all its capabilities and powers, brought into obedience of God and placed under the control of Divinity. . . .

"Jesus became a man that He might mediate between man and God . . . that He might restore to man the original mind which he lost in Eden through Satan's alluring temptation. . . .

"Through Jesus Christ every man may overcome."—*Ibid.*, p. 291.

"The Lord desires every one of us to be decidedly in earnest."—*Selected Messages*, book 1, p. 98.

“Intense earnestness should now take possession of us.”—*Testimonies*, vol. 9, p. 44.

“Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness. You will thus become partakers of the divine nature, having escaped the corruption that is in the world through lust; and in your souls will be reflected the image of Him by whose stripes you are healed.”—*Ibid.*, vol. 5, p. 267.

“In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of today humble themselves before Him, and cleanse the soul temple from all defilement, He will hear their prayers in behalf of the sick, and will bless in the use of His remedies for disease.”—*Counsels on Health*, p. 138.

“To the heart that has become purified, all is changed. Transformation of character is the testimony to the world of an indwelling Christ. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God.”—*Prophets and Kings*, p. 233.

“All that the apostles did, every church member today is to do.”—*Testimonies*, vol. 7, p. 33.

“Daily they [those who received the

Holy Spirit at Pentecost] prayed for fresh supplies of grace, that they might reach higher and still higher toward perfection. Under the Holy Spirit’s working even the weakest, by exercising faith in God, learned to improve their entrusted powers and to become sanctified, refined, and ennobled. As in humility they submitted to the molding influence of the Holy Spirit, they received of the fullness of the Godhead and were fashioned in the likeness of the divine. . . .

“If all were willing, all would be filled with the Spirit.”—*The Acts of the Apostles*, pp. 49, 50.

“As the human agent submits his will to the will of God, the Holy Spirit will make the impression upon the hearts of those to whom he ministers.”—*Counsels on Health*, p. 437.

“Nothing is more needed in our work than the practical results of communion with God. We should show by our daily lives that we have peace and rest in the Saviour. His peace in the heart will shine forth in the countenance. It will give to the voice a persuasive power. Communion with God will ennoble the character and the life. Men will take knowledge of us, as of the first disciples, that we have been with Jesus. This will impart to the worker a power that nothing else can give. Of this power he must not allow himself to be deprived.”—*The Ministry of Healing*, p. 512.

#### **Unlimited Possibilities**

“He who loves Christ the most will do the greatest amount of good. There is no limit to the usefulness of one who, by putting self aside,

makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God.”—*The Desire of Ages*, pp. 250, 251.

“To everyone who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results.”—*The Ministry of Healing*, p. 160.

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## **Behold, I Stand at the Door, and Knock**

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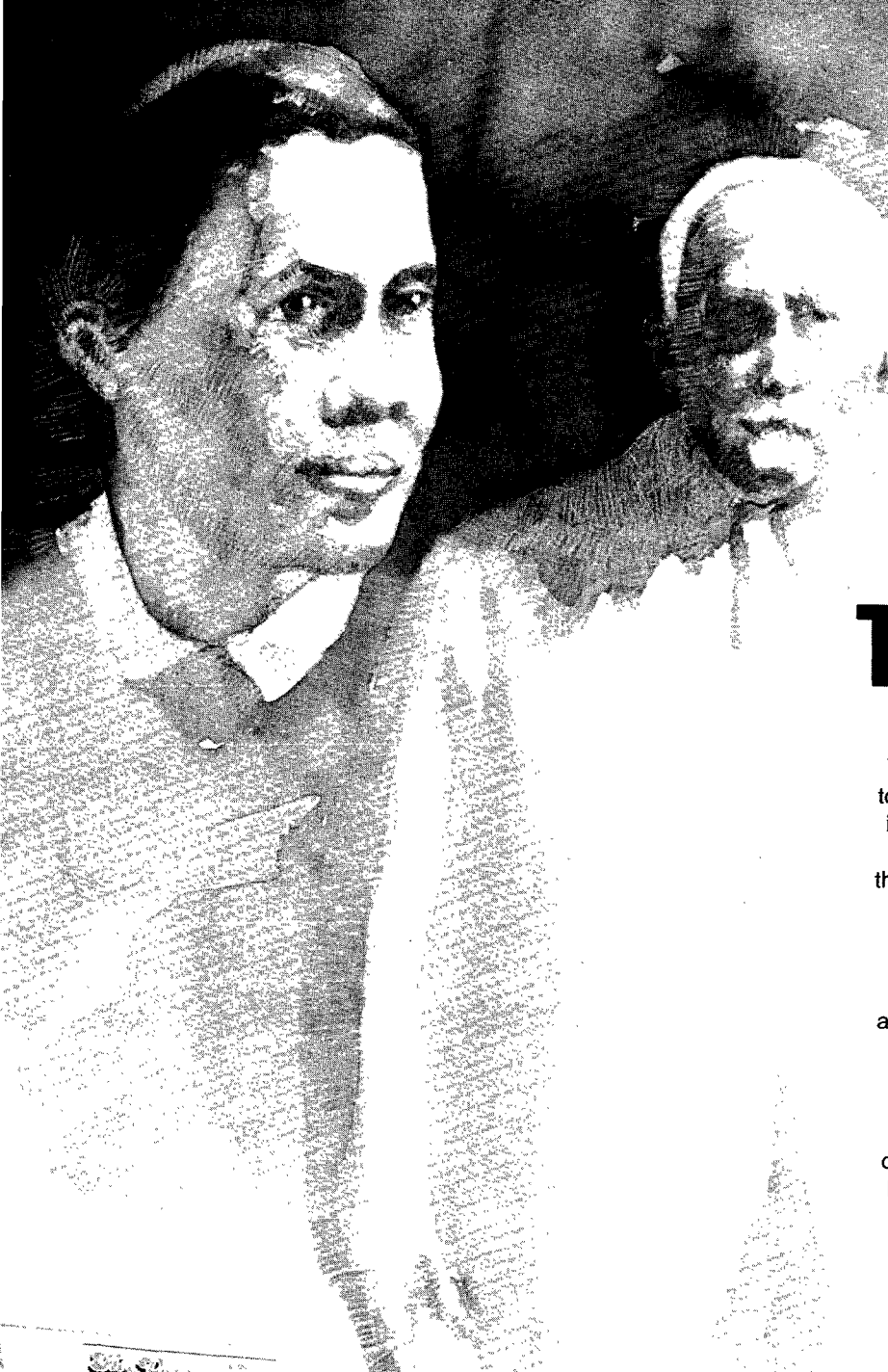
“The great sin of those who profess to be Christians is that they do not open the heart to receive the Holy Spirit.”—*Selected Messages*, book 2, p. 57.

“If you open the door of the heart, Jesus will supply the vacuum by the gift of His Spirit, and then you can be a living preacher in your home, in the church, and in the world.”—*Christ Our Righteousness*, p. 146.

“All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance. . . .

“At this time, when the end of all things is at hand, should not the zeal of the church exceed even that of the early church? . . . Should not the power of God be even more mightily revealed today than in the time of the apostles?”—*Testimonies*, vol. 7, p. 33.

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*White*

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# The need for a true concept of righteousness by faith

by Ellen G. White

*The following remarks, delivered by Ellen White to ministers in attendance at the camp meeting held September 13, 1889, in Denver, Colorado, are as timely for ministers today as they were nearly ninety years ago.*

By invitation I made some remarks in the ministers' tent, to the ministers. We talked some in regard to the best plans to be arranged to educate the people here upon this very ground in reference to home religion.

Many people seem to be ignorant of what constitutes faith. Many complain of darkness and discouragements. I asked, "Are your faces turned toward Jesus? Are you beholding Him, the Sun of Righteousness? You need plainly to define to the churches the matter of faith and entire dependence upon the righteousness of Christ. In your talks and prayers there has been so little dwelling upon Christ, His matchless

love, His great sacrifice made in our behalf, that Satan has nearly eclipsed the views we should have and must have of Jesus Christ. We must trust less in human beings for spiritual help and more, far more, in approaching Jesus Christ as our Redeemer. We may dwell with a determined purpose on the heavenly attributes of Jesus Christ; we may talk of His love, we may tell and sing of His mercies, we may make Him our own personal Saviour. Then we are one with Christ. We love that which Christ loved, we hate sin, that which Christ hated. These things must be talked of, dwelt upon."

I address the ministers. Lead the people along step by step, dwelling upon Christ's efficiency until, by a living faith, they see Jesus as He is—see Him in His fullness, a sin-pardoning Saviour, One who can pardon all our transgressions. It is by beholding that we become changed into His likeness. This is present truth. We have talked the law. This is right. But we have only

casually lifted up Christ as the sin-pardoning Saviour.

We are to keep before the mind the sin-pardoning Saviour. But we are to present Him in His true position—coming to die to magnify the law of God and make it honorable, and yet to justify the sinner who shall depend wholly upon the merits of the blood of a crucified and risen Saviour. This is not made plain.

The soul-saving message, the third angel's message, is the message to be given to the world. The commandments of God and the faith of Jesus are both important, immensely important, and must be given with equal force and power. The first part of the message has been dwelt upon mostly, the last part casually. The faith of Jesus is not comprehended. We must talk it, we must live it, we must pray it, and educate the people to bring this part of the message into their home life. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

There have been entire dis-

courses, dry and Christless, in which Jesus has scarcely been named. The speaker's heart is not subdued and melted by the love of Jesus. He dwells upon dry theories. No great impression is made. The speaker has not the divine unction, and how can he move the hearts of the people? We need to repent and be converted—yes, the preacher converted. The people must have Jesus lifted up before them, and they must be entreated to "Look and live."

Why are lips so silent upon the subject of Christ's righteousness and His love for the world? Why do we not give to the people that which will revive and quicken them into a new life? The apostle Paul is filled with transport and adoration as he declares, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16).

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. . . . That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5-11).

"In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1:14-17).

This is the grand and heavenly theme that has in a large degree been left out of the discourses because Christ is not formed within the human mind. And Satan has had his way that it shall be thus, that Christ should not be the theme of contemplation and adoration. This name, so powerful, so essential, should be on every tongue.

"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I

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## Why are lips so silent on the subject of Christ's love?

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also labour, striving according to his working, which worketh in me mightily" (verses 25-29).

Here is the work of the ministers of Christ. Because this work has not been done, because Christ and His character, His words, and His work have not been brought before the people, the religious state of the churches testifies against their teachers. The churches are ready to die because little of Christ is presented. They have not spiritual life and spiritual discernment.

The teachers of the people have not themselves become acquainted by living experience with the Source of their dependence and their strength. And when the Lord raises up men and sends them with the very message for this time to give to the people—a message which is not a new truth, but the very same that

Paul taught, that Christ Himself taught—it is to them a strange doctrine. They begin to caution the people—who are ready to die because they have not been strengthened with the lifting up of Christ before them—"Do not be too hasty. Better wait, and not take up with this matter until you know more about it." And the ministers preach the same *dry theories* when the people need *fresh manna*. The character of Christ is an infinitely perfect character, and He must be lifted up, He must be brought prominently into view, for He is the power, the might, the sanctification and righteousness of all who believe in Him. The men who have had a Pharisaical spirit, think if they hold to the good old theories, and have no part in the message sent of God to His people, they will be in a good and safe position. So thought the Pharisees of old, and their example should warn ministers off that self-satisfied ground.

We need a power to come upon us now and stir us up to diligence and earnest faith. Then, baptized with the Holy Spirit, we shall have Christ formed within, the hope of glory. Then we will exhibit Christ as the divine object of our faith and our love. We will talk of Christ, we will pray to Christ and about Christ. We will praise His holy name. We will present before the people His miracles, His self-denial, His self-sacrifice, His sufferings, and His crucifixion, His resurrection and triumphant ascension. These are the inspiring themes of the gospel, to awaken love and intense fervor in every heart. Here are the treasures of wisdom and knowledge, a fountain inexhaustible. The more you seek of this experience, the greater will be the value of your life.

The living water may be drawn from the fountain and yet there is no diminution of the supply. Ministers of the gospel would be powerful men if they set the Lord always before them and devoted their time to the study of His adorable character. If they did this, there would be no apostasies, there would be none

separated from the conference because they have, by their licentious practices, disgraced the cause of God and put Jesus to an open shame. The powers of every minister of the gospel should be employed to educate the believing churches to receive Christ by faith as their personal Saviour, to take Him into their very lives and make Him their Pattern, to learn of Jesus, believe in Jesus, and exalt Jesus. The minister should himself dwell on the character of Christ. He should ponder the truth, and meditate upon the mysteries of redemption, especially the mediatorial work of Christ for this time.

If Christ is all and in all to every one of us, why are not His incarnation and His atoning sacrifice dwelt upon more in the churches? Why are not hearts and tongues employed in the Redeemer's praise? This will be the employment of the powers of the redeemed through the ceaseless ages of eternity.

We need to have a living connection with God ourselves in order to teach Jesus. Then we can give the living personal experience of what Christ is to us by experience and faith. We have received Christ and with divine earnestness we can tell that which is an abiding power with us. The people must be drawn to Christ. Prominence must be given to His saving efficacy.

The true learners, sitting at Christ's feet, discover the precious gems of truth uttered by our Saviour, and will discern their significance and appreciate their value. And more and more, as they become humble and teachable, will their understanding be opened to discover wondrous things out of His law, for Christ has presented them in clear, sharp lines.

The doctrine of grace and salvation through Jesus Christ is a mystery to a large share of those whose names are upon the church books. If Christ were upon the earth speaking to His people, He would reproach them for their slowness of comprehension. He would say to the slow and uncomprehending, "I have left

in your possession truths which concern your salvation, of which you do not suspect the value."

Oh that it might be said of ministers who are preaching to the people and to the churches, "Then opened he their understanding, that they might understand the scriptures" (Luke 24:25)! I tell you in the fear of God that up to this time, the Bible truths connected with the great plan of redemption are but feebly understood. The truth will be continually unfolding, expanding, and developing, for it is divine, like its Author.

Jesus did not give full comments or continued discourses upon doctrines, but He oft spoke in short sentences, as one sowing the heavenly grains of doctrines like pearls which need to be gathered up by a discerning laborer. The doctrines of faith and grace are brought to view

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## The great plan of redemption is but feebly understood.

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everywhere He taught. Oh, why do not ministers give to the churches the very food which will give them spiritual health and vigor? The result will be a rich experience in practical obedience to the Word of God. Why do the ministers not strengthen the things that remain that are ready to die?

When about to leave His disciples, Christ was in search of the greatest comfort He could give them. He promised them the Holy Spirit—the Comforter—to combine with man's human effort. What promise is less experienced, less fulfilled to the church, than the promise of the Holy Spirit? When this blessing, which would bring all blessings in its train, is dropped out, the sure result is spiritual drought. This is the reproach that meets the sermonizer. The church must arise and no longer

be content with the meager dew.

Oh, why do our church members stop short of their privileges? They are not personally alive to the necessity of the influence of the Spirit of God. The church may, like Mary, say, "They have taken away my Lord, and I know not where they have laid him" (John 20:13).

Ministers preaching present truth will assent to the necessity of the influence of the Spirit of God in the conviction of sin and the conversion of souls, and this influence must attend the preaching of the Word, but they do not feel its importance sufficiently to have a deep and practical knowledge of the same. The scantiness of the grace and power of the divine influence of the truth upon their own hearts prevents them from discerning spiritual things and from presenting its positive necessity upon the church. So they go crippling along, dwarfed in religious growth, because they have in their ministry a legal religion. The power of the grace of God is not felt to be a living, effectual necessity, an abiding principle.

Oh, that all could see this and embrace the message given them of God! He has raised up His servants to present truth that, because it involves lifting the cross, has been lost sight of, and is buried beneath the rubbish of formality. It must be rescued and be reset in the framework of present truth. Its claims must be asserted, and its position given it in the third angel's message. Let the many ministers of Christ sanctify a fast, call a solemn assembly, and seek God while He is to be found. Call upon Him while you are now lying at the foot of the cross of Calvary. Divest yourselves of all pride and as representative guardians of the churches, weep between the porch and the altar, and cry, "Spare Thy people, Lord, and give not Thine heritage to reproach. Take from us what Thou wilt, but withhold not Thy Holy Spirit from us, Thy people." Pray, oh, pray for the outpouring of the Spirit of God!—Manuscript 27, 1889. (Italics supplied.)

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# SCIENCE AND RELIGION



## **Drama of the disappearing dinosaurs**

by Robert F. Correia

# Five hundred species of dinosaurs vanished completely all at the same time!

How, when, and why did the dinosaurs disappear from the face of the earth? What explanation is given for the complete extinction of the most awesome animals this world has ever seen?

The name dinosaur—an anglicized form of Dinosauria, derived from the Greek words meaning “terrible lizard”—was coined by paleontologist Sir Richard Owen in 1842 to designate certain fossil reptiles that were being described for the first time. Paleontology (the study of fossils) enables one to probe into the past and to become informed regarding the primeval flora and fauna of our planet. According to the record of the rocks, our earth was abundantly populated by these amazing animals, of which more than five hundred species are known to science.<sup>1</sup> No continent escaped the tread of these mighty monsters, and they have left their bones and footprints behind to prove it. Vertebrate fossils from dinosaurian deposits in the Canadian badlands, East Africa, the Mongolian Gobi Desert, Western Europe, and the

American Rocky Mountains, demonstrate that herds of dinosaurs enriched the ancient fauna of our planet.

Yet when dinosaurian dominance was at its peak, having attained maximum numbers, size, and variety, and successfully invaded land, sea, and air with “almost worldwide distribution,”<sup>2</sup> the whole dynasty of dinosaurs collapsed. Despite their profusion and capability, they and their world perished (2 Peter 3:6).

It is significant that all dinosaurian passengers got off at one station. The entire race of these ancient animals, large and small, aquatic, aerial, and terrestrial, vanished completely at the same time! Paleontologists affirm they were wiped out in all parts of the world at the same period of time without descendants. This mass disappearance, characterized as “the great extinction,”<sup>3</sup> occurred rather suddenly in a geological sense<sup>4</sup> (Matt. 24:39), at the end of what scientists call the Cretaceous Period.

The whole gamut of dinosaurs

disappeared into oblivion: the armored dinosaurs (ankylosaurs), the carnivorous dinosaurs (theropods), the dome-headed dinosaurs (pachycephalosaurs), the duckbill dinosaurs (hadrosaurs), the finback dinosaurs (pelycosaurs), the herbivorous dinosaurs (sauropods), the horned dinosaurs (ceratopsians), the marine reptiles (ichthyosaurs, mosasaurs, plesiosaurs), the plated dinosaurs (stegosaurs), and the winged reptiles (pterosaurs). The complete extinction of such a vast, well-adapted, and seemingly established group demands an explanation.

One of the dilemmas is the mysterious, simultaneous, and total disappearance of the ancient reptile groups from the air and sea, along with the land dinosaurs.

According to Dr. E. H. Colbert, former curator of paleontology of the American Museum of Natural History, five of the ten known orders that made up the roster of reptiles prior to the demise of the dinosaurs have vanished from the earth. These five orders include the

## Extinction of Reptilian Orders and Families at the Close of the Cretaceous Period

Reptilian Orders	Number of Upper Cretaceous Period Families	Number of Families Surviving End of Cretaceous Period	Number of Families Living Today
1. Turtles	15	8	9
2. Eosuchians	1	1	0
3. Rhynchocephalians	1	1	1
4. Lizards and snakes	6	3	28
5. Crocodylians	6	2	1
6. Saurischians (land)	6	0	0
7. Ornithischians (land)	9	0	0
8. Pterosaurs (air)	1	0	0
9. Ichthyosaurs (sea)	1	0	0
10. Plesiosaurs (sea)	4	0	0
	50	15	39

The above classification is based on Table 14 in E. H. Colbert's *The Age of Reptiles*. Note that none of the five reptilian orders (6-10) closely associated with and including the dinosaurs survived the Cretaceous Period.

dinosaurs, with all their families and genera.<sup>5</sup> (See accompanying chart.) Even among the families in the reptilian orders that survived the Cretaceous Period an extinction rate of approximately 50 percent prevailed, but there was 100 percent extinction in the orders that include the dinosaurs.

In the heyday of the dinosaurs, the world that "then was" differed in many respects from the world that "now is" (2 Peter 3:6, 7). Concurrent with the dying out of the dinosaurs, profound changes took place that affected our planet geologically, geographically, climatologically, and biologically. Interrelated with this reptilian catastrophe was a global disaster that left the earth impoverished in many ways.

The reptiles did not live alone. In the days of the dinosaurs other contemporaneous vertebrates over-

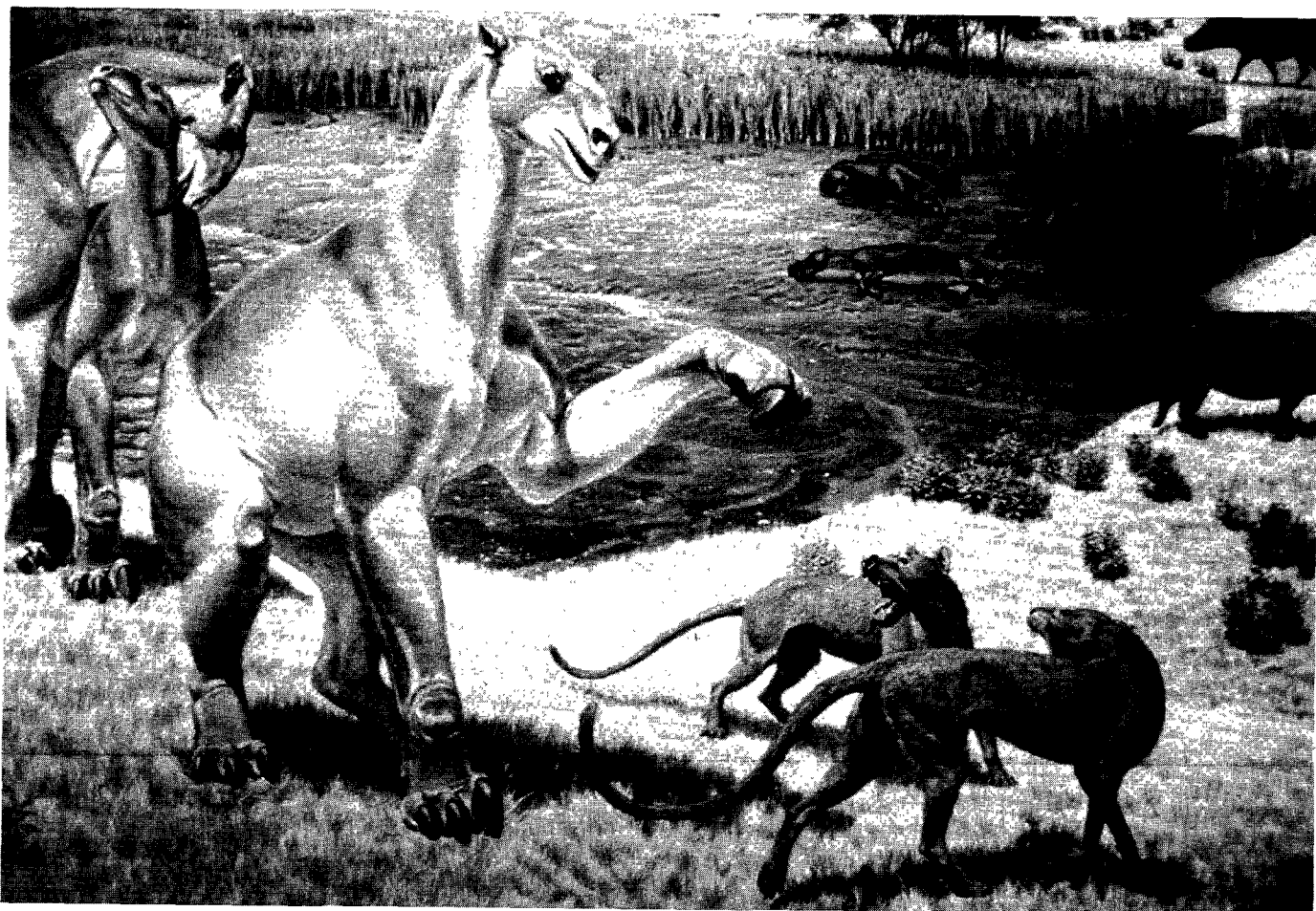
spread the land, the air, and the sea (Gen. 1:20-25), many of which have continued to the present. Why was the great company of dinosaurs particularly doomed to extinction when, for example, their crocodilian cousins survived? Why did "the great extinction" so strictly confine itself to this one particular set of animals without greatly changing the characters of the remaining population? How could such a host of the ruling reptiles vanish, leaving only a few diminutive species such as the turtles, the crocodilians, the lizards, and the snakes to continue the reptilian way of life?

Scientists have advanced such theories to account for the mass mortality of these monsters as climatic change, overkill by predators, disease epidemics, cosmic radiation, food deficiency, hyperpituitarism, land movements, meteoric bom-

bardment, overpopulation, and racial senescence. Each theory, perhaps, could explain the dying out of dinosaurs in certain areas, but to apply any single theory or a combination of them to all the varied dinosaurian types in every part of the planet leaves major shortcomings.

Like a mystery thriller with its last pages missing, the dinosaurian drama terminates unexpectedly with a frustrating finale and continues to defy attempts at a satisfactory answer. To paleontologists, this baffling situation presents "a great mystery,"<sup>6</sup> "a puzzling problem,"<sup>7</sup> and an "unsolved riddle."<sup>8</sup> Ellen G. White writes of this situation: "The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to trace the relations of science and revelation."<sup>9</sup>

Could it be that certain pertinent



evidence pertaining to past life on our planet falls outside the purview of physical research and may be found only in the realm of revelation? Since the "book of nature and the written word shed light on each other,"<sup>10</sup> should we not consult inspired revelation as well as scientific observation before reaching a conclusion?

Inspired testimony provides information regarding the disappearance of the dinosaurs. The sacred sources reveal that in the antediluvian age, "there were giants in the earth" (chap. 6:4); further, it has been disclosed that these giants were not confined to the human race, that "very large, powerful animals existed before the flood which do not now exist."<sup>11</sup> These antediluvian animals were "many times larger than those now upon the earth."<sup>12</sup> Of about 230 genera of dinosaurs

known at the present time, at least 150 were giants.<sup>13</sup>

For example, the gigantic sauro-pod dinosaur Brachiosaurus, whose skeletal remains have turned up in Africa and North America and are preserved in the Berlin, British, and Chicago Museums of Natural History, was the tallest and largest land animal of all time. Brachiosaurus stood as tall as a three-story building, with a length of eighty feet and an estimated weight of fifty tons, equal to the combined tonnage of seven elephants.<sup>14</sup>

The abrupt, worldwide disappearance of all dinosaurian lines, so long a perplexity to paleontologists, is uniquely explained by Ellen G. White: "There was a class of very large animals which perished at the flood."<sup>15</sup> Therefore, because of confusion caused by amalgamation, and the inability of enfeebled

humans to cope with these giant animals, Providence closed one of the most memorable chapters in the history of vertebrate life on this earth. The discovery of their fossilized remains today should confirm one's confidence in the sacred sources.<sup>16</sup>

<sup>1</sup> G. Olshevsky, *Taxa Dinosaurion*, pp. 2, 28. Those known consist of 35 families, 305 genera, 568 species.

<sup>2</sup> P. S. Lull, *American Journal of Science*, vol. 29, 1910.

<sup>3</sup> E. A. Colbert, *The Age of Reptiles*, p. 191.

<sup>4</sup> L. B. Halstead, *The Evolution and Ecology of the Dinosaurs*, p. 110.

<sup>5</sup> Colbert, *op. cit.*, pp. 193-203.

<sup>6</sup> J. H. Ostrom, *The Age of Reptiles*, p. 20.

<sup>7</sup> E. H. Colbert, *Wandering Lands and Animals*, p. 202.

<sup>8</sup> Kai Peterson, *Prehistoric Life on Earth*, p. 108.

<sup>9</sup> Ellen G. White, *Patriarchs and Prophets*, p. 113.

<sup>10</sup> *Ibid.*, p. 115.

<sup>11</sup> ———, *The Spirit of Prophecy*, vol. 1, p. 87 (*Spiritual Gifts*, vol. 3, p. 92).

<sup>12</sup> *Ibid.*, p. 90.

<sup>13</sup> Colbert, *The Age of Reptiles*, pp. 130, 144; *Evolution of the Vertebrates*, pp. 167, 218, 219.

<sup>14</sup> ———, *Men and Dinosaurs*, p. 245.

<sup>15</sup> Ellen G. White, *Spiritual Gifts*, vol. 4, p. 121.

<sup>16</sup> *Spirit of Prophecy*, vol. 1, pp. 78, 90.



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# HEALTH AND RELIGION





Nathan Pritikin, although an engineer by profession, has been seriously interested in arteriosclerotic diseases and their cause since World War II, when he observed the reversal of these processes in European populations when circumstances forced them to eat a low-fat, low-protein diet. Later, when he found that he had a high-serum cholesterol and was threatened with coronary heart disease, he successfully averted this by strict modification of his own diet. Mr. Pritikin presently heads the longevity research institute in Santa Barbara, California. Dr. Ethel Nelson, a pathologist, continues the interview begun in the March issue, asking many specifics about his dietary recommendations and comparing his views with those held by Seventh-day Adventists.

**Q.** Mr. Pritikin, your ideas on nutrition and health are quite similar in many respects to those of Seventh-day Adventists. Are you aware of the Adventist health writings, many of which are more than a century old?

**A.** You mean the writings of Ellen G. White?

**Q.** Yes. What we call our "health message" is largely based on her counsel.

**A.** I have read all her books dealing with health topics.

**Q.** Would you care to comment on the concepts she presents, which we Adventists, unfortunately, have not observed as closely as we should?

**A.** I feel that if you Adventists had followed the teachings in these books, you would be a much healthier group. I think that the Adventist dietary plan is really very close to our nutritional recommendations. It was marvelous that this woman was able to write all that she did without any real scientific background.

**Q.** Of course, we believe that she was inspired.

**A.** She had to have been inspired. I don't know how she could have gotten this information herself. She certainly did a tremendous job for her time. Some of the observations

# Nutrition and health

## An interview with Nathan Pritikin

by Ethel Nelson

### Part 2

are not scientifically valid according to present knowledge, but very few.

**Q.** We believe that these will also yet be proved valid, given time.

**A.** In the light of our studies, there are few differences.

**Q.** Would you care to comment on this statement from her writings: "Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet" (*Counsels on Diet and Foods*, p. 92)?

**A.** We do not permit cream in our diet. [The Pritikin diet is a therapeutic diet—Eds.]

**Q.** Cream is to be used only in small amounts, replacing butter, and actually would have less fat than butter. This really should not be as objectionable as the small amount of meat you include in your diet for flavoring. The cream would serve

the same purpose. Other of her statements include nuts in the list of healthful natural foods. I note that you question the use of nuts, as well as olives and avocados.

**A.** Nuts have considerable fat and could be a problem.

**Q.** She actually warns against the free use of nuts, stating that they should be used "sparingly," which is interesting. She also notes that olives are very healthful as a laxative, and even advises a few at each meal—again, not in excess. The whole tone of her work is moderation. She mentions that grains, fruits, vegetables, and nuts are a complete dietary, thus eliminating the need for flesh foods.

**A.** One problem with nuts today is that few people crack their own. If they did, they would probably not eat them by the handful. One must be very careful to eat most of his calories in fruits, grains, and vegetables because of this. If more nuts than grains are used, the total fat could be 60 percent and give rise to severe atherosclerosis.

**Q.** It certainly behooves us to do a real analysis of our ordinary vegetarian Adventist diet to see just what percentage of fats we are consuming.

**A.** I'll guess it's over 40 percent. A fistful of cashews, eaten while watching TV, has 800 calories, with a disproportionate number of calories in fat.

**Q.** I notice that you advise frequent, small feedings, as many as eight a day. Is this only while patients are at the center eating a diet planned for rapid reversal of symptoms?

**A.** It is only practical during our regression period. People can't maintain that at home. On our maintenance diet we recommend three main meals and three snacks a day.

**Q.** What is your rationale for this?

**A.** We believe that frequent feedings lower blood-fat levels fastest and maintain a much more stable glucose level in the body—that every system is in equilibrium on this kind of program, and there are

not great fluctuations or overexcitation of any system.

**Q.** This directly conflicts with Ellen White's teachings. She states there should not be more than three meals a day; and that there should be five hours between meals. This is from the standpoint of overworking the systems if they must be continually digesting food all day. In fact, she recommends that some would do better with two meals a day.

**A.** Two meals a day might raise the free fatty acids. If one ran out of glucose, his body would then call on free fatty acids to raise the triglycerides.

**Q.** Have you verified this idea by tests?

**A.** No, but it would seem to be the mechanism. Primate species eat all day long. In fact all animals but carnivores eat all day long, and man is not a carnivore.

**Q.** Many older Adventists, especially those who are retired and less active, adopt a two-meal-a-day plan. Many of them live into their nineties. In fact, in spite of the fact that Adventists have probably been eating too much vegetable fat, they still have longer survival rates by six years than the average American who eats a high animal-fat diet.

As Adventists, we believe that God is the Creator of our bodies, that we have not just evolved, and that our bodies are priceless and wonderful mechanisms. Only a master mind could have planned all the intricate workings of it.

**A.** The body is a wonderful machine that no one understands completely.

**Q.** I am sure that since you have associated closely with Adventists on your staff, you know that our dietary plan is based on the original diet given to man as recorded in Genesis.

**A.** According to Genesis, man can eat animal protein.

**Q.** True, but this was not the original diet. Meat-eating was permitted only after the Flood, when all vegetation was destroyed. The original diet in the Garden of Eden given to man was the diet that you have

been advocating—"every herb bearing seed . . . and every tree, in the which is the fruit of a tree yielding seed"—these are the grains, fruits, and nuts. Vegetables were not permitted by God until after man sinned. Then he was also given the "herb of the field" to eat.

You will be interested in a statement made by Mrs. White regarding the addition of meat to the diet. She stated that God permitted the post-diluvian men to eat the flesh of animals in order to shorten their wicked lives (*Spiritual Gifts*, vol. 4, p. 121). This no doubt refers to the degenerative processes of atherosclerosis caused by the high fat and protein diet. Prior to the Flood, the recorded age of man was more than 900 years.

**A.** That is interesting, for animal products have certainly caused degenerative diseases.

**Q.** A question regarding the financial aspect of your program. I notice that it is quite expensive. Do medicare or insurance plans cover this type of medical care?

**A.** Not many insurance companies do. Mostly they cover only the physicians' services.

**Q.** Then your program is actually for those who are wealthy enough to afford it?

**A.** That's absolutely true.

**Q.** Do you have a plan to reach those who cannot afford to come to Santa Barbara?

**A.** We have developed a free program for the YMCA in Santa Barbara. At present, 120 families are taking advantage of this. It involves twelve nights of study. We set up a program of blood and stress testing with a dietary plan. The results have been excellent. We hope this will be a model for YMCA's in a general prevention program.

**Q.** That is a very fine idea. The Santa Barbara Institute is your mother institution. Do you have plans for other branches?

**A.** By the end of the year, we hope to have other centers in New York City, Florida, and Hawaii. The Hawaiian center will be limited to pilots and will be a prevention center

where they can come to avoid losing their health and licenses. If a pilot develops diabetes, he loses his license and cannot fly the big planes. A pilot makes \$75,000 a year and certainly doesn't want to lose that kind of job!

**Q.** I'm sure that you are aware of the wave you have caused among Adventists. You've rather wakened us up! We feel quite ashamed of ourselves that although we have had all this good information for a long time, we have not done what we should with it. Meetings are being held in Loma Linda to consider guidelines for conditioning centers. It is not as though we have not been active with this type of health work at all, but we have not been proliferating. If Adventists go into this work more wholeheartedly, would you see us as competitors?


**A.** I don't really think so.

**Q.** Our program would be different from yours in many respects, no doubt modeled after the concepts as presented by E. G. White.

Have you met any obstacles from organized medicine, since you are not a physician? Has there been any criticism because you have entered the field of nutrition?

**A.** I, of course, have physicians working with me. We have had a certain amount of criticism, but that is disappearing fast. Would you believe that the Cleveland Clinic has recommended that patients come to us?

**Q.** Again, I want to compliment you on your book, *Live Longer Now*. It is well written and very interesting for a physician, as well as a nonmedical person, and I have personally recommended it to many.

**A.** I am writing another book, which I hope will be out next spring. This brings our concepts up to date, utilizing what we have learned. It is especially aimed at an attempt to change life styles. That is undoubtedly the most difficult challenge of all. 

Ethel Nelson, M.D., is a pathologist associated with the New England Memorial Hospital, Stoneham, Massachusetts.



# Coping with emotional crises

by Thaddeus C. Achord

We can't avoid crises, but we can use them to help us grow psychologically. In order to avoid emotional disorders that can result from crisis situations that overwhelm us, we human beings need ongoing "supplies" responsive to our needs at each level of growth and development. These supplies can be generally divided into three basic groups: physical, psychosocial, and socio-cultural.<sup>1</sup>

Physical supplies include food, clothing, shelter, sensory stimulation, and exercise, and are necessary for healthy growth and development.

Psychosocial supplies refer to the stimulation of our mental and emotional development through meaningful interactions within the family and with others who are significant to us in school, church, work, and the community. We usually refer to this area of supplies as the satisfac-

tion of our interpersonal needs. Emotional disorder may occur if we have no opportunity to build relationships with those who can satisfy our normal needs.

Sociocultural supplies are those related to the customs and values of our culture and our social structure. The richer our cultural heritage, the more complicated are the problems we will probably be taught to handle. The more stable our society, the more likely it is to have provided us with problem-solving skills and a set of moral values to guide us in dealing with life's difficulties.<sup>2</sup> A trusting, confiding relationship with a God who cares for us can enable us successfully to meet crisis situations that might otherwise overwhelm us.

The provision or lack of provision of these basic supplies develops our individual personality over a period of time. Sudden changes in our supplies may lead to severe emotional

instability, a state commonly referred to as emotional crisis. Usually, these sudden changes involve either a loss or at least a threat of loss of basic supplies or some kind of challenge associated with increased demands.

In many individuals suffering from mental disorder, significant changes appear to have taken place during fairly short periods of crisis. These transitional periods are usually characterized by sudden psychological upset, lasting from one to four weeks, which appear not to have been in themselves signs of mental disorder, but rather evidence of problems of adjustment in the face of a temporarily difficult problem. The problems involved can be both serious and unavoidable, such as the death of a loved one; loss or change of a job; threatened loss of a marriage relationship; a threat to health, such as illness or accident; or a

change of role, such as going to college, getting married, or becoming a parent.

The common denominator in these potentially emotionally hazardous situations is that they represent a loss or threat of loss to our self-esteem, our needs for interpersonal closeness, or our sense of physical well-being. As humans, we are especially vulnerable in these areas.

Normally, our emotional stability is maintained by various personality mechanisms that enable us to adapt to stress. For example, if we have learned to cope with anxiety in part through compulsive behavior, during times of great stress we will often become increasingly compulsive in an attempt to maintain our emotional equilibrium. During such times, we may find it difficult to tolerate things out of place in an untidy kitchen or a cluttered office, and we anxiously and compulsively straighten and clean.

If our problem-solving mechanisms work, we are able to maintain our general sense of well-being. If our problem-solving mechanisms do not work, we experience increased frustration and anxiousness. This may progress to the point where we feel emotionally overwhelmed, and experience feelings of helplessness, hopelessness, and disorganization in our thoughts and actions. At this point we are truly in a state of emotional crisis.

In this state, we almost always turn to those around us, our family, friends, teachers, pastors, family physicians, or other helping persons or agencies within our community. In so doing, we are either helped or hindered, depending on the awareness and expertise of those we turn to.

When any member of a family faces a crisis, the group as a whole is inevitably involved in one way or another. It is important that the activities of the family be directed to helping the person undergoing a crisis deal with his problem by some form of activity rather than by avoidance. For example, in the crisis of bereavement resulting from the death of a loved person, the sufferer must experience his loss and actively resign himself to the impossibility of ever again satisfying his needs through interaction with the deceased. He must physically and emotionally "bury the dead." Only after this has been done will he be free to seek fulfillment of his normal needs through meaningful interactions with others. The greatest danger is that family and friends may actively interfere with effective problem-solving by advocating avoidance of the problem, such as by encouraging the person to "be brave, don't cry, you'll feel better later." The crisis may thus suddenly be cut off, and false reassurance may be provided without the individual's having gone through the ac-

tive process of experiencing and mastering his painful or negative feelings.

During crisis periods, an individual is even more dependent than usual on personal relationships, whether these add to his burdens or actively aid him in finding a satisfactory solution to his difficulties.

Careful examination of the history of psychiatric patients shows that, during certain of these crisis periods, the individual seems to have dealt with his problems in a maladjustive manner and to have emerged less healthy than he had been before the crisis. In such cases, the progression toward eventual mental illness seems to have accelerated during successive crisis periods.<sup>3</sup> The crisis period, then, is seen as a possible turning point in emotional development.

This view sees a crisis situation as a transitional period, presenting an individual both with an opportunity for personality growth and with the danger of increased vulnerability to mental disorder, depending to some extent on his way of handling the situation. Stimulating personal growth by exposing an individual to situations of increasing challenge and then helping him find constructive ways of mastering the resultant stress has long been used by parents and educators to foster character development. Resistance to mental disorder can be increased by helping the individual develop more effective problem-solving skills.

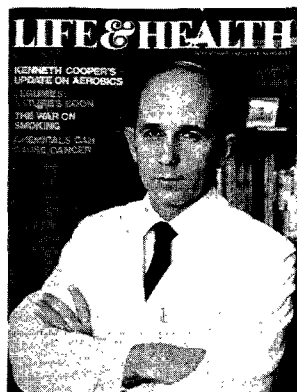
Every crisis presents both an opportunity for psychological growth and the danger of psychological deterioration. During periods of crisis, the individual may develop new socially acceptable, reality-based, problem-solving techniques that will add to his capacity to deal in a healthy way with future difficulties.

<sup>1</sup> G. Caplan, *Principles of Preventive Psychiatry* (New York: Basic Books, Inc.), 1964.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*

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# PRESIDENT'S PAGE

Vital lessons from the past. God expects leaders to be examples during this special time foreshadowed in the Old Testament.

Past events continue to cast their shadows upon our day. God's church today has much to learn from the lessons the Lord taught His people in the days of ancient Israel. As the apostle Paul wrote to the believers in Corinth, "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11).

God's Word tells us that the Day of Atonement among ancient Israel was a day of heart searching, when people were to afflict their souls. "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord" (Lev. 23:27). It was, indeed, a day of judgment when sinners in Israel who had not made the needed heart-and-life preparation were to be cut off from God's people.

Ellen White describes the preparation needed for this awesome day: "In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement."—*The Great Controversy*, p. 480.

Repentance, heart sorrow for sin, confession, and making things right with God and with men were all vital parts of the Day of Atonement. By faith in a Saviour to come, penitent sinners accepted cleansing from sin as they witnessed the sacrifice of the sin offering. The Day of Atonement was a day of judgment when God's people must stand before Him cleansed—"not having spot, or wrinkle" (Eph. 5:27).

Today we live during the time of the investigative judgment in heaven—the antitypical day of

atonement. When every case in the judgment has been decided, when the heavenly sanctuary has been cleansed, Jesus will return! It is an awesome day for God's people now as it was for ancient Israel.

"In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in this

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**"During these last days the flock has a right to expect much of its shepherds."**

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antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us."—*Ibid.*, pp. 430, 431.

"How solemn is the thought! Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or condemn."—*Ibid.*, pp. 486, 487.

"While the investigative judgment

is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth."—*Ibid.*, p. 425.

Today God is preparing a people for His Son's imminent return. Those who meet Him with joy and gladness will be those who are without spot or wrinkle. While the work of the antitypical day of atonement is going on in heaven there is a work that must be going on among God's people on earth. It is a "work of purification," a "work . . . of putting away sin."

Those who are ready for the judgment or to meet their Lord at His advent must be overcomers of sin in their lives now. "Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ."—*Ibid.*, p. 623. "It is in this life that we are to separate sin from us, through faith in the atoning blood of Christ."—*Ibid.*

Shall we not as workers and leaders in God's remnant church be first to come into line—true overcomers in our lives during this solemn judgment hour—and be the examples to the flock we should be? Our people have their eyes on us as their shepherds. They have a right to expect much of us—that our words and actions are in harmony with the high standards of the message we bear. Do we let them down sometimes? If they follow our example will they be in the kingdom? Time is short. So much is at stake both for us and for our people.

Think it over prayerfully, fellow leader. How is it in *your* life? ■■

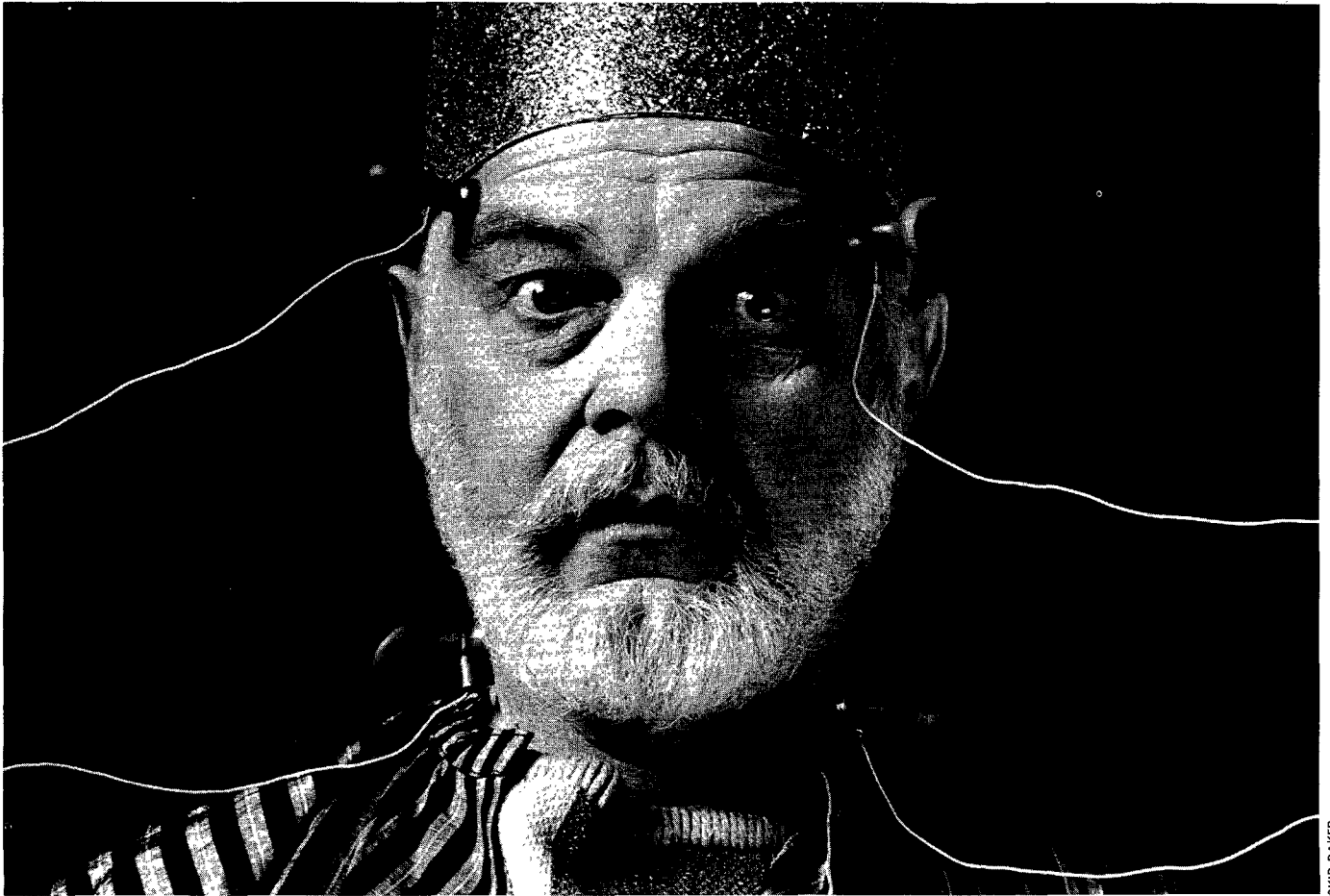
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By Robert H. Pierson, president of the General Conference of Seventh-day Adventists.

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# BIBLICAL ARCHEOLOGY



SKIP BAKER

## **New light on Nebuchadnezzar's madness**

by Siegfried H. Horn

A recently published cuneiform inscription may confirm a story that Bible critics had dismissed as legend.

In 1870 higher criticism dominated Biblical scholarship in Germany. Most scholars believed that the book of Daniel was a product of the Maccabean period of the second century B.C. But some German scholars dissented. One of these was Otto Zöckler, who in his commentary on the book of Daniel published in J. P. Lange's *Bible Commentary*,\* capably defended the authenticity, historicity, and sixth-century origin of Daniel.

Confronting Zöckler were six main arguments that critical scholars considered to be proof of a late-origin Daniel. These were as follows:

1. Aramaic, in which parts of the book of Daniel were written, was a late Semitic language not used in literature of the sixth century B.C.

2. Existence of three Greek words in Daniel 3 indicates that the book was written in the Hellenistic period, after Alexander the Great had brought Greek culture and language to the Oriental world.

3. Chronological contradictions between Daniel 1:1 and Jeremiah 25:1 show that the writer of Daniel was so far removed from the historical events he described that he made mistakes.

4. Mention of Belshazzar as last king of Babylon proves that the story is legendary. All ancient sources present Nabonidus as Babylon's last king and never even mention Belshazzar.

5. Ancient historians never mention Darius the Mede as king of Babylon, as Daniel 6 does; thus the book of Daniel is not a trustworthy historical source.

6. Nebuchadnezzar's madness of seven years, recorded in Daniel 4 but in no other ancient source, is further proof of the legendary nature of the book.

Today, the first four arguments no longer pose problems for the conservative Bible scholar. The solutions, however, obtained through archeological discoveries, are different than Zöckler thought they would be.†

But what of the last two arguments for a late-dated Daniel? Have

no discoveries been made that shed light on Darius the Mede or Nebuchadnezzar's madness?

The problem of Darius has at least a reasonable solution, which I suggested twenty-three years ago. It has satisfied some conservative scholars, though others feel the answer lies elsewhere. Reference to the September, 1959, *Ministry*, page 44, or *The SDA Bible Commentary*, volume 4, pages 814-817, will refresh your memory on the tentative explanation of who this Darius may have been.

The madness of Nebuchadnezzar has been a disturbing enigma, because no extra-Biblical records mention a mental derangement of the great Babylonian king. In defense of the historicity of the story, the conservative Bible student has pointed out, of course, that very little is known of any aspect of Nebuchadnezzar's life after his tenth year of reign. And, it might be added, it is not likely that many kings of any age would advertise such a humiliating disability.

Furthermore, lack of contemporary records does not mean something didn't happen. For example, we have no such records of Nebu-

chadnezzar's siege of Tyre—a 13-year ordeal, lasting from 585 to 572 B.C.—except what Ezekiel tells us in his book (see Eze. 26:1-14; 29:17, 18). Yet five cuneiform tablets dating from 569 to 563 B.C. show that Tyre was in the hands of Nebuchadnezzar after 570 B.C. Another broken tablet with no date extant refers to food provided to "the king and his soldiers for their march against Tyre," a likely reference to the siege, during which the Babylonians sent supplies to their troops besieging the Phoenician city.<sup>1</sup>

Another example of the lack of documentary records of Nebuchadnezzar's activities relates to a military campaign against Egypt in his later years. The prophets Jeremiah (43:10-13) and Ezekiel (29:19, 20) predicted such a campaign, but only a small fragment of a cuneiform tablet confirms that it occurred. The few broken lines of the fragment, owned by the British Museum, include information that in his "37th year [568/567 B.C.] Nebuchadnezzar, king of Bab[ylon], mar[ched against] Egypt to deliver a battle. [Ama]sis of Egypt [called up his a]r[m[y]." Amasis was defeated, despite his large force of chariots and horsemen, and help of allies.<sup>2</sup>

Whatever the reason, the Babylonians did not leave us many records of their martial exploits and political accomplishments. Professor Eckhard Unger comments: "One of the most striking contrasts between Assyria and Babylonia is that the Assyrian monarchs brag with great glee about their military activities in their records while this was frowned upon by the Babylonians. This Babylonian idiosyncrasy is already observed with regard to the neo-Sumerian King Gudea of Lagash . . . who was a mighty ruler . . . but whose inscriptions speak only of his pious works and building activities. Since other documents were not existing, this king was for a long time considered as insignificant. Exactly the same could be said of Nebuchadnezzar II, if we were not informed by outside records, especially the Bible, about his military



The famed Ishtar Gate of Nebuchadnezzar's city.

ORLEY M. BERG

activities, which his own records pass over in silence. This is the reason that it is difficult to check on the biblical data about Nebuchadnezzar."<sup>3</sup>

It should not surprise us, then, if we find no corroboration of Nebuchadnezzar's mental illness in Babylonian records. And, when we consider the humiliating nature of the affliction, the likelihood of the royal archives' preserving documentation of the event seems most unlikely.

But the unlikely may have occurred! A recently published Babylonian cuneiform text seems to shatter the silence about Nebuchadnezzar's illness. The tablet is in the British Museum, No. BM 34113 (sp 213), and was published by A. K. Grayson in 1975.<sup>4</sup> Unfortunately, it is merely a fragment, and the surviving text is not as clear as we would like it to be. But the lines that may refer to the king's illness are exciting nevertheless:

- 2 [Nebu]chadnezzar considered [ . . . . . ]
- 3 His life appeared of no value to [him, . . . . .]
- 5 And (the) Babylon(ian) speaks bad counsel to Evil-merodach [ . . ]
- 6 Then he gives an entirely different order but [ . . ]
- 7 He does not heed the word from his lips, the cour[tier(s) . . . ]
- 11 He does not show love to son and daughter [ . . ]
- 12 . . . family and clan do not exist [ . . ]
- 14 His attention was not directed towards promoting the welfare of Esagil [and Babylon]
- 16 He prays to the lord of lords, he raised [his hands (in supplication) ( . . )]
- 17 He weeps bitterly to Marduk, the g[reat] gods [ . . . . . ]
- 18 His prayers go forth, to [ . . . . . ]

Let's attempt to decipher the text. Brackets [ ] indicate which words or letters are broken from the original tablet and have been supplied by the translator. Words or letters in parentheses ( ) are supplied by the

translator for better understanding of the English rendering. The numerals preceding the lines of text indicate which lines of the tablet are quoted. The missing lines are either too badly preserved to make sense or not understandable, and therefore make no contribution to a better understanding of the text as a whole. The end of every line is missing and the beginnings of lines 2 and 12 are broken off—though there is no doubt that the reconstruction of the beginning of line 2 is correct. Evil-merodach of line 5 was the eldest son of Nebuchadnezzar and his successor on the throne. He is mentioned in the Bible as having released King Jehoiachin of Judah from prison after his accession to the throne (2 Kings 25:27-30; Jer. 52:31-34). Esagil in line 14 is the name of the principal temple complex of Babylon, in which the zigurat, a 300-foot high temple tower, stood. The temple was dedicated to the chief god, Marduk, mentioned in line 17 of the tablet.

The text definitely refers to Nebuchadnezzar in lines 2 and 3, but it is not certain to whom lines 6 and on refer. Professor Grayson, editor of the tablet, suggests that "the main theme seems to be the improper behaviour of Evil-merodach, particularly with regard to Esagil, followed by a sudden and unexplained change of heart and prayers of Marduk." However, another interpretation of the poorly preserved text seems plausible, especially if read in the light of Daniel 4, which relates Nebuchadnezzar's seven-year period of mental derangement.

Read lines 3, 6, 7, 11, 12, and 14 as referring to strange behavior by Nebuchadnezzar, which has been brought to the attention of Evil-merodach by state officials. Life had lost all value to Nebuchadnezzar, who gave contradictory orders, refused to accept the counsel of his courtiers, showed love neither to son nor daughter, neglected his family, and no longer performed his duties as head of state with regard to the Babylonian state religion and its principal temple. Line 5, then, can

refer to officials who, bewildered by the king's behavior, counseled Evil-merodach to assume responsibility for affairs of state so long as his father was unable to carry out his duties. Lines 6 and on would then be a description of Nebuchadnezzar's behavior as described to Evil-merodach. Since Nebuchadnezzar later recovered (Dan. 4:36), the counsel of the king's courtiers to Evil-merodach may later have been considered "bad" (line 5), though at the time it seemed the best way out of a national crisis.

Since Daniel records that Nebuchadnezzar was "driven from men" (Dan. 4:33) but later reinstated as king by his officials (verse 36), Evil-merodach, Nebuchadnezzar's eldest son, may have served as regent during his father's incapacity. Official records, however, show Nebuchadnezzar as king during his lifetime.

It is regrettable that this extremely important text has come down to us in such a fragmentary condition. But we can be grateful that at least a portion of it has been preserved, since it seems to shed light on a Biblical narrative otherwise unvindicated by extra-Biblical documentation. ■

\* Later translated and published in English by Philip Schaff.

† The solutions are discussed in *The SDA Bible Commentary*, vol. 4. On arguments 1 and 3, see pp. 744-750; on argument 2, see pp. 781, 782; and on argument 4, see pp. 806-808.

<sup>1</sup> Eckhard Unger, *Zeitschrift für die alttestamentliche Wissenschaft*, 3 (1926), pp. 314-317; B. Meissner, *Archiv für Orientforschung*, 11 (1936-37), 75.

<sup>2</sup> The text translated by A. Leo Oppenheim is found in *Ancient Near Eastern Texts Relating to the Old Testament*, edited by J. B. Pritchard (Princeton, N.J.: Princeton University Press, 1950), p. 308. The words and letters put between brackets [ ] have been supplied by the translator since they are broken off from the tablet.

<sup>3</sup> Unger, *op. cit.*, p. 314.

<sup>4</sup> A. K. Grayson, *Babylonian Historical-Literary Texts*. "Toronto Semitic Texts and Studies," No. 3 (Toronto: University of Toronto Press, 1975), pp. 87-92. I am grateful to Dr. William H. Shea of Andrews University for having brought this text to my attention and for having granted me the privilege of discussing it in this article. A full treatment of the text will be found in Dr. Shea's forthcoming book on Daniel.

Siegfried Horn, now retired, is a noted archaeologist, author, and university professor. He served for several years as sponsor of the Biblical Archeology section of MINISTRY.



# WIDENING OUR WORD POWER

## Sacred Words

### Power

The New Testament uses four Greek words for "power"—*kratos*, *ischus*, *dunamis*, and *exousia*.

*Kratos* is found in a few places, such as Hebrews 2:14: "Him that had the power of death." It comes from a root meaning to perfect or complete, and it emphasizes the ability of someone to hold, or to exercise force.

*Ischus* likewise appears infrequently. One example is 2 Thessalonians 1:9: "Who shall be punished with everlasting destruction . . . from the presence of the Lord, and from the glory of his power." This word carries the meaning of physical strength—one's ability to hold in check, to be strong. It emphasizes God's strength over physical factors.

*Dunamis* is found in many places in the New Testament, as in Luke 5:17: "The power of the Lord was present to heal them." This word carries the meaning of power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth. It is the word from which "dynamite" was coined in modern times.

These three words denote the physical aspect of God's might and power.

*Exousia* is the fourth New Testament word for power. It too occurs very frequently in the New Testament; for example, in the great commission, "All power [exousia] is given unto me in heaven and in earth" (Matt. 28:18). This word has several meanings, most of which relate to one's authority and power to choose, or to govern over others who acknowledge one's authority.

What, then, is power? The sociologist Max Weber suggested that a person or

institution with power could influence someone else to act in ways he might not otherwise wish to do. In a sense, it is the ability to control resources and people. Weber further suggested that one who exercises this power must have support. Support can come from coercion—the one who is subject to the powerful person will obey because of expected rewards or to avoid threatened or actual punishment. Another kind of support comes from a conviction that the powerholder—or his office—is honorable and deserving of respect and trust, and hence of obedience.

Using Weber's approach, then, might we suggest that the first three words for power—*kratos*, *ischus*, and *dunamis*—refer to various aspects of God's might to get things done through His ability to reward people for good behavior and punish them for their misdeeds, or perhaps even to control events and natural forces to accomplish His will? Since God does not rely solely on this kind of power, we might consider *exousia* to be His power to move people to obey Him because they respect Him as their Creator and rightful Guide. This is the kind of power Jesus claims in the passage from Matthew 28. He says that because all power is given to Him, His followers are to go to the world to tell all mankind about Him, the One whom all can respect and trust.

What is meant, then, when the apostle says that "as many as received him, to them gave he power (*exousia*) to become the sons of God" (John 1:12)? Do people, upon accepting Christ, acquire some of that respect or authority that He holds? Are they able to request things from God

Himself, and expect an answer because He respects them?

## Secular Words

### Words Can Change

Words are really symbols that simply refer to objects or ideas that both speaker and hearer have given common meanings. In a sense, words are vehicles to carry meaning. This arbitrariness in word choice makes it possible for words to change their meanings in time, and also to have different meanings in different places. Some words used by the translators of the King James Version of the Bible have changed in form or meaning since 1611, and are now called obsolete or archaic. A few of these obsolete spellings or meanings appear in this month's list of words for your study. (You can find an extended treatment of such obsolete words from the K.J.V. in the book by Ronald Bridges and Luther A. Weigle, *The Bible Word Book*, Thomas Nelson and Sons, New York, 1960.) Other words in the section below are drawn from this issue of MINISTRY and from a dictionary of theology. Test your knowledge of these words by selecting the words or phrases closest in meaning to them among the choices listed. Answers are given on page 47.

1. **allow (in K.J.V.):** (a) permit, exercise control over; (b) deny; (c) doubt; (d) praise, approve, or endorse.

2. **bewray (in K.J.V.):** (a) confuse; (b) reveal; (c) conceal; (d) be on one's guard.

3. **bravery (in K.J.V.):** (a) feminine finery; (b) courageous behavior; (c) good reputation; (d) discreet manners.

4. **bruit (in K.J.V.):** (a) triumph; (b) beastly behavior; (c) report noised abroad, rumor; (d) downfall.

5. **prevent (in K.J.V.):** (a) go before, anticipate; (b) deter or hinder; (c) discourage; (d) preclude.

6. **Anglicize:** (a) to fish with a line; (b) to adapt a foreign word to English usage with slight modification; (c) to give an angelic quality to something; (d) to bend into angles.

7. **antinomianism, the doctrine that:** (a) the moral law is not binding on Christians as a rule of life; (b) the soul is indestructible; (c) the Ten Commandments are the best test of allegiance to God; (d) all people will be saved.

8. **divination:** (a) magical manipulation for desired ends; (b) art of obtaining clandestine knowledge; (c) study of deities; (d) aimless incantations.

9. **Docetism:** (a) teaching of meekness as a virtue; (b) rule of succession for church leaders; (c) acceptance of Christ as both human and divine; (d) doctrine that Christ did not actually become flesh, but merely seemed to be a man.

10. **doxology:** (a) literal interpretation of the Bible; (b) denial of inspiration; (c) ascription of praise to the Trinity; (d) adherence to accepted doctrine.

11. **historicity:** (a) folklore; (b) rumor; (c) actuality in time; (d) supposed happening.

12. **original sin, teaching that:** (a) natural corruption is inherited by each person as a consequence of the sinful choice made by Adam (Augustine); (b) Adam's sin influences the race only as a bad example (Pelagius); (c) Adam sinned in the beginning; (d) babies should be baptized to keep them out of limbo.

13. **pragmatic:** (a) related to matters of fact or practical affairs; (b) part of a program; (c) based on artistic or intellectual concerns; (d) uncertain.



# SHEPHERDESS

*Dear Shepherdess: I would like to talk about the sacredness and beauty of music in our church services. In our busyness and haste we often plan poorly for the special music and even in the selection of the hymns for our church service.*

*As a wife, you can help your husband in this phase of his work to steer a better course, especially in smaller churches where there is no minister of music as in larger congregations.*

*I remember when my husband was pastor of a large church in Detroit. We had no one to lead the choir adequately, so we "imported" Dr. Oliver S. Beltz, who was then on the faculty of the School of Music at Northwestern University. Dr. Beltz, responding to our need, commuted from Chicago to Detroit. The music produced by his choir contributed much to the beauty of our church service. Dr. Beltz showed us the difference between church music and the music used in evangelistic services.*

*The Seventh-day Adventist Church Musicians' Guild, which Dr. Beltz founded, emphasizes the need and beauty of good music in the church thus: "God is not pleased with jargon or discord. Music is a great blessing when used to God's glory."*

*In the following article I would like to tell you of the wedding workshop I attended last summer. The brochure "A Wedding Guide" is available for one dollar by writing to Mrs. Gladys Benfield, Box 348, Okemos, Michigan 48864. I think you will appreciate the material. With love, Kay.*

## Weddings that glorify God

While attending the annual camp meeting at Grand Ledge, Michigan, I had the happy privilege to attend a wedding workshop conducted by the Michigan Chapter of the National Seventh-day Adventist Church Mu-

sicians' Guild. The workshop came in response to many requests from pastors and musicians for a church wedding guide. This well-researched material has now been condensed into brochure form for convenience and reference.

The workshop consisted of three parts: (1) "What is your style?" a talk by Pastor Roy E. Leman; (2) a demonstration rehearsal by Dorothy Cowdrick Moll, M. Mus., who showed how a proper rehearsal should proceed; and (3) a simulated wedding service. Pastor Colin W. and Sherri Roy Rampton were the "bride" and "groom." They and their wedding party, including Sherri's parents, wore the same wedding garments they had used a few months earlier at their own wedding.

The entire service maintained a very sacred atmosphere with organ and choir music and audience participation in prayer and reading of the Scriptures.

The congregation stood and sang as the bride walked in with her fa-

ther. The audience knelt during the prayer and joined in singing the Doxology, following the pronouncement of the marriage. The choir sang "The Blessing of Aaron" by Ramsey as a choral benediction. Mrs. Moll played *Carillon* by Vierne as a recessional. It was all very lovely and beautifully sacred. We felt we had attended a divine service, which, of course, was the purpose of the workshop.

The brochure referred to above gives a list of appropriate hymns to be used at a wedding service, along with a list of organ and instrumental music and vocal selections. I would add one hymn, which I like to see used, "Saviour, Like a Shepherd," *The Church Hymnal*, No. 394. Proper music sets the tone for almost every service of the church. We, as a shepherdess organization, would like to congratulate the Church Musicians' Guild for their untiring effort in seeing that our church members receive sound guidelines for choosing music that will truly glorify God.

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## Prayers from the parsonage

by Cherry B. Habenicht

I've just toured a beautiful house, a showpiece for the decorator who lives in it.

The home was inviting, comfortable, relaxing. Every room had been planned to fit the overall theme and color scheme. No clutter, no eye-sores, no white elephants. I loved it!

Here I am, working around a pink bathroom counter and old spatter-look linoleum. Alternately squeezing in or spacing out furniture. Doing my windows in something inexpensive in case we move next year.

Having never owned a home, I've not felt free to shape one to reflect all my personal preferences. There isn't money or time for the improvements I envision, so I make do with what I have.

If only I could design and build my

dream house! Even to have a choice of where we live would be wonderful! If I could at least decorate with what I really like rather than considering what's on sale or will be most basic. How satisfying to shop for the best quality, the exact color, the perfect finishing touch!

You said, "There are many homes up there where my Father lives, and I am going to prepare them for your coming. When everything is ready, then I will come and get you" (John 14:2, 3, T.L.B.).\*

Everything . . . ? Jesus, I trust Your taste, but would You please leave me the fun of decorating my own heavenly mansion?

---

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

# SHOP TALK

## Conducting the funeral service

The following letter, written after the minister had participated in a funeral service, is suggestive of how ministers are to relate to such occasions:

My dear friends:

Thank you for your kind words in regard to the funeral service. You also sent me a check for \$25.00. This check is being returned to you in this letter. It is not that I do not appreciate this tangible expression of your appreciation, but, as a minister of the gospel, I have never accepted any money from our members for any services rendered. It was my privilege and honor to be of service to ones we hold so dear. As you know, we are paid from the tithes of our church members, and this is our responsibility to serve you in any way possible, and especially in times of need, such as assisting in funerals.

Had I come some long distance and you helped me on my expenses, this would have been a different thing, but such was not the case. We do value your friendship highly, and we earnestly pray that God will continue to bless and comfort you.

Sincerely  
your brother in  
Christ,

## Featuring special days

May and June are opportune months for doing special things in your church. Mother's Day falls on May 14; Father's Day falls on June 18; Memorial Day is on May 29; and, of course, June is the traditional wedding month and also the time for graduations. How can you, as a pastor, make the most of these special holidays and periods?

On Mother's Day some churches traditionally select

the youngest and the oldest mothers and present to them a special corsage. Some Sabbath schools present carnations to all present on Mother's Day Sabbath. They give a white carnation to those whose mothers have died and a pink one to those whose mothers are alive. You may feature a special mother chosen by a representative group of the church members. Feature her with a little write-up in a newsletter, or the bulletin, and make a special eulogy and presentation of a flower or the little book *Mother, Mother* that is available at your Adventist Book Center.

One pastor follows the practice of having all mothers present come forward in a reconsecration following his Mother's Day sermon. Appropriate small potted flowers are presented to each mother as she comes forward. Then the pastor says something like this: "These flowers are annuals. While they will fade and die with the winter frost, before doing so they will produce ripened seed for more flowers to produce after their kind." The moral is clear. The mothers are urged to produce in the lives of their children the spiritual beauty found in their own lives. This dedication service is an annual event, and the pastor says it is beautiful to see young mothers kneeling beside their mothers in dedication to Christian motherhood.

Another pastor turns his Mother's Day service over to four mothers, who bring the morning message on "What Christian Motherhood Means to Me." These selected mothers represent mothers with children in different age groups, so that each mother speaks from her own heart and experience.

In case you haven't had a child dedication service

lately, Mother's Day is a natural day for one. A very lovely dedication folder put out by Judson Press is titled "For This Child I Prayed." The parents will treasure this certificate.

And don't forget the shut-in mothers. Why not elect a committee to take flowers to them?

Don't overlook the possibility of receiving memorial offerings on Memorial Day Sabbath. These can be "in memory of" offerings and can be used for special improvements in the church. Very often in radiobroadcast folders you will find "in memory of" columns of those who have given. Similarly, if you make an appeal, many will give donations to their local church. One church I knew of had a memory book listing memorial gifts and the use the funds were put to. Brass plaques listing memorial windows, organs, pews, et cetera, are yet another way to acknowledge these memorial gifts.

Since May 29 is Memorial Day, some pastors like to give a sermon with a message on the hope of the redeemed. Here is a natural setting to share the blessed hope of those who die in the Lord.

## Filmstrip offer

A set of the 28-lesson *Home Bible Study Course* filmstrips is being offered by one of our veteran workers to someone overseas who will put them to good use. The set was produced in 1943, is single frame, and illustrated by the Mayse Studios of San Diego, California. Also included in the free offer are a number of songs on film strip (in English). Offer is restricted to overseas workers. If interested please write to MINISTRY. Please indicate whether you would want the

songs, as well.

If you have a problem or question, discussion of which will benefit other ministers, please direct it to us and we will solicit replies from a representative group of pastors.—EDITORS.

## Help for parents

For help in child-rearing you can now turn to *The Compleat Parent*, a new book published by Southern Publishing Association. Of its easy-to-learn, easy-to-use methods of effective discipline, Adventist family counselors have said: "My overall impression of this book is excellent." "It was a pleasure to review Mrs. Van Pelt's book. We could see some real possibilities in using it as a text for our child-rearing classes."

*The Compleat Parent* is available at your local Adventist Book Center.

## A timely topic

A vital subject, especially appropriate for a series of prayer-meeting studies, is that of the work of the Holy Spirit. The recent sixty-four-page publication by J. L. Shuler, *By Water and by Fire*, can serve as a very helpful guide and text for such a series. The eight chapters deal with the baptism of the Holy Spirit—how and when it is received, how to be filled with the Spirit, and how to pray and receive the Holy Spirit. A Review and Herald publication, it is available through Adventist Book Centers for 75 cents.

## Reaching a wider audience by air?

If you are, or if you plan to be, you won't want to miss the North American Division Broadcasters' Council, a joint project of the General Conference Communication Department and Ministerial Association.

Scheduled for August 21-24 this year, the council will be held at Casa Sirena, Oxnard, California.

On the agenda will be prominent broadcasters from many denominations, as well as professionals in the broadcast media, to give their views of religious broadcasting and of how best to relate to the audience of the air.

Visit your church's newly completed Radio, Television and Film Center; see how it operates, and learn how you can secure its help.

Discover the latest, best, and most economical equipment essential to taping your own programs, and how others are doing this.

Compare notes with scores of others who are getting the message out to the widest audience possible through the miracle of electronics.

Plan to include this council in your vacation. Write now for program details, as well as reservation information at one of the beauty spots on the West Coast. Be in on the planning stages of your church's united thrust to tell the world's greatest story NOW! Write: Broadcasting Council, c/o Communication Department, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

#### **Encyclopedia of sermon outlines**

Elders of local churches who are called upon to preach, as well as ministers looking for sermon outlines or suggestions, will find the *Encyclopedia of Sermon Outlines*, by F. F. Schwindt, very helpful. It comes in two massive volumes in loose-leaf notebook form, size 5½ by 8½ inches. Volume 1 consists of 500 outlines on prophetic and doctrinal subjects, and

volume 2 has 500 outlines on devotional material. Each volume sells for \$17.95 or a discount price of \$30 for the two. Order from the Chesapeake Conference Ministerial Association, 6600 Martin Road, Columbia, Maryland 21044.

#### **Sample handbills available**

The Ministerial Association now has available an assortment of handbills currently being used by our evangelists. Those wishing to secure a set of these as a source of ideas for upgrading their own are invited to write requesting the same. Evangelists who have not yet sent samples of their handbills to the Ministerial Association are invited to do so and thus share in this project. Please send these in quantities of approximately 100.

#### **Special note to clergymen**

In the recently enacted Social Security financing amendments of 1977 for the United States, provision has been made for clergymen who previously filed for exemption from Social Security coverage to revoke their exemption during 1978 and thereby become eligible to qualify for such coverage beginning in 1978.

Contact your local or union treasurer for information on the procedure to be followed in revoking former exemption forms previously filed.

This important temporary provision is available only to those who have not as yet retired and can still get in enough quarters of service to qualify.

Robert E. Osborn  
Assistant Treasurer  
General Conference  
of Seventh-day  
Adventists

## **Church Survey**

Some bold pastors, wanting to get a pulse of the church and somewhat of a checkpoint rating on their own ministry, conduct a survey on Sabbath of the congregation's reaction to pointed questions. One such survey appears below.

### **My Suggestions to the Church**

The minister and staff of our church desire your help. Your ideas and suggestions as to the program and operation of the church will be appreciated. This is YOUR church. You can help by sharing your thoughts with us. Please fill out questionnaire and place in the offering plate or send to the church office. Thank you!

#### **WORSHIP:**

I like the Sabbath morning worship service as it is.

Yes..... No.....

I would like to suggest the following changes: .....

#### **PREACHING:**

I find the sermons helpful. Yes..... No.....

I would like to make the following suggestions to the minister:

As to sermon themes: .....

As to pulpit manner: .....

As to delivery: .....

Anything else: .....

#### **THE LAY ACTIVITIES PROGRAM OF THE CHURCH:**

I think our current program is good. Yes..... No.....

I would like to make the following suggestions: .....

#### **THE SABBATH SCHOOL:**

I approve of our Sabbath school program. Yes..... No.....

I would like to make the following suggestions: .....

#### **THE YOUTH ACTIVITIES PROGRAM OF THE CHURCH:**

I endorse our youth program. Yes..... No.....

I would like to suggest the following changes: .....

#### **CHURCH BULLETIN:**

I like it as it is. Yes..... No.....

I would like to suggest the following changes: .....

#### **THE MIDWEEK PRAYER MEETING:**

I like it as now conducted. Yes..... No.....

I would like to suggest the following changes: .....

#### **OUR SOCIAL PROGRAM:**

I like the way our socials are now being conducted.

Yes..... No.....

I would like to make the following suggestions: .....

#### **MISCELLANEOUS:**

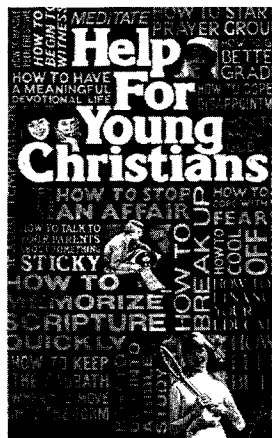
My greatest pride in my church is: .....

My pet peeve is: .....

I have the following suggestions to make: .....

My age bracket is: (circle one) 15-20; 21-30; 31-40; 41-50; 51-60; 61-70; 71 plus. You need not sign your name. Fill out and send to the church office at once! (If you need more space, write on the back of this sheet.)

# RECOMMENDED READING



**HELP FOR YOUNG CHRISTIANS**, compiled by Mike Jones, Review and Herald Publishing Association, Washington, D.C., paperback edition, 160 pages, \$3.50.

For the past several years *Insight* magazine has featured a large number of pointed and practical "How To" articles. Now, many of these have been gathered together into a 160-page book by Mike Jones, former editor of the magazine.

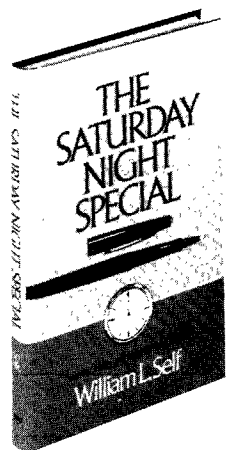
For the pastor who is most likely supersaturated with important problems and questions involving his flock, the book can be of inestimable value. Written by knowledgeable people (Mike Jones, Malcolm Maxwell, Jan Doward, and LaVonne Neff are a few of the authors), the articles zero in on problems of the seventies and follow with concise, well-organized solutions. They may not work for every troubled person in your congregation, but since all answers are spiritually and Biblically based and are written by people who have successfully solved similar enigmas, the majority of solution seekers are bound to find help.

A few of the chapter titles: "How to Be Born Again," "How to Get Into a Bible Study," "How to

Handle Peer Pressure," "How to Overcome Sexual Temptation," "How to Start a Good Habit," "How to Finance Your Education," "How to Know God's Will."

These and thirty-two others are systematically arranged point by point, with explanations as to why each step is important in the problem-solving process. A book of great value to every pastor.

Bobbie Jane Van Dolson



**THE SATURDAY NIGHT SPECIAL**, Dr. William C. Self, Word Books, Inc., P.O. Box 1790, Waco, Texas 76703.

The best way to review this book is to let the author, Dr. William C. Self, speak for himself:

"The term 'Saturday night special' is usually applied by police departments to cheap, low-caliber handguns easily available on the street.

These guns often misfire, miss their target, blow up in the face of those who use them, and frequently do a great damage to the community. I heard the expression on a late Saturday night newscast immediately after I had frantically put together a 'quickie' for Sunday. In my guilt over preparing hash for my people instead of a spiritual banquet, I realized the parallel between the

cheap handgun and my 'quickie sermon' for Sunday.

"But alas, the poor pastor is pressured from every side. He must produce a masterpiece twice (sometimes three times) a week for essentially the same people. He suffers from over-exposure. Along with this he must organize everything that happens. He must visit. It is a weekly pressure that my clergy friends will understand and my lay friends only ignore. There is no way that a sensitive pastor can meet all the needs of his people or the demands on his time. This is a reality of our calling.

"The people who hear you preach will never know what your ministry cost you and your family or the price you pay . . . to preach to them. You really can't expect them to understand. If you haven't cried about it in the dark of night and if you haven't fussed a bit with God about it in your prayer time, you still have a long way to go. No man can preach effectively until he has cried, or bled, or both.

"This preparation for Sunday is constant. Seminars cannot give it to you; it comes with on-the-job training. It's great to preach when you have something to say— 'and the Spirit of the Lord fell upon me' (Ezek. 11:5, KJV)—but awful when you have to say something.

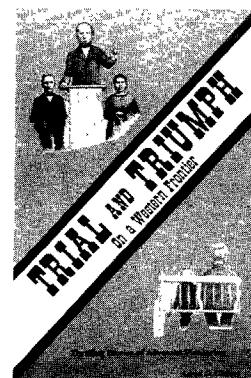
"Still the clock ticks you closer to Sunday and you've been too busy ministering one by one to minister to the hundreds, or more, or less. Is one sheep in trouble to be sacrificed for hundreds to be helped in worship? This can't be answered once and for all time. It will be faced every week as you start the countdown to Sunday.

"The man of God is not exclusively under judgment

in the preaching event, but rather all in the worship exercise stand under the judgment of the text . . . of the Holy One Himself. We are not bringing brilliant masterpieces of religious expression to the people to be judged or graded by them. We are spreading the word of God to the people of God. It has been my observation that all of us have periods of inspiration (the oasis) and long periods of barrenness (the desert). Here is a little help for the desert."

An interesting book approaching a common problem.

R. H. Ferris



**TRIAL AND TRIUMPH ON A WESTERN FRONTIER**, A. D. Chilson, Heritage Publications, P.O. Box 247, Elko, Nevada 89801, 1976, 192 pages, \$3.50.

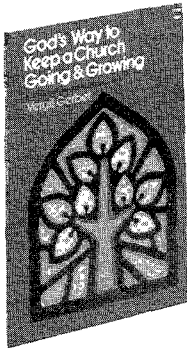
Here is a quiver full of fascinating stories about pioneer Adventism as it was found largely in Wisconsin from 1850 to 1927. From early correspondence, periodicals, rare manuscripts, and personal testimonies, the author has gleaned a host of very inspiring materials.

Learn how rural evangelism was carried on in those days by circuit-riding preachers. Marvel at the dedication and determination of early Adventist educators. Vicariously visit several frontier camp meetings.

Become better acquainted with pioneer workers such as J. G. Matteson, O. A. Olsen, T. M. Steward, Ana Stahl, and the Westphal brothers.

You will laugh and cry, ponder or exclaim, over each of the twenty-one chapters in this book. Anyone who remotely enjoys denominational history will find it exceptionally interesting.

Ethel Young



**GOD'S WAY TO KEEP A CHURCH GOING AND GROWING**, Vergil Gerber, Regal Books Division, G/L Publications, Glendale, California, 1973, 95 pages, \$2.25.

Vergil Gerber believes evangelism is effective only when the new believers become responsible members of ongoing congregations. He has produced this classical manual for evangelism/church growth to help evaluate our effectiveness. The book can be used effectively with church boards, leaders, et cetera.

It is designed to help each Christian focus on Biblical goals and pierce through the fog of good intentions. This manual will provide an extremely helpful tool for those interested in evangelism effectiveness. It provides some helpful aids and suggestions for evaluating the progress of our local church, conference, or union. This

book is basic to those interested in the principles of church growth.

J. Lynn Martell

**THE CATHOLIC REDISCOVERY OF PROTESTANTISM. A HISTORY OF ROMAN CATHOLIC ECUMENICAL PIONEERING**, Paul Minus, Jr., Paulist Press, New York, 1976, 261 pages, \$5.96, paperback.

Countless books have been written to explain the great ecumenical breakthrough accomplished in the Roman Catholic Church during the pontificate of John XXIII, but there has been little detailed analysis of the trends that quietly nurtured it for decades.

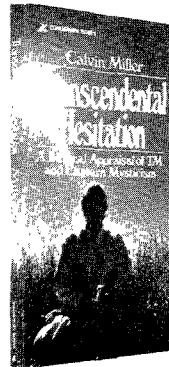
Great shifts of this nature are rarely the result of chance or even the work of a single man, even though he be a pope. It is the merit of the church historian Dr. Paul Minus, Jr., a Methodist, to have set forth with remarkable clarity the toil of several generations of Catholic ecumenical pioneers who, for the most part, labored amid suspicions and misunderstandings.

The book keeps faithfully to its theme: the Catholic rediscovery of Protestantism. Indeed, the most dramatic expression of the Roman Catholic Church's hesitant conversion to ecumenism has been her adoption of a fresh stance toward Protestantism. The author attempts to explain this growth by studying persons, events, and ideas that fashioned this new Catholic approach to Protestantism in the years between the Reformation and Vatican II. He discusses the internal struggles that accompanied this rediscovery, the tensions between those whom the author identifies as the

preservationists (determined partisans of an unchanging church) and the transformationists (those seeking to advance beyond the limited positions of the past). The author's sympathies are clearly seen to tie with the second style of ecumenism.

Dr. Minus' judgments are moderate and carefully weighed. His last chapter does not hesitate to point out that in the current climate of resentment and distrust, even the gains of Vatican II appear to be insecure at present. It remains to be seen whether Christians will not again attempt to use religion to indulge their desire to assert superiority and dominance over other persons.

Raoul Dederen



**TRANSCENDENTAL HESITATION**, Calvin Miller, Zondervan Books, Grand Rapids, Michigan, 1977, 185 pages, \$1.95.

"What's wrong with Transcendental Meditation? I've never been so relaxed before. I can cope with my hassles now. My mind is a lot clearer. How can something so wonderful be bad?"

How would you answer questions such as this one? These same feelings are echoed by countless individuals in many places. Since it would be unwise to delve into TM yourself, you can discover the reactions of

a Christian writer, Calvin Miller, who actually went as far in the TM program as he felt was safe.

In his book *Transcendental Hesitation* Miller explains why TM and Christianity cannot successfully be merged. You will learn how the Christian can achieve all that TM offers, and more. TM is unmasked to reveal the subtle, sinister force that it truly is. It is actually a religion, whether the followers realize this or not.

Miller puts it nicely in his introduction: "In Christianity the answer to life with all of its riddles lies not within us [as in TM], but beyond us. The ability to relate to life does not come to us because we seek inner being; we must seek, rather, for transformed being in a distinct person outside ourselves—Jesus Christ."—Page 9.

A helpful glossary accompanies this outstanding book. It should find a place in your library.

William Weber

Answers to "Widening Our Words Power" (see page 41).

1. **allow:** (d) see Luke 11:48.
2. **bewray:** (b) like modern "betray"; see Matt. 26:73.
3. **bravery:** (a) from Latin *barbarus*, "barbarian"; see Isa. 3:18-23.
4. **bruit:** (c) see Nahum 3:19.
5. **prevent:** (a) from Latin *praevenire*, to come before; see Ps. 119:147; Matt. 17:25.
6. **Anglicize:** (b) from a word for English.
7. **antinomianism:** (a) from the Latin *anti*, "against," and *nomos*, "law."
8. **divination:** (b) from the Latin *divus*, "god"; often used when one must make a choice.
9. **Docetism:** (d) from the Greek *dokeo*, "to seem."
10. **doxology:** (c) from the Greek *doxa*, "glory."
11. **historicity:** (c)
12. **original sin:** (a)
13. **pragmatic:** (a) from the Greek *pragma*, "to do."

Scores: 13-12 Excellent.  
10-11 Very good.  
9-7 Good.

# NEWS BRIEFS

## Unity of all Christians stressed by the Pope

VATICAN CITY—Pope Paul, for the third time during the Week of Prayer for Christian Unity (January 18-25), called upon Roman Catholics to pray for the unity of all Christians in "faith and charity," according to "the wish of Christ the Lord."

Addressing pilgrims and visitors in St. Peter's Square on January 22, the Pope began by reading the opening paragraph of Vatican II's Decree on Ecumenism: "The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one Church and one Church only. However, many Christian communions present themselves to men as the true inheritors of Jesus Christ; all indeed profess to be followers of the Lord but they differ in mind and go their separate ways, as if Christ Himself were divided.

"Certainly, such division openly contradicts the will of Christ, scandalizes the world, and damages that most holy cause, the preaching of the Gospel to every creature.

"In the light of this declaration," said the Pope, "the efforts of the faithful for unity are justified and become ever more urgent."

## Survey of top teens: high regard for religion, becoming conservative

NORTHBROOK, Ill.—The nation's top teen-agers continue to have high regard for religion and traditional values and are turning more "hawkish" and "to the right," according to an annual survey of high school leaders.

The nationwide poll interviewed nearly 24,000 leading high school seniors

and juniors who are among the 317,000 high achievers featured in the 1976-1977 edition of *Who's Who Among American High School Students*, published by Educational Communications, Incorporated, here.

"Tradition threads its way through the moral and religious lives of these students," the report said.

Some 80 percent said they prefer a traditional marriage, 70 percent have never had sexual intercourse, 88 percent have not used drugs, 77 percent favor maintaining the defense budget at the present level or increasing it.

The top teens of the nation have consistently expressed their preference for traditional family life, and the majority have been active in organized religion. But there appears to be a growing trend toward conservative lifestyles and attitudes in other areas.

## Idi Amin names Friday a national day of rest

KAMPALA, Uganda—Ugandan President Idi Amin, a Moslem, has decreed that Friday, the Moslem Sabbath, will henceforth be a national day of rest, along with the traditional Sunday holiday.

Although figures are imprecise, three quarters of Uganda's 11.6 million people are estimated to be Christians, the majority of whom are about evenly divided between Anglicans and Roman Catholics.

There are thousands of Baptists, Seventh-day Adventists, Methodists, and other Protestant groups; however, less than 10 percent of the population are Moslems, and the rest follow traditional African religions.

## Anti-evangelical mood brewing around the country

Evangelicals may be more

recognized than before, but new attention appears to be creating an "anti-evangelical" mood in various aspects of society. *The Saturday Review* recently ran a highly critical piece on evangelicalism, written by a preacher's son. In the movie, *Oh God*, Jewish director Carl Reiner takes potshots at Billy Graham, Christians in general, and makes God out to be some aloof, deist-type power. Newspapers jump on every gaffe made by evangelicals in the public spotlight, and the press seems eager to expose the shallowness of evangelical commitment. Coupled with today's routine rejection of spiritual truth and "fallout" of celebrities who "turn to Jesus," developments form a picture where evangelicals aren't so welcomed. Whether or not the trend lasts, evangelicals need to be prepared for more criticism—constructive and nonconstructive—in the months ahead.—*Evangelical Newsletter*, October 21, 1977.

## Vance Packard: today's threat is those trying to reshape man and his behavior

Back in the 1950's Vance Packard shocked the public with *The Hidden Persuaders*, proclaiming that Americans were being controlled and manipulated by marketing experts and the advertising industry. Now Packard has written again on his favorite theme in a new book, *The People Shapers*, which was excerpted in the August 20, 1977, *Saturday Review*.

*This time the controllers aren't media types but a variety of geneticists, scientists, biocrats, technocrats, and behaviorists bent on changing the very nature of man.*

Packard contends that the type of society envisioned in 1984 and *Brave New World*

will arrive sooner than we think, a society built on the assumption that humans are creatures of almost limitless plasticity. In this view, "people are raw material that needs perfecting, modifying, or at least improving, either for their own good or to suit the wishes of others. Malleable people are more likely to be controllable people."

In the past, perfecters thought primarily in moral terms; today, the new thrust is to change people physically, emotionally, and mentally.

"If their view prevails, people will indeed become different. The revolutionary brain prober José Delgado suggests that *the main question is no longer 'What is Man?' but rather 'What kind of man are we going to construct?'* . . .

"The ascent of Man as described by Jacob Bronowski covered tens of thousands of years. *The reshaping of Man now under way can occur within a few decades.*"

Unless otherwise credited, these news items are taken from *Religious News Service*.

## MINISTRY

### Change of Address

Moving? Please send your change of address four weeks in advance. Give your new address here, clip out the entire corner, including label, and mail to Periodical Department, Review and Herald Publishing Association, Washington, D.C. 20012. Enclose address label when writing concerning your subscription.

Attach label here, or print old address:

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