

MINISTRY

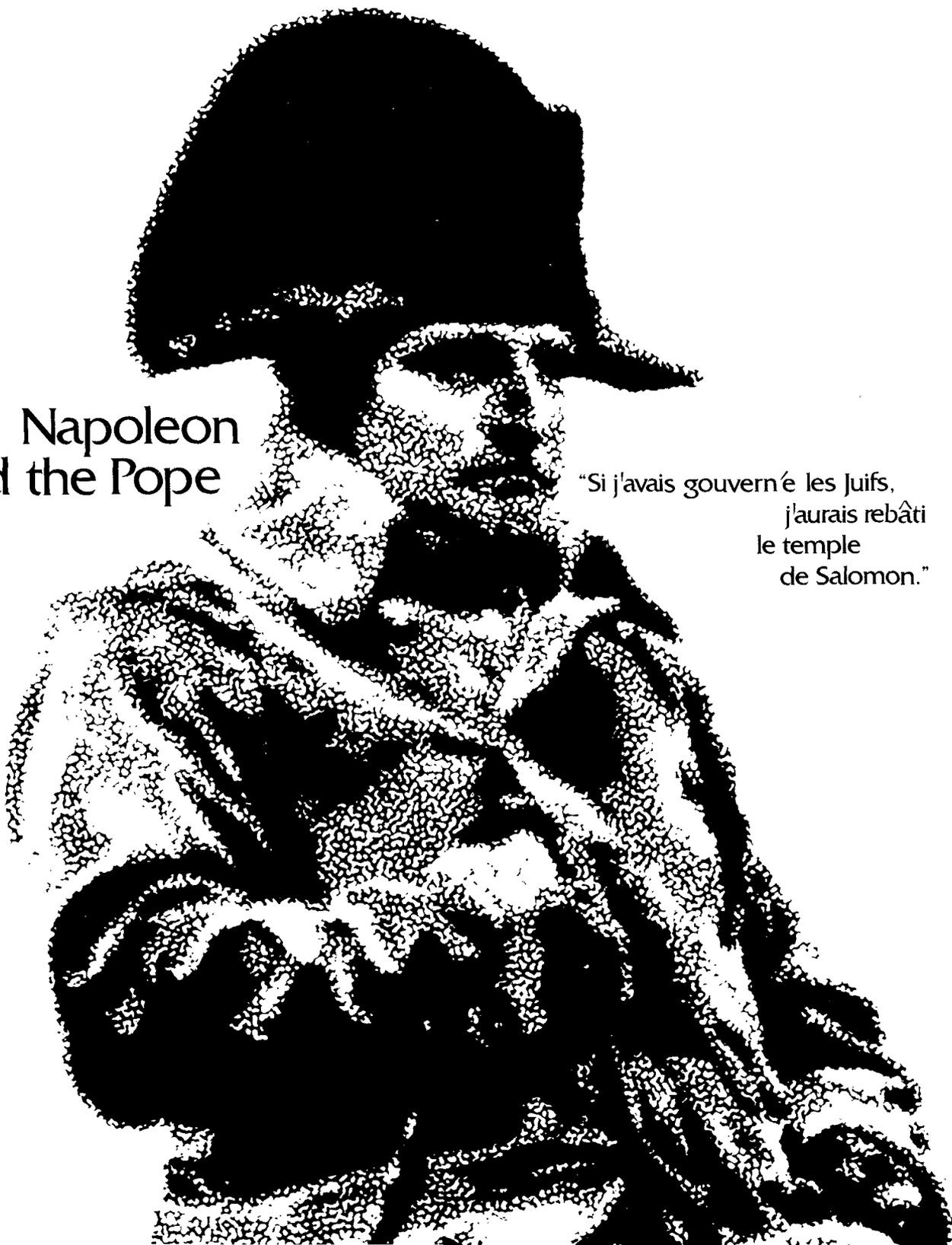
A MAGAZINE FOR CLERGY



JUNE 1979

Napoleon and the Pope

"Si j'avais gouverné les Juifs,
j'aurais rebâti
le temple
de Salomon."



LETTERS

No dialog in hiding

I appreciate *MINISTRY*, and although personally and denominationally I am in a more liberal theological position, I find much of benefit to me as a parish pastor. I am grateful that you are engaging in this dialog with clergy of all denominations. It helps us grow personally and professionally. I do not believe there can be dialog when we hide our differences. Since integrity is essential, we need to speak from the position we actually hold. In the January issue I found two articles of special significance—"The Electronic Church" and "Confronting the Cult Craze."

United Church of Christ minister
New York

Assurance thrills

In the February *MINISTRY* I spotted the editorial concerning assurance in salvation. It thrilled my heart. In recent months I have tried to decipher some of the opinions in this area being expressed in printed form, and in sermons and tapes. I have come to the conclusion that many have not this inner assurance. Your statement "One of the greatest hindrances to our entire evangelistic outreach is . . . a lack of assurance on the part of our people" is absolutely true. Thank you for your conviction.

R. R. Patzer
Cleveland, North Dakota

Tears flow

Tears flowed as I read the February editorial, "What Assurance of Salvation Can a Seventh-day Adventist Christian Have?" As I have studied these issues for the past eight years, I have often felt isolated and alone in my thinking. You will never know how much joy the recent issues of *MINISTRY* have been to my heart—the E. G. White articles and especially the editorials. God forbid that we should callously ignore this precious truth.

Rebecca Millican
McLoud, Oklahoma

Gospel on the front burner

The recent editorial on the assurance of salvation for Seventh-day Adventist Christians and the basis for it was excellent. Our church really needs to understand the gospel. As an evangelist, I too believe that the greatest hindrance to our evangelistic outreach is that many of us do not have this assurance. Until we do we will not see the great joy that we need to have. It is my conviction that as more people embrace this great truth of the gospel and we as a people embrace it

more fully, we will be able to pull together in a united front to help fulfill the gospel commission. So keep up the strong work of putting the gospel out there on the front burner. We are preaching it here and are going to continue to preach it, for that is what we need.

Ed Huston
Lincoln Acres, California

Perfectionism

Wayne Willey's article on perfectionism (March, 1979) stands in stark contrast to the shallowness seen so often in treatments of this subject. Many of us in the field wish our members could be receiving *MINISTRY* so that they could have a reinforcement of the truths that we are sharing with them in our roles as pastors. What a glorious truth that the objective work of Jesus for us, not the subjective work of Jesus in us, will eternally be the grounds of God's acceptance of us and His fellowship with us! May God continue to bless *MINISTRY* richly.

Richard Dickinson
Apple Creek, Ohio

Terrific covers

I want to commend you for the terrific covers on the January and February issues of *MINISTRY*. They are among the most effective our church has produced and have caused a lot of comment around our office. Outstanding covers cause readers to anticipate outstanding material inside.

Don Hawley
Thousand Oaks, California

No stuffiness

MINISTRY has lost the stuffiness of yesteryear and has become tremendous. I read it from cover to cover.

D. C. Beardsell
Arusha, Tanzania

Still the same

As an avid reader of *MINISTRY* and the wife of a soon-to-be-minister, I was delighted with the article "Madonna of the Sawdust Trail" in the February issue. May I do a bit of rewording? "In 1979 the ministry is *our* career. Husband and wife *are* a team . . . ; they work and suffer as one." You see, most of us really aren't so different today than were Miriam Wood and her contemporaries in the 30's and 40's. We Shepherdesses of the late twentieth century do not have it as hard in many ways as did our sisters of yesteryear, but the challenge to the

minister's wife remains basically the same—with all her heart to love and serve her God, her family, and God's children whether they are inside or outside the fold.

Rosemary Peyton
Keene, Texas

MINISTRY errs

When we set type for the article "A Fish Story," by John M. Drescher (April, 1979), the copy we used lacked three paragraphs that have since come to our attention. We feel they are important enough to print here and we hope you will hunt up the April issue, turn to page 9 and read the article again. Insert these three paragraphs immediately before the next-to-last paragraph of the article. Our apologies to the author and to you, our reader. Perhaps, though, if it causes you to read the article again, our mistake could be a blessing in disguise.—THE EDITORS.

As for the rest, it could hardly be expected that those who were sent out would do much fishing, because those who made up the board that sent them didn't catch fish. Those on the board to promote fishing didn't catch a fish a year. Those who trained persons to find fish, to define fishing, to doctor fish, and to teach fish how to swim didn't fish themselves.

And almost no one in the big meeting held weekly to talk about fishing ever fished. So those who were sent out to fish did exactly as those who sent them did. They formed groups and special meetings to define fishing, to defend fishing, and to declare how important fishing was. They talked about the great need for fishing. They prayed much that many fish might be caught. They analyzed the fish and discussed what is necessary in order to catch fish. They waxed eloquent on how others fished wrongly and bemoaned the fact that fish were not processed properly when they were caught. But one thing they did not do. They did not fish.

However, they were still called fishermen by those that sent them. They said everywhere it was appropriate that they were fishermen. And fish were in abundance all around. They wrote back to the board and home fishing clubs, which met each week, glowing letters about all the fishing potential. A little criticism came sometimes that no fish were caught. But because those who criticized didn't catch fish either, the criticism was not taken too seriously.

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Napoleon and the pope— what really happened in 1798?

“My political method is to govern men as the majority of them want to be governed. That, I think, is to recognize the sovereignty of the people. It was by making myself a Catholic that I won the war in the Vendee, by making myself a Moslem that I established myself in Egypt, by making myself an ultramontane that I won men’s souls in Italy. If I were governing a people of the Jewish race, I would rebuild the Temple of Solomon.”
—Napoleon

by Cedric Ward

Seventh-day Adventists have generally attached prophetic significance to the date February 15, 1798, when French troops entered Rome and their commander, General Berthier, deposed Pope Pius VI. This event has frequently been ascribed to the machinations of Napoleon and his republican and antipapal ardor. One historian, for example, wrote that on January 11, 1798, “a definite order was issued by the French government to its troops to march on Rome and occupy it. The army accordingly marched southwards under General Berthier, with orders from Bonaparte to expel the Pope and set up a republic in Rome.”¹

Although Napoleon has usually received the blame (or the credit—depending on the point of view) for the captivity of Pius VI and the attempt to destroy the papacy as an institution, the historical reality is much more complex, as we shall see.

The revolution that transformed France, during the 1790’s, into a radical republic began with the meeting of the French States-General on May 5, 1789. The members of the States-General were neither anti-Catholic nor anticlerical. In fact, some 300 members (or about 25 percent) were clergymen, with parish priests predominating. Prior to the formal opening of the session the deputies

walked in solemn procession carrying the sacred host to the Church of St. Louis, where they attended mass and listened to a two-hour sermon. “The reform of France, it was supposed, was to be carried out beneath the banner of the Catholic Church.”²

Unfortunately for the partisans of the papacy, the revolutionary movement rapidly moved in a more radical direction. On November 2, 1789, the National Assembly (the name assumed by the States-General when it began meeting as one body instead of as three separate estates) authorized the confiscation of church property throughout France. The following February most religious orders were terminated and monastic establishments dissolved. These actions prepared the way for the reorganization of the Gallican Church (i.e., the Roman Catholic Church in France) under the Civil Constitution of the Clergy, which became law on July 12, 1790.

Pius VI waited until early 1791 before condemning the new French ecclesiastical structure, although several features were obviously antipathetic to papal claims and traditional Church structure. First, the entire reorganization had been planned and promulgated without any reference to the papacy and with only minimal involvement of the French clergy—it was, as the name implied, a *civil* reorganization of the church. Second, the wholesale alteration of diocesan and parish boundaries had been based upon political, rather than ecclesiastical, need. Third, because bishops and priests were to become public officials, they would not only be paid by the state but would be elected to these positions by those in their diocese or parish who possessed the civil franchise (including Protestants, Jews, and nonbelievers).



"If I were governing the Jews,
I would rebuild
Solomon's
Temple."

Fourth, as a means of stressing the independence of the Gallican Church, newly elected bishops were expressly forbidden to apply to the papacy for confirmation. Thus, the Civil Constitution of the Clergy ensured a direct confrontation with the papacy.

Within France the new law produced such intense debate that the National Assembly decided to quell the opposition decisively. On November 27, 1790, it passed a decree requiring all clergy to take an oath of support for the Civil Constitution. The unexpected, but not surprising, result was to split the Gallican Church. Those clergy who took the oath formed what came to be called the Civil Church and carried on their religious routine in almost deserted cathedrals and churches. The majority of the bishops and approximately half the priests refused the oath and, in spite of threats of punishment, continued to minister to faithful Catholics in secret. The attempted reform of the Church had served merely as a catalyst to galvanize opposition to the revolution.

The more radical revolutionaries who gained control of the French government following the execution of the king in 1793 determined to go even further and destroy organized Christianity entirely. On May 7, 1794, Maximilien Robespierre officially outlined a new religion of national patriotism. One month later, on June 8, the government, under his leadership, formally inaugurated the worship of the Supreme Being, intending this new form of worship to replace Catholicism throughout France. At the same time a widespread de-Christianization movement developed. Churches over a large area of France were closed, sold, or converted into "temples of reason." Anti-Catholic demonstrations were or-

ganized so that supporters of Catholicism would be reluctant to interfere. The government legalized and developed a simple procedure for divorce. Thus, the revolution that had begun in 1789 within a staunchly Roman Catholic nation had, by the mid-1790's, moved to destroy the Catholic Church and replace Christianity with a patriotic civic religion.³

Roman Catholicism's response to the revolution in France rested with Pius VI (1775-1799), a compromise candidate (the conclave that elected him had lasted for five months) who was noted more for his vacillation than his decisiveness. Despite appeals from the ecclesiastical hierarchy and Louis XVI, Pius VI waited until early 1791 before condemning the Civil Constitution of the Clergy. By then it had been in operation for eight months, and the National Assembly refused to reconsider the ecclesiastical situation. The papacy thus aligned itself with those refractory clergy who had refused to take the oath of allegiance to the constitution. Because churchmen formed the nucleus of opposition to the revolutionary government in France, the papacy came to be identified as the center of a counterrevolutionary movement. In fact, the papacy quite openly supported the opponents of France during the War of the First Coalition.

The worst excesses of the revolution during the Reign of Terror (1793, 1794) were followed by the establishment of a new constitution and a new government, known as the Directory, which governed France from 1795 until 1799. On most issues the Directory exerted a moderating influence that reflected the bourgeois origins of its members and supporters, but not so of religion. As one recent historian has pointed out: "Far from reconciling their differences, the Direc-

tory and the traditional Catholic Church became, if anything, more intransigent in their relations with one another."⁴ So serious did the Directory consider the continuing antagonism of the papacy that one of its principal aims came to be "the destruction of the papal authority, both spiritual and temporal," and it asked Napoleon, at that time commander of the Army of Italy, to "consider the idea of destroying Rome as a scourge in the hands of fanaticism."⁵

The Directory believed that the abolition of the papacy would be advantageous to the new regime in France. "It would set the seal of success, in the new Europe, on their Revolution, ushering in unmistakably the reign of Liberty, Equality and Fraternity. . . . They also thought, in more practical terms, that the security of their own regime would best be advanced by eliminating its most obstinate opponent, an opponent who, however weak, could not be expected to rest until the independent spiritual authority in France had been reasserted."⁶ Thus, if the Directory had its way, the institution of the papacy would last only until the triumph of French arms provided the opportunity for its abolition.

Napoleon Bonaparte was only twenty-six years old when he received the command of the Army of Italy. But he soon proved himself the most brilliant military commander in all Europe. Less spectacularly, but nonetheless surely, he began to reveal a hitherto unsuspected talent for political judgment. During his first Italian campaign, 1796, 1797, he had two opportunities to occupy Rome and destroy the papacy in accordance with his instructions.

The first opportunity occurred when he invaded the northern portion of the Papal States in the spring of 1796. The

“Napoleon was neither in Italy nor commander of the Army of Italy when the critical decision was made to terminate the political power of the papacy.”

second opportunity occurred at the beginning of 1797, when the papacy refused to honor the armistice of Bologna, which had ended the previous campaign. Despite his knowledge that the Directors wanted the papacy destroyed, Napoleon “had no intention whatever of undertaking such an enterprise.”⁷ The peace he imposed on the papacy at Tolentino in February of 1797 involved significant territorial losses and harsh financial terms, but it nonetheless preserved the concept of the Papal States and the spiritual integrity of the papacy. Napoleon was, in fact, implementing his own policy and ignoring the wishes of his superiors in France.⁸

Several factors prompted Napoleon to pursue an independent policy toward the papacy at this stage of his career. First, although his own religious ideas can best be described as vaguely deistic, as a child in Corsica he had lived within the traditional framework of Catholic belief and practice undisturbed by the skepticism of the enlightenment. Thus he appreciated, much more than the politicians in France, the place that Catholicism held among the populace of rural Europe. Second, his experience in Italy had confirmed his belief that Catholicism, far from being finished, was, in fact, the dominant force in European society. He feared that the destruction of the papacy would mean the end of the new political order that he was building in northern Italy. Finally, he knew that some of the revolutionaries in France believed that, so far as religion was concerned, the revolution had been a failure. General Clarke had told him toward the end of 1796 that “France has become once more Roman Catholic, and we may be on the point of needing the Pope himself in order to enlist clerical support for the Revolution, and thereby the support of those districts which the clergy again controls.”⁹ Napoleon realized that true stability could return to France and those areas of Europe unsettled by the revolutionary armies only by an agreement to reestablish Catholicism and the

spiritual authority of the pope. Consequently, while he was in Italy, Napoleon was careful to protect traditional Catholic practices and the integrity of the papacy.

However, once the restraining independence of Napoleon had been removed from the Italian political scene, the policy of the Directory ensured the rapid collapse of the Papal States and the abolition of the papacy as an institution. The Treaty of Campo-Formio, ending hostilities with Austria, was signed on October 17, 1797. The following month the Directory appointed Napoleon to command the Army of England, and early in December he handed over command of the Army of Italy to General Berthier, his former chief of staff, and proceeded to Paris. Thus, Napoleon neither was in Italy nor was commander of the Army of Italy when the critical decision was made to terminate the political power of the papacy and establish a republic.

The assassination of General Duphot by the papal police during a riot triggered this decision. The French ambassador in Rome, Napoleon’s brother, Joseph, immediately asked for his passport and departed. The Directory used this incident as the pretext for action. In the words of Thiers, the Directory “regarded the Pope as the spiritual head of the party inimical to the revolution. It was strongly tempted to destroy the Pontiff. . . . The revolutionary passions triumphed on this occasion, and the Directory ordered General Berthier, who commanded in Italy, to march upon Rome.”¹⁰ French forces reached the outskirts of Rome on February 9, 1798, and six days later they occupied the city itself without opposition. On February 20, Pius VI was carried into exile at the hands of the French, signaling the end of the long period of papal dominance in European affairs. This significant event “was intended by the enemies of the Church to represent the final triumph of the French Revolution over the Christianity of the West.”¹¹

Why has Napoleon so frequently received the credit (or the blame—depending upon viewpoint) for an action undertaken at the direction of the French government in Paris?

First, Napoleon’s brother, Joseph, was the French ambassador in Rome prior to the French occupation. He had received that appointment through Napoleon’s influence, and his instructions reveal that Napoleon was prepared to go to considerable lengths to intimidate and coerce the papacy. On one occasion Napoleon even wrote that if Pius VI died, Joseph was to do everything in his power to prevent the election of a new pope.¹² Thus Napoleon’s correspondence with his brother has appeared to be anti-Catholic, whereas in reality Napoleon was hoping to dominate—not destroy—the papacy, thus ensuring its cooperation with his grandiose plans to control France and then reorganize Europe. For this purpose he needed a pliable pope.

Second, the Directory has been considered a very weak and temporary government that Napoleon eventually replaced with his one-man rule. Therefore it is often assumed that Napoleon actually ran the government even before the *coup d’état* that made him first consul. This is simply not correct. The Directory had definite policies of its own—especially in the area of religion. It did not have as much control over its officials—especially generals—as more stable governments do, but it did have the power of appointment and dismissal, and it made final decisions in regard to policy. Napoleon himself was conscious of the discrepancy between power and authority. When he heard of his appointment to command the Army of England he commented, “They have hastened to make me General of the Army of England in order to get me out of Italy, where I am master.”¹³ But he did not dispute the transfer.

Third, Napoleon drafted the instructions to General Berthier to occupy Rome.¹⁴ The explanation for this interesting fact is not that Napoleon con-

“In reality, Napoleon was hoping to dominate—not destroy—the papacy, thus ensuring its cooperation with his grandiose plans to control France and then reorganize Europe.”

trolled the government, but that the directors, having made the decision, turned to Napoleon to draft the instructions because of his unrivaled knowledge of the diplomatic and military situation in the Italian peninsula. As Fournier explains, “It has been justly surmised that Napoleon himself had no intention of proceeding to such an extreme step as dispossessing the Pope. In this point probably the feeling in the Directory was too strong for him and for personal reasons he judged it unwise to resist.”¹⁵

The instructions contain very detailed military orders, as well as an explanation of possible diplomatic measures to counter any moves by Austria or Naples. Furthermore, the instructions implied that the quarrel was with the pope as head of the Papal States and not in his capacity as head of the Church. Although the instructions spoke of the establishment of a Republic in Rome, Napoleon expressed the wish that the pope and his chief advisers might flee and thus avoid a showdown. Finally, the instructions, as drafted by Napoleon, give the impression that the fate of his Italian settlement (the Treaty of Campo-Formio ending the Italian campaign against Austria was less than three months old) meant more to him than any objective that could be achieved at Rome. Possibly this is why he agreed to draft the instructions.

Fourth, Napoleon had written to the Directory during his Italian campaign as if he shared the antipapal bias of the French government. For example, he defended his failure to overthrow the papacy in the Treaty of Tolentino (1797) by explaining to the Directory that “Rome, once stripped of Bologna, Ferrara, Romagna and thirty millions can no longer exist: that old machine will fall to pieces by itself.”¹⁶ This implies a definite antipapal bias. However, this picture must be balanced by the words he wrote at the same time to the pope: “My ambition is to be called the saviour, not the destroyer of the Holy See.”¹⁷ Napoleon’s subsequent career would in-

dicate that the latter remark, rather than the former, more nearly reflected his true opinion—except that he wanted to be the savior of Catholicism in his own way and on his own terms.

Fifth, during his later career as first consul, and then as emperor, Napoleon clashed with Pius VII, the successor to Pius VI, and had him exiled and kept as a prisoner for more than four years. A number of issues created friction between Napoleon and Pius VII. Napoleon’s unwillingness to allow the papacy the temporal and spiritual independence that Pius VII considered necessary, combined with the reluctance of some members of the papal curia to come to terms with any government representing the French Revolution, blocked all attempts at reconciliation.¹⁸ This aspect of his later career has provided a legacy in which Napoleon appears much more antipapal than his earlier career had indicated him to be.

Perhaps Napoleon’s real attitude is best reflected in a comment of his later years as he looked over his career: “My political method is to govern men as the majority of them want to be governed. That, I think, is to recognize the sovereignty of the people. It was by making myself a Catholic that I won the war in the Vendee, by making myself a Moslem that I established myself in Egypt, by making myself an ultramontane that I won men’s souls in Italy. If I were governing a people of the Jewish race I would rebuild the Temple of Solomon.”¹⁹

Napoleon certainly proved himself a pragmatic politician, particularly in the earlier stage of his career before power and license had corrupted his abilities. It is inconceivable that anyone with his grasp of the political implications of religious policy would have attempted to abolish the papacy. The French government, the Directory, made the decision to occupy Rome, and in drafting the instructions Napoleon merely acted as their agent. In doing so he took care to safeguard as far as possible the settle-

ment he had so recently made in Italy and to leave open the possibility of reconciliation between the French government and the papacy. Thus the Directory, not Napoleon, must bear the responsibility for the attempt to abolish the papacy in 1798. ■

¹ Ludwig Freiherr von Pastor, *The History of the Popes, From the Close of the Middle Ages*, Vol. XL, trans. E. F. Peeler (London: Routledge and Kegan Paul, 1953), p. 332.

² E. E. Y. Hales, *Revolution and Papacy, 1769-1846* (Garden City: Hanover House, 1960), p. 70.

³ An excellent summary of the religious policy of Robespierre is contained in Leo Gershoy, *The French Revolution and Napoleon* (Englewood Cliffs: Prentice-Hall, Inc., 1964), pp. 286, 287.

⁴ Martin Lyons, *France Under the Directory* (New York: Cambridge University Press, 1975), p. 108.

⁵ Von Pastor, *op. cit.*, p. 293.

⁶ Hales, *op. cit.*, p. 102.

⁷ M. A. Thiers, *The History of the French Revolution*, Vol. IV, trans. Frederick Shobel (New York: D. Appleton and Company, 1866), p. 106. Miot de Melito, an agent of the Directory who worked with Napoleon in Italy during this period, wrote: “I perceived that he had no intention of taking advantage of our victories to destroy the double power of the Holy See, and that, notwithstanding the sacrifices he was about to extract from the Papal Court, he was careful to maintain the principle of its existence and anxious for its safety.”—Quoted in R. B. Mowat, *The Diplomacy of Napoleon* (London: Edward Arnold and Co., 1924), p. 29.

⁸ August Fournier, *Napoleon I: A Biography*, vol. 1, trans. Annie Elizabeth Adams (London: Longmans, Green and Company, 1912), p. 110. For Napoleon’s development of an independent policy in Italy see J. B. Morton, *Brumaire: The Rise of Bonaparte* (London: T. Werner Laurie Ltd., 1948), pp. 100-105, 111-116.

⁹ Quoted in H. Daniel-Rops, *The Church in an Age of Revolution, 1789-1870* (London: J. M. Dent and Sons, 1965), p. 45.

¹⁰ Thiers, *op. cit.*, pp. 245, 246.

¹¹ Von Pastor, *op. cit.*, p. 354.

¹² *Correspondence de Napoleon 1^{er} Publique Par Ordre de L’Empereur Napoleon III*, Vol. III (Paris: Imprimerie Imperiale, 1859), p. 466.

¹³ Fournier, *op. cit.*, p. 135.

¹⁴ *Correspondence de Napoleon 1^{er}*, pp. 626-631.

¹⁵ Fournier, *op. cit.*, p. 140, 141.

¹⁶ Vincent Cronin, *Napoleon Bonaparte: An Intimate Biography* (New York: William Morrow and Company, 1972), p. 126.

¹⁷ *Ibid.*

¹⁸ The details are contained in E. E. Y. Hales, *The Emperor and the Pope: The Story of Napoleon and Pius VII* (New York: Doubleday and Company, 1961).

¹⁹ Hales, *The Catholic Church in the Modern World* (New York: Doubleday and Company, 1958), p. 56.

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Preaching the Word

by the editors

Tragedy and triumph in Guyana

On October 24, 1978, W. C. Scales, Jr., associate secretary of the General Conference Ministerial Association, and his father, W. C. Scales, Sr., were speeding toward Georgetown, Guyana, aboard a crowded Pan Am jet. Having worked together for about twelve years as a father-son evangelistic team, they were now responding to an invitation to conduct an evangelistic crusade in Georgetown, little realizing the tragedies and triumphs that would transpire in Guyana during the next few weeks.

Guyana, the only English-speaking country in South America, is a beautiful land of waterfalls, rivers, and creeks. Its spectacular Kaieteur Falls, five times higher than Niagara, is one of the natural wonders of the world. Tropical forests, vast sugar plantations, bauxite mines, and many picturesque towns characterize the 83,000 square miles of this tropical country. People of Amer-Indian, African, East Indian, Chinese, and European origins live here, of whom the majority (57 percent) are Christians. Hinduism (33 percent) and Islam (9 percent) are significant religious groups as well. Georgetown, the capital, is home to

190,000 persons.

During the Scaleses' stay in Guyana, the terrible tragedy of Jonestown shocked the world, claiming more than 900 lives. In spite of the adverse reaction produced by this regrettable incident, the proclamation of God's truth still triumphed. Two hundred and twenty-six were baptized during the Real Truth Bible Crusade in Georgetown, including the telephone operator at the hotel where the Scaleses stayed. On the closing night 37 more indicated their desire to be baptized soon.

Seating capacity in the large tent was 1,000, but on opening night an estimated 1,500 to 2,000 persons appeared. Many people had to stand also on succeeding nights. Not a few of these had already walked several miles to attend the meeting. During the six weeks of nightly services, the power of the Holy Spirit was manifested in a marked way through the spoken word and the ministry of song.

The success of the crusade was due to the combined cooperation of many individuals uniting under the Holy Spirit's power.

Roy I. McGarrell, president of the

Guyana Conference; Gordon Martinborough, local pastor and coordinator; and Hilton Garnett, lay activities director and assistant coordinator for the meetings, did much of the initial planning. Harper Esmond, treasurer, and Deryck Williams, secretary, provided help and encouragement.

The Shepherdess Club, a group of ministers' wives under the direction of Mrs. Shirley McGarrell, helped pave the way for the crusade through contacts with public officials and their wives. Thirteen pastors and Bible instructors assisted in the crusade—Howard W. Cush, R. S. Caesar, Sr., Winston Patterson, Colin Parkinson, Leon C. Wilson, Frank Enniss, Lynden George, Philbert Ramotar, Clifford Ishmael, Joyce Carmichael, Olga Richards, Balraj Kewallal, and Gloria Robertson. The Crusaders, a group of dedicated laymen, assisted as volunteers in the visitation program, and many other committees and loyal church members worked diligently to ensure a smooth, well-regulated program. Gordon Martinborough is conducting follow-up meetings to continue reaping the harvest of the seed that has been sown.

To much of the world, the name Guyana evokes recollections of Jonestown's horrors. But for the Scaleses, precious memories of God's blessings in Georgetown linger still. ❧

Pastors and Bible instructors who worked with Pastors W. C. Scales, Jr., and Sr., in the Georgetown, Guyana, crusade.



Evangelistic meetings conducted by General Conference personnel result in hundreds baptized.

Breath of Life in Washington, D.C.

The historic and elegant Warner Theatre in Washington, D.C., seats 2,000 persons, but on several occasions the doors had to be locked to prevent overcrowding during the C. D. Brooks evangelistic campaign, October 20 through November 18, 1978. Brooks, together with local pastors, had searched diligently, but unsuccessfully, for a more suitable location, the Warner Theatre being in the downtown business district with its difficult and costly parking arrangements. However, the Lord revealed His marvelous power, and some 270 persons were baptized at the close of the series, with many more having been added since.

Brooks is speaker on the Breath of Life television program, viewed in various cities of America, and the series was conducted under the sponsorship of the Breath of Life organization. As a result of the meetings, a new congregation has been organized in the Washington, D.C., area with both Robert H. Pierson and Neal C. Wilson, former and current presidents, respectively, of the General Conference, on hand for the organizational ceremonies. Among the new members are medical doctors, school-teachers, ministers, and others who will provide a strong foundation for continued growth.

Both laity and pastors of the Washington, D.C., churches played a vital role in the success of the program. Luther R. Palmer, president of the Allegheny East Conference, conducted the training program for laity and workers, who made thousands of personal contacts and distributed handbills. Edward Richardson, pastor of the First church, served as general coordinator, and Robert Willis, of the DuPont Park church, was associate evangelist. A corps of nine Bible workers gave faithful service.

Interest in the physical well-being of the community was also evident in a free medical monitoring service designed to detect warning signals for such health problems as diabetes, hypertension, and

heart disease. A medical staff of several doctors and nurses under the direction of Dr. Lennox Westney, prominent city physician, manned this feature of the program. Hundreds of persons were screened in the large medical van of the DuPont Park church, that stood at the theater entrance.

From opening moment to closing night, the Breath of Life series throbbed

with activity. Under the leadership of Walter Arties, soloist, and Shelton Kilby, music director, a wide range of musical talent added beauty and depth to the meetings. An informative part of each program was the question-and-answer period conducted by Pastor Brooks. Frequently the audience would burst into spontaneous applause upon hearing the straightforward, forceful presentation of truth.

The lives of thousands in the Washington, D.C., area will never be the same as a result of being touched by God's Spirit. 

The newly organized Breath of Life congregation in Washington, D.C.



An open letter

The General Conference president writes
to Adventist church leaders
on the subject of Righteousness by Faith

Dear Fellow Believers and Church Leaders:

It is the sacred responsibility of church leaders to cooperate with heavenly agencies to ensure that the good news of the gospel is proclaimed to every person on Planet Earth, and that nothing be permitted to weaken the witness of the church.

During the past few years the subject of righteousness by faith has been widely discussed in many parts of the world field. Some have pointed out that from a Biblical and technical point of view, the words "righteousness by faith" refer exclusively to the matchless provisions of justification. Others believing this have nevertheless felt that in the preaching of justification by faith more emphasis should be given to the new birth and the changes that follow in the life of a repentant sinner. Many, taking account of the tremendous emphasis in the Bible and the Spirit of Prophecy writings on ethical righteousness and holiness of life, feel that because justification (imputed righteousness) and sanctification (imparted righteousness) are by faith and both are of Christ, both may be included theologically in the term "righteousness by faith."

Much has also been said about Reformation history and its impact on terminology and doctrine. Included in such discussions have been related theological concepts such as the nature of Christ, the nature of man, the nature of sin, perfection, and the question as to whether it is possible for a Christian to

live a sinless life. In our judgment these complex theological and Biblical issues need not be settled in detail in order to rejoice in the gracious provision of salvation through faith in Christ, which includes justification, sanctification, and glorification.

Writing in 1895, Ellen White referred to the 1888 message of justification by faith as being "a most precious message" (*Testimonies to Ministers*, p. 91). In this connection we would like to make some observations on which we feel there is general agreement: This "most precious message" will produce an atmosphere of love and harmony within the church. It will bring about a unifying influence; the fruits of the Spirit will be evident in abundance; and all of this will be seen in the framework of honoring and exalting our Lord and Saviour Jesus Christ, who is the beginning and the end of our salvation. We believe that many have experienced this joyful life and have been richly blessed spiritually. On the other hand, we have observed that some discussions of righteousness by faith in recent years have produced, on occasion, too much open debate and unhappy controversy. It has even engendered confusion, divisiveness, and bitterness. When this happens it can be used as a diversionary tactic by the enemy. All of this has brought grief and concern.

Therefore, with the concurrence and support of the vice-presidents, including those who are the world division presidents, and of the North American union presidents, I am proposing a plan de-

signed to minimize or end such controversy. This will give opportunity for the body of believers to move on with the great task of sharing with others what can happen through the work of the Holy Spirit if we believe all that is envisioned as a result of what Christ does for us, and in us, through justification and sanctification.

We are proposing that each member and believer earnestly study the Bible and the inspired writings of Ellen G. White in order to understand better the great truth of salvation by grace. We also suggest that our teachers and ministers, in their work and preaching, lift up Jesus in Christ-centered messages that will fill hearts with the assurance and joy of salvation and inspire our people to share the good news of His pardoning and redeeming grace in a great evangelistic thrust.

We are requesting that we refrain from involving ourselves in public presentations of the fine points and the controversial aspects of the theology of righteousness by faith. We believe that all of us could use our time and knowledge more profitably by winning souls who are not part of our spiritual family at this time. We are suggesting that in any discussion of subjects that touch the question of salvation in rallies, workers' meetings, retreats, special series, or major discussion groups, great care be exercised to avoid that which is too often not only barren and fruitless but divisive and spiritually hurtful.

We should all seek to diminish the flood of cassettes, brochures, books, and

miscellaneous documents, for it is possible to keep talking among ourselves—to ever be learning and never coming to a knowledge of the truth—when on the contrary we should be talking with others and ever be sharing the love and redeeming grace of our Saviour.

In considering the good news found in Romans 3:24-28, and various speculative views about righteousness by faith, it seems especially appropriate for us seriously to take to heart God's counsel to us through His messenger in 1891. "Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1072.

For some years the leaders of the church have been calling for repentance, revival, reformation, and the active participation of every member, every believer, every young person, every pastor, every professional person, and every administrator in helping to finish God's work quickly. Consequently, the General Conference will appoint a representative group of lay persons, pastors, evangelists, theologians, church historians, Biblical scholars, editors, and church administrators to survey and study difficult theological issues and to share with the church at large approaches that will help to heal and bind and keep us together and united. There will always be individual concepts on minor points; but on the major truths of justification and sanctification we believe we should be united.

In taking the course of action that I have outlined, we feel that we are following a precedent recorded in the Bible when the Lord led the early church to resolve conflicts and controversy. Though the parallels between the apostolic church and the church today are not exact, we believe that God has a message in Acts 15 that we can apply to our situation. In addition, through the ministry of Ellen White, God has amplified the experience of Acts 15, giving us counsel that is timely and practical.

Very briefly, we share the story as

found in *The Acts of the Apostles*, pages 188-200. The church in Antioch was having a problem in connection with preaching the gospel to the Gentiles. This was a large and growing church. It also was the center of vigorous missionary activity and was considered one of the most important groups of Christian believers. Prospects were bright for converting large numbers of Gentiles to the Christian faith. It is not difficult to understand that Satan, being sorely displeased with such a situation, would do all in his power to prevent the advance of soul winning, especially among the Gentiles. Not only was his purpose well-served by the assertion of the Judaizers, visitors from Judea, that in order to be saved one must be circumcised and keep the entire ceremonial law, but even more so by the resulting contention and confusion.

In their dilemma the believers in Antioch decided to lay this entire matter before the apostles and elders in Jerusalem. It was decided that while the matter was being settled, and until a final decision was given by the general council in Jerusalem, all controversy should cease. When made, the decision was to be universally accepted by the churches.

The early Christians and apostles knew well that controversy and contention rarely stimulate study, unity, harmony, or love. The Lord also helped them to understand that matters of this kind should be terminated and settled as soon as possible. It appeared that they were confronted with insurmountable difficulties in trying to settle the main issues involved. But the Holy Spirit had an answer and already had made provision for this emergency so that the prosperity, if not the very existence, of the Christian church would be assured.

After the apostles and elders had listened to the testimony and the matter was reviewed with great patience, a decision was reached that the ceremonial law, including the rite of circumcision, was not binding on these new Gentile Christians. However, they were forbidden to eat strangled animals and meats offered to idols; they were to abstain from fornication and the use of blood; and they were exhorted to keep the commandments and lead holy lives.

Analyzing their conclusion, Ellen White states, "The Holy Spirit saw good not to impose the ceremonial law on the Gentile converts, and the mind of the apostles regarding this matter was as the mind of the Spirit of God."—*The Acts of*

the Apostles, p. 194. (Italics supplied.)

This ended the discussion because the voice of the highest authority had spoken. The question was not submitted to the entire body of Christians for a vote. The apostles and elders, men of influence and judgment, framed and issued the statement, which was thereupon generally accepted by the Christian churches. Some were unhappy with the decision and murmured, criticized, and tried to pull down the work of the men whom God had ordained to teach the gospel message. "From the first the church has had such obstacles to meet and ever will have till the close of time."—*Ibid.*, pp. 196, 197.

But the work moved on. The gospel reached to the uttermost parts of the earth, and triumphed in spite of these obstacles. So it should be today. Ellen White informs us that "the broad and far-reaching decisions of the general council brought confidence into the ranks of the Gentile believers, and the cause of God prospered."—*Ibid.*, p. 197.

A committee such as we have suggested will not be inspired in the same way as the apostles and elders were in the early church, but we believe that we can learn helpful lessons from this ancient experience.

We are appealing to the church today to accept our proposal, refraining from further agitation of the subject of righteousness by faith while helpful guidance for the future is being developed by a representative group of spiritual leaders.

In no way should this hinder individuals from studying God's Word and from delving into the mysteries of salvation and the distinctive truths committed to this people in order that they might reflect the character of Christ in these tremendous times and hasten His second coming. What we do appeal for is that all controversy and contentious discussion of this matter be suspended until a representative church committee under the guidance of the Holy Spirit can offer helpful and practical direction. Then, as in the early church, we hope that we can move ahead in the spirit of unity and love. The work of God must not be hindered. Confidence can be established, and thus the cause of God will prosper and triumph.

Wishing you every blessing and with kind regards, I am

Sincerely your brother,

Neal C. Wilson

The duty of confession

by Ellen G. White

All are fallible, all make mistakes and fall into sin; but if the wrongdoer is willing to see his errors, as they are made plain by the convicting Spirit of God, and in humility of heart will confess them to God and to the brethren, then he may be restored; then the wound that sin has made will be healed. If this course were pursued, there would be in the church much more childlike simplicity and brotherly love, heart beating in unison with heart. . . .

The prophet Daniel was drawing very near to God when he was seeking Him with confession and humiliation of soul. He did not try to excuse himself or his people, but acknowledged the full extent of their transgression. In their behalf he confessed sins of which he himself was not guilty, and besought the mercy of God, that he might bring his brethren to see their sins, and with him to humble their hearts before the Lord.

But I am now speaking of actual mistakes and errors that those who really love God and the truth sometimes commit. There is manifested on the part of men in responsible positions an unwillingness to confess where they have been in the wrong; and their neglect is working disaster, not only to themselves, but to the churches. Our people everywhere have great need of humbling the heart before God, and confessing their sins. But when it is known that their ministers, elders, or other responsible men, have taken wrong positions, and yet excuse themselves and make no confession, the members of the church too often follow the same course. Thus many souls are endangered, and the presence and power of God are shut away from His people.

The apostle Paul exhorts, "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" (Heb. 12:12, 13). What harm has been wrought through neglect to heed this admonition! Suppose that one brother misjudges another. He might have had opportunity to learn whether his suspicions were well founded; but instead of waiting to do this, he repeats to others his surmisings. Thus evil thoughts are stirred in them, and the evil becomes

widespread. And all the time the one pronounced guilty is not told of the matter; there is no investigation, no inquiry is made directly of him, so that he may have an opportunity either to acknowledge his fault or to clear himself from unjust suspicion. A serious wrong has been done him because his brethren had not the moral courage to go directly to him and talk with him freely in the spirit of Christian love. From all who have thus neglected their duty, confession is due; and none will shrink from it who deem it of any importance for them to seek to answer the prayer of Christ: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:20-23).

How can this prayer be answered by one who has wronged his brother, and whose heart is not softened by the grace of Christ so that he will make confession? How can his brethren, who know the acts, still have unshaken confidence in him, while he seems to feel no conviction of the Spirit of God? He is doing a wrong to the whole church, and especially if he occupies a position of responsibility; for he is encouraging others to disregard the Word of God, to pass along with sins unconfessed. Many a one will say in heart, if not in words, "There is an elder of the church; he does not make confession of his errors, and yet he remains an honored member of the church. If he does not confess, neither will I. If he feels that it is perfectly safe for him not to show any contrition, I, too, will risk it."

This reasoning is all wrong; nevertheless it is common. The church is leavened with the spirit of self-justification, a disposition to confess nothing, to make no signs of humiliation. . . .

If you have misjudged your brother, if you have in the least degree weakened

his influence, so that the message which God has given him to bear has been made of little or no effect, your sin does not rest merely with the individual, but you have resisted the Spirit of God; your attitude, your words, have been against your Saviour. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). He identifies His interest with that of every human soul, believer or unbeliever. That God who marks the fall of a sparrow marks your deportment and your feelings; He marks your envy, your prejudice, your attempt to justify your action in the least matter of injustice. When you misconceive the words and acts of another, and your own feelings are stirred, so that you make incorrect statements, and it is known that you are at variance with your brother, you lead others, through their confidence in you, to regard him just as you do; and the root of bitterness springing up, many are defiled. When it is evident that your feelings are incorrect, do you try just as diligently to remove the erroneous impressions as you did to make them? In these matters the Spirit of Christ has been grieved. The Saviour accounts these things as done to Himself.

Now God requires that you who have thus done the least injustice to another shall confess your fault, not only to the one you have injured, but to those who through your influence have been led to regard their brother in a false light, and to make of none effect the work God has given him to do. If pride and stubbornness close your lips, your sin will stand against you on the heavenly record. By repentance and confession you can have pardon registered against your name; or you can resist the conviction of the Spirit of God, and, during the rest of your life, work to make it appear that your wrong feelings and unjust conclusions could not be helped. But there stands the action, there stands the evil committed, there stands the ruin of those in whose hearts you planted the root of bitterness; there are the feelings and words of envy, of evil-surmising, that grew into jealousy and prejudice. All these testify against you. The Lord declares, "I have somewhat against thee, because thou hast left

“Men in the highest positions need to realize that they are as dependent upon God as are the humblest of their brethren.”

thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Rev. 2:4, 5). . . .

There must be with all our laborers a spirit of meekness, of penitence. God requires that those who minister in word and doctrine shall serve Him with all the powers of body and mind. Our consecration to God must be unreserved, our love ardent, our faith unwavering. Then the expressions of the lips will testify to the quickened intelligence of the mind and the deep movings of the Spirit of God upon the soul.

Men in the highest positions need to realize that they are as dependent upon God as are the humblest of their brethren. The greater their light and the clearer their knowledge of the truth, the greater is their responsibility. If they are clothed with the righteousness of Christ, they will have a humble estimation of themselves. In the worship of God, and in confession of sin, they will be as the lowliest of His creatures, while at the same time they will take the lead and set the example in everything that is pure and noble. They will be despised by many for their piety, humility, and conscientiousness. They will be a byword and a hissing to those who, while they profess godliness, are not connected with God. But they will be honored by heaven, and by men whose hearts have not been hardened by rejection of light. . . .

I ask you who are handling sacred things, I ask the individual members of the church, Have you confessed your sins? If not, begin now; for your souls are in great peril. If you die with your mistakes concealed, unconfessed, you die in your sins. The mansions that Jesus has gone to prepare for all who love Him, will be peopled by those who are free from sin. But sins that are not confessed will never be forgiven; the name of him who thus rejects the grace of God will be blotted out of the book of life. The time is at hand when every secret thing shall be brought into judgment, and then there will be many confessions made that will astonish the world. The secrets of all hearts will be revealed. The

confession of sin will be most public. The sad part of it is that confession then made will be too late to benefit the wrongdoer or to save others from deception. It only testifies that his condemnation is just. He gained nothing by his pride and self-sufficiency and stubbornness, for his own life was embittered, he ruined his own character so that he was not a fit subject of heaven, and by his influence he led others to ruin. . . .

The Lord reads every secret of the heart. He knows all things. You may now close the book of your remembrance, in order to escape confessing your sins; but when the judgment shall sit, and the books shall be opened, you cannot close them. The recording angel has testified that which is true. All that you have tried to conceal and forget is registered, and will be read to you when it is too late for wrongs to be righted. Then you will be overwhelmed with despair. O it is a terrible thing that so many are trifling with eternal interests, closing the heart against any course of action which shall involve confession!

You who have erred and have made crooked paths for your feet, so that others who look to you for an example have been turned out of the way, have you no confession to make? You who have sowed doubts and unbelief in the hearts of others, have you nothing to say to God or to your brethren? Review your course for years in the past, you who have not formed a habit of confessing your sins. Consider your words, your attitude, you whose influence has counteracted the message of the Spirit of God, you that have despised both the message and the messenger. After seeing the fruit borne by the message, what have you to say? Weigh your spirit, your actions, in the balance of eternal justice, the law of God: “Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbour as thyself” (Luke 10:27). Unless your sins are canceled, they will testify against you at *that day* when every work shall pass in review before God.

Confession would break up the fallow ground of the heart; it would rid you of your pride and self-complacency. While you neglect this work, wonder not that

the Holy Spirit has not softened your heart and led you into all truth. God could not have blessed you without sanctioning sin and confirming you in unbelief. You have been deceiving yourselves and deceiving others, and the Holy Spirit will never by its work or witness make God a liar.

Away with your quibbling and caviling! Say not with a smile, “It is not expected that any man can be perfect”; that you do not claim to be inspired. This is a pitiable mask. What is the need of the Holy Spirit, if it teaches you only what your finite judgment already assents to? In His providence, God has followed up His written Word with testimonies of warning to lead you to the truths of His Word. He has pitied the ignorance of man, has pitied the proud, rebellious soul, and has presented help to lead you away from unbelief to faith, if you would be led. God has loved you too well to spare your feelings; He has given you warnings and reproofs to save you. But you have made light of the warnings and entreaties, and have refused to heed them. . . .

It is not now too late for wrongs to be righted. Christ invites you to come and take of the water of life freely. Let no man deceive you with the sophistry that excuses sin. Tell every man who makes light of the warnings and reproofs of the Spirit of God, that you dare not do this yourself any longer; that although the eyes of your understanding have been blinded, and you have been misled, and have come to wrong decisions, you will not be deceived and blinded longer. Come out of the cave, and stand with God on the mount, and see what the Lord has to say to you. Have implicit faith in God, and do not depend upon self. . . .

And to all who seek Him with true repentance, God gives the assurance: “I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee” (Isa. 44:22). These promises are full of comfort and hope and peace. ■■

Ellen White—church leader, lecturer, preacher, counselor—has been called the most prolific woman writer of all time, having written some 25 million words for publication.

Sons of Issachar

“And of the children of Issachar . . . were men that had understanding of the times, to know what Israel ought to do” (1 Chron. 12:32).

by Charles E. Bradford

The Seventh-day Adventist preacher must have a grasp of the times.

“[He] should be able to feel the pulse and sense the mood of the age in which he lives. To do this, he must be in touch with the currents of life and thought. Such understanding will help him slant his preaching to today’s world rather than to yesterday’s.”—Faris D. Whitesell, *Power in Expository Preaching*, p. 134.

But there is a danger here. It is possible for the preacher to become so submerged in the thought forms and ideas of his day and so impressed by the latest happenings that he becomes a mere reflector of the times rather than a prophet to the times. We are not called to preach the times. We are called to preach *to* the times. If we can keep this in mind, it will save our preaching from being a pedestrian running commentary on current events sprinkled with a few Bible texts and quotations from Ellen G. White.

Our ability to preach to the times does not necessarily depend on knowing every detail of current history—for example, how many wars are going on at the present time, how many earthquakes occurred last year, the percentage increase in major crimes during the past decade, or any other such data. In order to preach effectively to the times we

must know what time it is. And that, as they say, is what being a Seventh-day Adventist preacher is all about. He must have not only a grasp of the times but a sense of time.

The Greek word *kairos* describes it best—a limited period of time marked by a suitability of circumstances, a fitting season, a signal juncture, a marked season, a destined time. We stand in the tradition of the Hebrew prophets, whose “Thus saith the Lord” was coupled with “The time is at hand.”

To a great extent our style is determined by this tradition. The Seventh-day Adventist preacher must give his message in the setting of time, eschatologically, with apocalyptic overtones: “The time has come.” Our *raison d’être* is the prophetic forecast recorded in passages such as Revelation 12, 14, and 18, Daniel 7, 8, and 9, and Isaiah 58. At the right time in history, the decisive moment, at a signal juncture—*kairos*—a people arose with the message to meet the needs of that hour.

Now if you do not believe this, it is better to go and preach for someone else. We have had some great scholars among us who have done just that, withdrawn from the organized work—one recently, because of his inability to believe in the predictive element in

prophecy. The uniqueness and timeliness of our message is the only justification for organizing our activities along separate lines on a global basis.

Our concept of time is not cyclical, as classical Greek philosophy understood it, but linear, as in all Hebrew-Christian thought. To the Adventist preacher time can best be described as a line between two eternities, with definite points of beginning and ending. He views time as that measured-off portion of eternity when God pauses to deal with the sin problem—measured, I say, by epochs and seasons and generations. His understanding of the prophecies leads him to believe we are in the last measured-off section of that line, the time of the end. As far as he is concerned, the news analysts, philosophers, sociologists, and political scientists describe the times and record helpful data, but only the prophets can interpret the times.

Seventh-day Adventist preaching should be distinguished by something different. It must bring to the present situation those insights and understandings that are found in the prophetic portions of the Bible. All true Seventh-day Adventist preaching has Revelation 14:6-12 as its frame of reference. As in England all roads lead ultimately to London, so in Adventist preaching and

theology all sermons and doctrines wind up somewhere in the neighborhood of this threefold message.

On the other hand—lest I seem overbalanced to one side or biased toward spiritual isolationism—we cannot afford to withdraw from the times. John the Baptist, who has been commended to us as a model for Adventist preachers, did not spend his life in “idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit he studied the characters of men, that he might understand how to reach their hearts with the message of heaven.”—*The Desire of Ages*, p. 102.

As he shapes and fashions his message, which is based on eternal truth, the preacher must ask himself, What is the contemporary mind? What are the ideas and ideologies that mold and motivate people today? It is in the light of these questions that he benefits from a knowledge of current events, history, psychology, sociology, and the findings of science in all of its disciplines. He will need to sample what the thinkers are saying and take a look at the theological straws in the wind. Read *The Christian Century* and *Christianity Today*. Follow some good columnists such as James Reston, Carl Rowan, and David Broder (I don't buy any of them completely). If you are situated near a university, take advantage occasionally of a lecture on current events. But take it all in stride. Be eclectic in the best sense of the word. Prove all things, hold fast only to that which is good.

But don't overdo this modern-man thing. Don't get swept away with auguries about the future of man, no matter how scholarly or well documented they may seem. The new psychology or behavioral science may yield limited insights into the human situation, but it has no chart or compass. The prophet's words are true: “It is not in man . . . to direct his steps.” The Seventh-day Adventist preacher must recognize both what time it is and where man is—hopelessly trapped in the cul-de-sac of his own devising, or, to change the figure, cut loose from the moorings of divine absolutes and drifting hopelessly between the Scylla of atomic annihilation and the Charybdis of ecological extinction. Any attempt to understand his

plight is to be confronted with such words as alienation, polarization, fragmentation, estrangement, separation, depersonalization, withdrawal. Brash, self-assured, so-called objective, post-Christian man has given way to fear-ridden, anxious, insecure, neopagan man, experience-oriented and subjective, who can at the same time live in a computerized society and daily consult horoscopes, astrological charts, and gurus.

Futurism is all the rage now. Note the rash of book titles containing the word *future*. But there is a vast difference between secular futurology and Christian eschatology. Says Karl E. Braaten, “The future in secular theology is *reached* by a process of the world's *becoming*. The future in Christian eschatology *arrives* by the *coming* of God's kingdom. The one is a *becoming*, the other a *coming*.”

Years ago I wrote a sermon on Isaiah 21:11, “Watchman, what of the night?” It began something like this: In Unalakleet, Alaska, and Thule, Greenland, the men of the United States Army Signal Corps keep a never-ending vigil. Peering into radarscopes, giving ear to huge, ultrasensitive listening devices, they analyze every sound. They sift and weigh every signal that comes to them, trying all the while to discover whether there is a pattern and, if so, what it means. It is their business to know what it means. In those days they called it the EW (early warning) and DEW (distant early warning) system. The safety of the nation depended on the correct deciphering of the signals.

You, Seventh-day Adventist preacher, are a watchman on the walls of Zion. You stand on the watchtower, a Bible in hand, listening, scanning the horizons of our times, carefully observing the sensory signals that come to you from every direction. Then you analyze and interpret the signals by the eternal Word, and you speak to the world from whence the signals come on the basis of that Word: “The morning cometh, and also the night” (verse 12). The safety of the inhabitants of the city and the eternal salvation of many outside the city depend on the word that you, by the mercy of God, are commissioned to give. Small wonder that the awesome responsibility of such a calling, our apparent inadequacies, and the terrifying consequences of misreading the times and giving the wrong message move us to cry out, “Who is sufficient for these things?”

Modern sons of Issachar must care

about people and their real needs. Genuine concern is the great need of our day. This seems a better word to me now than that overworked, misused, greatly misunderstood word *love*. It is possible for preachers to become so involved with the care of the temple that they neglect the care of souls. If we do care about people, we will go to them, find out what their needs are, and minister to those needs.

After a man has been in school continuously for eighteen years, he needs to get away from the academic setting and begin to learn about people. “He who seeks to transform humanity must himself understand humanity.”—*Education*, p. 78.

Jesus mingled with people as one who sought to do them good. He took advantage of every opportunity to be with people, especially in social settings, one-to-one situations, and large gatherings such as religious festivals and wedding feasts. He welcomed those kinds of situations where interpersonal relationships are made possible.

This is the way to keep our preaching alive and vital. A good visitation program will prevent sterility in preaching, too much of an academic flavor. As we visit the people we should tactfully ask questions, listen to their conversation, observe their Biblical needs, the doctrines that they have not grasped. Widespread doctrinal deficiency in the congregation is cause or opportunity for the preacher to instruct, not in hit-or-miss fashion, but to the point.

Some things are better said in a public setting. Of course we will avoid divulging secrets or breaching confidences, but there are some faults and sins common to mankind that can be spoken of in the sermon in such a way as to meet a particular case. Visitation can help us immensely in discovering where the spiritual needs of the people really are.

Merrill Abbey, professor of preaching at Garrett, tells of a gifted preacher who begins his sermon preparation each week by setting down on paper the initials of a dozen or more persons with whom he has had a specific pastoral relationship during the previous week. In each instance he puts opposite the initials a sentence summary of the situation or need of that person; a sense of failure, a grievous temptation, a grief, a feeling of rejection and isolation, a warped attitude, a besetting sin. Then he says to himself, “This is a cross section of next Sunday's congregation. These are the

souls to whom the gospel must be brought. Unless the sermon speaks to their condition, does redemptive business with their specific needs, it is not a sermon.”—G. Paul Butler, ed., *Best Sermons*, p. 361.

Love and genuine appreciation for people grow through visitation, personal contact. This interaction prepares the preacher for effective communication. He comes to respect the so-called common people. He learns from them lessons about real faith, the dignity of man, courage in the face of adversity. He comes to see people as more interesting than any book. Should it be his privilege to serve humble folk he will not think it a waste of his superior training, as one young preacher armed with a sparkling new Master of Divinity degree indicated when he remarked, “We expect to be in a better situation before too long, where our talents and training will be more appreciated.”

We must not only visit with our people, we must visit with our neighbors, the people of our community. Happy is the preacher who can take his Bible in his hand and speak to men in an unaffected way about their souls, about the signs of the times, about the will of God for the human family. But visitation should always be with a purpose. It should not degenerate into aimless conversation. It should not be allowed to drift without point. We are to study to be workmen who need not be ashamed. We should be specialists in communicating with people.

One of the great problems of modern existence is loneliness and estrangement. People feel helpless to stay the forces that tend toward dehumanization and depersonalization. The preacher will therefore need to be a sociable man, not the glad-hander, backslapper type, but a man who is genuinely interested in people. G. K. Chesterton could not understand how a woman could be interested in great causes and neglect the greatest cause of all—personal attention to the welfare of her own children. It is hard for me to understand the Seventh-day Adventist preacher who is interested in great doctrines and Biblical themes, finishing the work, who knows all about ecclesiology, et cetera, and yet has no real interest in his own people.

People are our stock in trade. We cannot avoid interpersonal relationships with our flock. We must not take up the visitation ministry with an air of clinical detachment. We must have warmth in

our souls. Bishop Palmer is right when he says, “Effective preaching grows out of sympathetic understanding. Empathy is an imperative for preaching that is worthy of the gospel.” The preacher who carries out such a visitation program will never be at a loss for sermons, and his sermons will be like arrows that go straight to the mark. The visitation program will help the preacher to discover the theological gaps in the framework of the people’s thinking and help him to fill those gaps.

We are discussing the visitation program here as it relates to the preaching part of a man’s ministry, how it strengthens and undergirds it and makes it relevant. Visitation should be specific with clear-cut objectives. We should not visit the same people all the time—just “our kind.” Get out of the rut. Don’t be chaplain to your own middle-class group, be a minister at large. Seek personal contact even with those who are hostile to the cause. Learn how to reach the so-called unreachable. Diversified visitation will make for rich diversity in our sermons. We’ll not always be speaking to the same group mentality, unable to communicate with those outside our immediate circle.

John Wesley, Oxford don and proper Church of England cleric that he was by training, understood this. When he and one of his young lay preachers chanced to walk by a London fish market just as several women were engaged in vigorous discussion, using the colorful and somewhat off-color language of their group, his lay preacher wanted to leave forthwith, but Wesley stopped him, saying, “Stay, Sammy, and learn to preach.”

Conversant with his God

We are all concerned about power in preaching and long to be able to communicate the gospel more effectively, to reach and move men for God. But first things must come first. P. T. Forsyth, the turn-of-the-century preacher-theologian, was not far from the mark when he said: “Our great need is not ardour to save man but courage to face God—courage to face God with our soul as it is, and with our Saviour as He is; to face God always thus, and so to win the power which saves and serves man more than any other power can. We can never fully say ‘My brother!’ till we have heartily said ‘My Guilt!’”—*Positive Preaching and the Modern Mind*, p. 134.

You will remember the anecdote Ellen White uses in *Gospel Workers*: Some

women are discussing the merits and success secrets of their pastor. They talk about the usual things—his talents, his speaking ability, et cetera. Then an old Lancashire woman settles the question in a sentence. “‘Nay,’” she says, “‘I will tell you what it is. Your man is very thick with the Almighty.’”—Page 255.

The temptation to take off here with a long homily on the need for holiness in the ministry is great, but I will forbear. All of us have read the Ellen G. White passages and the Biblical exhortation. This genuine knowledge of God is the *sine qua non* of the ministry. It should suffice to say there can be no separation of the man and his message. If the preaching is something that stands unrelated to the preacher, like a work of art (the artist’s work is accepted on its merit irrespective of his character), then our concentration should be wholly on form, techniques, and skills, et cetera. We would do well to learn what actors call the “method.” Master the art of communication. But you know and I know that there is more to it than that.

The message comes through the man, not over and around him. Preaching is self-exposure. A young Seventh-day Adventist woman, a communications expert, was sent to do a story on an evangelistic series. She sat in the audience night after night observing it all through her professional eye. Then it began to dawn on her that here was something more than mere slick production. Though the best in communication skills was employed, there was a plus. The words of this plain man had a life-changing effect. Sangster called it “the plus of the Spirit.” Phillips Brooks called it “truth through personality.” The apostle Paul called it “the foolishness of preaching.”

If we listened to the secular communications experts and their critique of the sermon form, we would give up preaching. The stand-up-straight, talk-lecture approach is the worst form of communication, they say. But any preacher who has experienced the joy of forgiveness and, as a result, the energizing Presence, knows also that as he spoke in this context virtue went out of him. 

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A time for temperance

(An interview with E. H. J. Steed, director, General Conference Temperance Department, regarding Temperance Year 1979.)

MINISTRY: With all that Ellen White wrote about temperance, why is 1979 the first time the church has ever set aside a special year for temperance emphasis?

Steed: I've wondered about that myself. Possibly one can point more to current methods of church emphasis than to any indication of neglect. Nevertheless, I feel the church has not given enough attention to the positive presentation of temperance.

MINISTRY: Do you mean giving a new look to temperance, such as with jogging or right eating?

Steed: No, not really, though this aspect is commendable. It seems unfortunate that many equate temperance with intemperance. Although we have extended the list of intemperate practices beyond use of alcohol, tobacco, and harmful drugs to overuse of sugar, salt, et cetera, we have only presented a broader concept of *intemperance*.

What I'm thinking about is the necessity to recognize temperance first as a positive spiritual quality dependent upon the Holy Spirit. Man cannot control himself—the meaning of temperance is self-control—without the imparted power of Jesus. This means that though abstaining from drinking, smoking, and taking drugs is important, even more important is recognizing one's total dependence upon Jesus Christ.

MINISTRY: Of course we see alcohol, tobacco, and drugs as false props, but why do people continue to take these things when so much is said today about their harmful nature?

Steed: There is a growing appreciation for avoiding cancer, heart disease, and obesity by making nutritional changes and by jogging, but there is also a tendency to minimize the mushrooming

problems emanating from alcohol, tobacco, and drug use. Information is necessary, and more is needed, but the problem lies deeper.

So many are insecure, without hope or assurance, with limited significant relationships. Despite the abundance of material things, many don't understand life's real purpose. We must recognize the importance not only of giving adequate data about the problem but also of clearly presenting the availability of real life. The Holy Spirit can give right direction and understanding of the purpose for living.

To make it appear that life is established largely on physical well being, and to neglect to focus on the supremacy of Christ in the life, is to give only half the answer.

MINISTRY: You say a spiritual revival or experience is basic to temperance. How, then, is this significant to a born-again Christian who has stopped drinking, smoking, or taking drugs and who is following the laws of health?

Steed: Ellen White says, "Temperance alone is the foundation of all the graces that come from God, the foundation of all victories to be gained."—*Temperance*, p. 201. Temperance is the power provided through the Holy Spirit for one to continue overcoming, to maintain self-control, to detect the path of victory, and to reveal it to others faithfully in word and deed. Temperance is the practical application of the gospel on a daily basis—for "unless they practice temperance, they will not, cannot, be sanctified through the truth."—*Ibid.*, p. 252.

I see the words *temperance*, *sanctification*, *holiness*, and *purity* as identical in basic concept and as essential for continuing Christian growth.

MINISTRY: Are there programs during Temperance Year 1979 in which individual church members can participate?

Steed: Our conference temperance leaders have, by Annual Council vote,

been urged to plan a Layman's Temperance Convention to outline these programs. Briefly, they consist of a church study with a guide to the book *Temperance*; a presentation on filmstrip or slides of *The Story of Our Temperance Message*; organization of a temperance committee or society in every church; assisting in public programs such as the Five-Day Plan to Stop Smoking (our aim is more than 100 a week worldwide); the holding of one-day Leisure Time Seminars for church members and the public; sponsoring *Listen* magazine; showing temperance films; giving out temperance leaflets; participating in the Home Help Visitation Plan; and letting the media know of our concern for prevention of intemperance and of our solutions.

MINISTRY: Aren't you also having a World Congress on the Prevention of Alcoholism and Drug Dependency?

Steed: Yes. This will be the Third World Congress and will be at the Princess Hotel, Acapulco, Mexico, August 26 to 31, 1979. We expect delegates from at least fifty countries. We have authoritative lecturers coming, and there will be workshops and time for fellowship at a wonderfully relaxing place at minimum prices. I hope many Adventists will register.

MINISTRY: One last question. What are some of the benefits you expect from Temperance Year 1979?

Steed: First, a clearer concept by our church members about temperance and intemperance and a new zeal to study and speak out for temperance. Second, I hope all will realize that the church's most subtle enemy—intemperance—is a roaring lion at the door of every home. It must be met in the strength of the Lord if a people are to reflect the image of Christ and be prepared for His soon return.

E. H. J. Steed is director of the Temperance Department of the General Conference of Seventh-day Adventists.

How the E.G. White books were written

assembled by Arthur L. White.



Those who were directly involved speak out regarding the preparation, revision, and expansion of Ellen White's literary material.

Some Adventists down through the years, especially those who hold concepts of inspiration that would call for a mechanical writing by Ellen White of what was revealed to her, question the relationship of subsequent revisions and expansions to the visions themselves that were given her, and the extent to which her literary assistants may have been responsible for portions of the writing.

The object of this series is to allow some of those who assisted Ellen White to speak in full statements as they did on several occasions in an enlightening fashion. No attempt at an exhaustive presentation is made here. There will be some overlapping and repetition, which will not be offensive when the reader takes into account the overall object of letting these individuals make their presentation in full statements.

Ellen White speaks of her helpers

Some statements by Ellen White and those associated with her have appeared in various publications about her work. It was a source of regret to her that her schooling had been very brief and her knowledge of the technical rules of writing limited. In 1906 she told of the course she followed:

"While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. We traveled extensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written

out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed, or for the printer.

"As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies and preparing articles for publication.

"But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true."—*Selected Messages*, book 1, p. 50.

Speaking of the work of her helpers, in 1900 Ellen White made the following interesting statement about the part taken in her work by Marian Davis, who assisted her for more than twenty years. After referring to another of her assistants, Fanny Bolton, she wrote: "Marian's work is of a different order altogether. She is my book-maker. Fanny never was my book-maker.

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

"The books are not Marian's productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and her ability to arrange the matter is of great value to me. It saves my poring over a mass of matter, which I have no time to do.

"So you understand that Marian is a most valuable help to me in bringing out my books."—Letter 61a, 1900.

As Marian's life was coming to a close in 1904, Ellen White made another reference to her faithful work, stating:

"We have stood side by side in the work, and in perfect harmony in that work. And when she would be gathering up the precious jots and tittles that had come in papers and books and present it to me, 'Now,' she would say, 'there is something wanted. I cannot supply it.'

"I would look it over, and in one moment I could trace the line right out. We worked together, just worked together in

perfect harmony all the time."—Manuscript 95, 1904.

The full significance of this will open up as this series continues. Miss Bolton, for a time one of Ellen White's literary assistants, explained.

"The editors in no wise change Sister White's expression if it is grammatically correct, and is an evident expression of the evident thought. Sister White as a human instrumentality has a pronounced style of her own, which is preserved all through her books and articles, that stamps the matter with her individuality. Many times her manuscript does not need any editing, often but slight editing, and again a great deal of literary work; but article or chapter, whatever has been done upon it, is passed back into her hands by the editor."—Fannie Bolton in 'A Confession Concerning the "Testimony of Jesus Christ,"' written in 1901."—*Messenger to the Remnant*, p. 60.

Story of the writings of Ellen G. White

Let us call on Elder W. C. White, Ellen's son, to speak on this point, using a statement he made on April 18, 1926, at the Milwaukee, Wisconsin, General Conference session.

"It was in the year 1851 that Mrs. E. G. White wrote the book *Experience and Views*. A supplement to *Experience and Views* was brought out in 1854, and the volume entitled [*The*] *Great Controversy* in 1858. This latter constitutes the latter part of *Early Writings* as we have it now. . . .

"In 1860, she wrote *My Christian Experience, Views, and Labors*, comprising 304 pages. This is really the basis of *Life Sketches*. *Spiritual Gifts* was the basis of [*The*] *Great Controversy*.

"A little later she brought out *Facts of Faith*, and in the same year another volume carrying forward that history. Then there comes in the article on 'The Messiah,' an article on health, . . . and one on progress. Now those were bound up in four volumes under the title of *Spiritual Gifts*. That constituted the complete series of the E. G. White writings. After a few years those books were sold, and the brethren wanted them reprinted exactly as they were.

"Sister White said, 'No, that will never do. Since those were written the Lord has given me a view of the things. He has repeated that view, and I now . . . want to write it out much more fully, more in detail, and bring in a great many things that were not written in the first

volumes, and I must rewrite it more fully.' . . .

"So there was brought out in 1870 a book entitled [*The*] *Great Controversy*, Volume One. This deals with Old Testament History from the beginning down to Solomon. And then, skipping the Old Testament history from that point on, she brought out Volume Two on the life of Christ during the years 1870 to 1877. The third volume, brought out in 1878, was on Christ and the work of the apostles. In 1883 she brought out *The Great Controversy*, Volume Four from the destruction of Jerusalem to the end of the Controversy. This was just an enlargement of *Spiritual Gifts*. These books were written with the Seventh-day Adventists in mind.

"The things revealed to Sister White were not given to her like the repeating of a story that she must repeat. In vision she seemed to be looking down through a great opening in the sky and she saw multitudes of people in action, and the angels of God ministering to them.* She was not given the language. Many times she remembered what the angel said, but many times she had to describe what she had seen the very best she could. As the work advanced, and she prepared it over and over again, her description was more complete, and she wanted the people to have the more complete description.

"Some of the people said that this book [volume 4 of the series *The Great Controversy*] ought to sell everywhere, and it was a great surprise to see how well it could be sold. . . . The publishers said if that could be sold they wanted to get up a better edition, put it in thicker paper, use different illustrations, and sell it for \$1.50. It sold splendidly, and they told Sister White how it was going.

"Well,' Sister White said, 'I had much more matter to put into that when it was printed. Now if you are going to make a larger book of it, let me bring in additional matter.' This was done.

"When she got to Europe she saw many things which reminded her of what she had seen in vision. One day when we came to the old cathedral where Zwingli taught, she said, 'Oh, I have seen this place before,' and she began to tell us about the place. She wanted to write these things out and put them into *Controversy*. . . .

Chronology and genealogy

"Sister White was not given much detail about chronology or genealogy, and she went to her Bible history to get these things. One day, Sabbath afternoon, I

was down in a little corner room reading Wylie's history, and I came to a chapter where he described an experience of the Roman army coming out to destroy a little band of Protestants, and when they first caught sight of them the Roman army took a panic and fled.

"That was interesting to me and I ran up to Mother's room and said, 'Mother, let me read something to you.' I read along a page or so . . . , and she picked up the story and began to tell it. She told it as Wylie had given it, only she told more. She told a lot that Wylie did not have. 'Mother, where did you get that?' I asked. 'Saw it,' she replied. 'Did you ever read it anywhere?' 'No.' And she went on and told me more of how the armies came over the passes to catch those little bands that were hidden in the valleys, and how angels of God revealed themselves to them as armies of fighting men, and the Roman armies, thinking that there were large armies meeting

them, turned and ran.

"'Why, Mother,' I asked, 'why didn't you put that into your book?' 'I didn't know where to put it' was the answer.

"But when she got the geography and the chronology, then she put in the story just as it was presented to her in vision.

"When she was completing this book, and she came to 'God's People Delivered,' she did not know where to put it. This was repeated to her the second, the third, and the fourth time, and then she didn't know where it belonged. Three times we heard her shouting in the night in a musical voice, 'They come, they come, holy, harmless, and undefiled.' See *The Great Controversy*, p. 636.

"Sister White saw things in action and she was obliged to use her best effort to describe it herself. Many, many of her passages she gives in the exact words of the angel, but many of her views she wrote out [in her own words]. It is the truths that are inspired and not the

words.'"—White Estate Document File 107g. 

To be continued.

*In a document specifically approved by Ellen White, W. C. White, on October 30, 1911, read to the General Conference Committee a statement regarding the writing of *The Great Controversy* and its revision in 1911. He described the manner in which the light presented in *The Great Controversy* often came to her in this fashion: "The things which she has written out are descriptions of flash-light pictures and other representations given her regarding the actions of men, and the influence of these actions upon the work of God for the salvation of men, with views of past, present, and future history in its relation to this work."—White Estate Document File 85, "The 1911 Revision of *The Great Controversy*."

Ellen White herself, in an interview on October 5, 1907, made mention of how at times she was instructed: "Now I have light, mostly in the night season, just as if the whole thing was transacting, and I am viewing it, and I am listening to the conversation."—Ms. 105, 1907.

Arthur L. White is a lifetime member of the Board of Trustees of the E. G. White Estate, and currently is working on a biography of his grandmother.

Today the Seventh-day Adventist Church is blessed with a veritable library of Ellen G. White books, covering many fields of inspired counsels, instruction, and exposition. There are the books of the testimony class, filled with instruction for the members of the church and giving counsel concerning its various activities. There are the expository books, including such works as *Steps to Christ*, *Christ's Object Lessons*, and the five books of the Conflict of the Ages Series. There are books devoted to one special topic, such as *Education* and *The Ministry of Healing*.

Not all of these books were prepared for the press in the same manner. The first Ellen G. White book, *A Sketch of the Christian Experience and Views of Ellen G. White*, published in 1851, contained 64 pages, composed of a seven-page sketch of her experiences, followed by visions and admonitions first printed in broadsides, *Present Truth* and *Review and Herald* articles published between 1846 and 1851, and some articles not published previously. It was really but a pamphlet and contained the major portion of the Ellen G. White writings up to that time. It was followed in 1854 by a 48-page supplement.

The first bound book from Ellen White's pen was published in 1858—the 219-page *The Great Controversy*

Between Christ and His Angels and Satan and His Angels. This volume, written to present what had been revealed in the March 14, 1858, great controversy vision, traced in digest form the conflict from the inception of sin to the new earth. The book, currently available in a facsimile reprint, is referred to as *Spiritual Gifts*, volume 1. These three Ellen G. White productions of the 1850's were reprinted in 1882 as *Early Writings*.

During the 1850's the testimony series was started, first with a 16-page "Testimony for the Church," containing seven short articles in which Ellen White set before the believers instruction given to her in the vision of November 20, 1855. A second such pamphlet was published in 1856. These were followed by others of the testimony series published at intervals of about a year in pamphlets of varying size, some exceeding 200 pages. Later, of course, these were drawn together and published in bound volumes, but with the original content format preserved. This unique line of writing appears today as the consecutive writing of Ellen White as the Spirit of God gave to her in vision messages of counsel, instruction, and warning for individuals, churches, church leaders, institutions, et cetera. For a detailed account of the writing and publishing

of the *Testimonies for the Church*, see *Messenger to the Remnant*, pages 62-67.

A third type of writing, autobiography, came into the picture early. In 1860 a 304-page work was published carrying the extended title *My Christian Experience, Views and Labors in Connection With the Rise and Progress of the Third Angel's Message*. This second bound Ellen G. White book is usually referred to as *Spiritual Gifts*, volume 2, and is available today in a facsimile reprint.

The next two bound volumes, *Spiritual Gifts*, volumes 3 and 4, were published in 1864, the first and half of the second presenting the Old Testament history that, except for the first three chapters, was skipped over in the 1858 writing of *The Great Controversy*. These *Spiritual Gifts* volumes carried the title "Important Facts of Faith, in Connection With the History of Holy Men of Old." The chapters for all the *Spiritual Gifts* volumes presenting the basic great controversy story were written in consecutive order.

The presentation of this theme through the years by Ellen White was to take on enlarged form, first as the four *Spirit of Prophecy* volumes (1870-1885) and later in the greatly expanded five volumes of the Conflict of the Ages Series.

BIBLICAL ARCHEOLOGY

The King's Highway. This royal road, often mentioned in the Bible, tied Israel into the very hub of ancient international contact.

No road on earth can boast a historical record to equal that of the "king's high way" so often mentioned in the Bible. Already travel-worn when Abraham used it 2,000 years before Christ,¹ it is still used today, 4,000 years later, by camel and donkey caravans that plod beside the cars and trucks.

The armies of the kings of the East used this royal road² when they ravished the cities of Sodom and Gomorrah and took Lot captive. A thousand years later, at the time of Christ, the highway recorded its heaviest traffic as the Nabataeans, canny merchants and caravan suppliers of the rock fortress of Petra, exacted heavy tribute from users of the road. Through the centuries and millennia, exotic, costly merchandise from Afghanistan, India, and China passed over the road on its way to the homes of the wealthy in Greece, Rome, and Asia Minor.

No one knew who built the road; it has been there as long as human memory.³ In the time of Christ the great road builders of the Roman Empire paved it for long stretches,⁴ and called it Trajan's Road.

Anciently the route of the "king's high way" began at Eilat, now a modern Israeli resort city on the Gulf of Aqabah, and then passed through Edom, Moab, Heshbon, Rabbat Ammon (modern Amman), to end at Damascus, the current capital city of Syria.⁵ Eventually other important roads linked with the highway. To the south were Arabian roads such as the one over which the Queen of Sheba traveled from Marib toward Jerusalem. From Edom in the east secondary roads led to Egypt, anciently an important commercial country, and to the port of Gaza⁶ from which goods were shipped throughout the Mediterranean world. At Gaza connecting roads issuing from the king's highway⁷ also joined with another famous highway called the Via Maris, the highway of the sea, which followed along the Mediterranean coastline north from Egypt through the Philistine country and Canaan.

It is obvious, from this historic highway system, that the land of Israel was situated at the vital crossroads of the world during all of its history. As innumerable caravans and multitudes of people traveled through Israel and mingled freely with its inhabitants, God

by Paul F. Bork

provided His people with a unique opportunity to demonstrate the effectiveness of His government of love.

Solomon was one of the few rulers of Israel who recognized and took advantage of the strategic position of his country on the "king's high way." Israel not only profited handsomely from its trade during this time but Solomon himself became one of the greatest merchants of the ancient world. His trade routes extended at least as far as Egypt, Phoenicia, Syria, South Arabia, India, and Africa. One of his principal export products was copper and the tools and weapons fashioned from it, which he traded for gold, silver, incense, spices, ivory, myrrh, animals, and other consumer goods from many nations. The gifts brought to Solomon by the Queen of Sheba are an example of this trade (1 Kings 10:11, 12). Many archeologists believe that the Biblically stated reason for the Queen of Sheba's visit to Solomon may not have been her only motivation. In addition to curiosity, her visit may have been prompted by a desire to protect her own extensive trade routes and to strengthen her economic alliance with Solomon.⁷

Theivery, piracy, looting, and physical assault are not products of our time only; they were rampant in antiquity, as well, and police protection added substantially to travel expenses on the "king's high way." In order to cope with this problem nations built fortresses along the highway,⁸ sometimes within smoke-signaling distance from each other.

Not only did protective measures have to be provided but reliable water, food, forage, and shelter had to be available to caravans. Consequently water cisterns and caravanseries dotted the highway, some of which are still in existence.

Nations providing these essential services and facilities charged toll fees to passing caravans.⁹ The Edomites and later the Nabataeans were among those engaging in this lucrative practice. The profits earned through these services and the rigid control of strategic highways was a source of unending conflict among nations of antiquity.¹⁰

Cities, such as Jericho, that were on or near caravan routes became very prosperous.¹¹ "Many caravans . . . passed

through Jericho. Their arrival was always a festive season. . . . It was a center of traffic, and Roman officials and soldiers, with strangers from different quarters, were found there, while the collection of customs made it the home of many publicans."¹²

Construction of highways in the desert might seem to be a simple matter, but unstable soil, shifting sands, and torrential rains causing washouts, were but a few of the problems faced by ancient road construction engineers. Occasional flash floods in the desert may turn a usually dry valley into a rampaging river obliterating a road in its path within a few hours. Engineers also had the problem of cutting a road through rocky mountainsides without the sophisticated machinery now available. Using simple tools and hand labor as much as four meters of rock were sometimes cut from the side of a cliff.

However, the "king's high way" was probably so called not because of its great commercial importance, but more important, because kings and queens occasionally traveled over it. Isaiah uses the analogy of road preparation in his lyrical prophecy of the coming King of kings: "Listen! I hear the voice of someone shouting, 'Make a road for the Lord through the wilderness; make him a straight, smooth road through the desert. Fill the valleys; level the hills; straighten out the crooked paths and smooth off the rough spots in the road'" (Isa. 40:3, 4, T.L.B.).

¹ Efraim Orni and Elisha Efrat, *Geography of Israel*, p. 137.

² Nelson Glueck, *Exploration in Eastern Palestine, III*. The Annual of the American Schools of Oriental Research, vols. XVIII-XIX for 1937-1939, pp. 142, 143.

³ Glueck, *Explorations in Eastern Palestine, II*. The Annual of ASOR, vol. XV for 1934, 1935.

⁴ G. Ernest Wright, *Biblical Archaeology*, p. 72.

⁵ Efraim Orni, *op. cit.*, p. 249.

⁶ *op. cit.*, Wright, p. 229.

⁷ Brian Doe, *Southern Arabia*, pp. 60, 75.

⁸ Glueck, *Explorations in Eastern Palestine, III*. The Annual of ASOR, vols. XVIII, XIX for 1937-1939, p. 62.

⁹ *Oxford Bible Atlas*, p. 66.

¹⁰ Dennis Baly and A. D. Tushingham, *Atlas of the Biblical World*, pp. 118, 119.

¹¹ Emmanuel Anati, "Prehistoric Trade and the Puzzle of Jericho," *Bulletin of ASOR*, no. 167 (Oct., 1962).

¹² E. G. White, *The Desire of Ages*, p. 552.

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FROM THE EDITOR

What Assurance of Salvation Can a Seventh-day Adventist Christian Have—II? How will such assurance be shown in the everyday life?

My February editorial on the assurance of salvation brought a number of letters that have caused me to do further serious reflection on this subject. The new insights gained from these letters have thrilled my heart. The purpose of these articles is by no means to pontificate all-knowingly on such a profound theme as salvation. I am sharing with you my own personal convictions on the subject, and if you have anything to add or correct, please feel free to write.

Study of the grand theme of salvation is a never-ending process. "The science of redemption is the science of all sciences; the science that is the study of the angels and of all the intelligences of the unfallen worlds; the science that engages the attention of our Lord and Saviour; the science that enters into the purpose brooded in the mind of the Infinite—'kept in silence through times eternal' (Romans 16:25, R.V.); the science that will be the study of God's redeemed throughout endless ages. This is the highest study in which it is possible for man to engage."—*Education*, p. 126.

Remarks are made at times that would indicate that there is too much talk about righteousness by faith, redemption, and salvation. If such a feeling stems from a desire to shut off caustic debate, it is understandable. To argue over such precious truths is inappropriate. But sincere discussion and study of God's "science of all sciences" is necessary and should be encouraged!

A letter from a colleague of mine, whom I respect greatly, illustrates what I am trying to say. He did not see eye to eye with every point I made in the February editorial, but in sharing his convictions, he prefaced his remarks with these words: "I respect you very greatly as a person and a Christian, so that what follows must be regarded as coming from a brother, not from one who wishes to embarrass, confuse, or divide." This beautiful spirit must possess our hearts as we discuss salvation's truths.

Any attempt to stay sincere, honest, open investigation of these truths cannot be motivated by the Spirit of God. This is a life-and-death matter! Our personal eternal salvation is at stake. But ever remember that any discussion and study of this subject must be done in the framework of loving tenderness and patient forbearance with one another. As

human beings, we are all in this together—or at least we should be—for the one common goal of someday living with our Lord Jesus Christ on a forever basis.

In February I stressed the assurance we can have as Christians that we possess eternal life in Jesus. But let me make it abundantly clear that our acceptance with God and our assurance of salvation, based as it is upon the merits of Jesus Christ, must not lead us to believe that works or sanctification are of little consequence. My conviction on this point runs parallel with a good Baptist friend of mine, whom I have never met personally, but whom I feel I have come to know well through correspondence. This dear minister wrote in response to the February editorial, "The Scriptures *never* give assurance or promises to those who are living in sin, and any teaching (whether right or wrong) which is used to encourage sinful living is indeed a perversion."

Thus faith and works must ever be kept in perspective. By that I mean the individual whose heart has been convicted by the Holy Spirit, and who is led to repentance and a new-birth experience, will respond with wholehearted obedience to the will of God as he understands it. It is unfortunate, indeed, that the glorious truth of salvation through the merits of Christ alone is blurred, and even downgraded at times, by the unwise illustrations and remarks of a few who claim to be advocates of salvation by faith alone in Jesus Christ.

For instance, one sincere soul claimed that although she couldn't keep from committing sin even for five minutes, she still had the assurance of salvation on the merits of Christ alone. I must admit that this statement puzzles me. If taken one way, a non-Christian could ask, "What kind of a Saviour do you have? If you receive no benefits in terms of victory over evil, why become a Christian?" Of course, some professed Christians would agree with this statement, saying, "That's the beauty of it all. No matter what we do, we're still saved." This relegates the plan of salvation, it seems to me, to a ridiculous sublimity certainly unsupported by Scripture.

On the other hand, if this dear soul was distinguishing between an overt act of sin and a sinful state of being, she could have a point, although very poorly

expressed.

My understanding of the nature of man is that he is born with a fallen nature. There is an antagonistic power resident in man. "There is in his nature a bent to evil, a force which, unaided, he cannot resist."—*Ibid.*, p. 29. That force, stronger in some individuals than in others, is with us from birth until death. Paul declared, "For I know that nothing good dwells within me, that is, in my flesh" (Rom. 7:18, R.S.V.). To further expand this point, may I refer to the words of Jeremiah 17:9: "The heart is deceitful above all things, and desperately wicked: who can know it?" Is the deceitfulness of the heart forever and totally eradicated at conversion? Was the publican's sinful nature eradicated after he cried out, "God be merciful to me a sinner," and went down to his house justified? His carnal nature was still existent, and quite capable of being revived at a moment's notice!

This is not to say that the born-again Christian will not be advancing in the Christian life. Never! The ultimate purpose of God's plan of salvation is to bring man into complete harmony with the principles of His law, His character. The surrendering of the life to Jesus Christ is a surrender to a radical change of heart and reformation of life. There is no make-believe in this transformation! While I have stressed the imperfect state of man, even following conversion, the Scriptures make it clear, abundantly clear, that we have a Saviour who is able to save us from the power of sin. As one of my correspondents so beautifully wrote, "The merits of Christ given to me involve a transformation of my heart." In my opinion, if a person is not affected by what the Lord has done in His gracious act of forgiveness and justification, he has a perverted understanding of the gospel.

One of my favorite stories told by Jesus is found in Matthew 18:21-35. Perhaps the importance of the truths contained in this parable are underlined by the tragic conclusion. It is the story of a servant who owed a multimillion-dollar debt to the king. When found out, he fell down at the king's feet and begged for mercy, saying, "Lord, have patience with me, and I will pay thee all" (verse 26). What an illustration of man's desire to justify himself with his own works!

Verse 25 makes it clear that he had absolutely nothing with which to pay, yet he promises to make good this enormous sum, which was equal to more than the entire revenue of Palestine during the days of Christ! The servant had no sense of the magnitude of his debt nor of the impossibility of ever satisfying it, or he never would have promised to pay it all back. Anything he could have paid would be infinitesimal compared with the total liability.

The amazing mercy of the lord is noted in verse 27. He "loosed him, and forgave him the debt." Not only did he take away the prison sentence but he cancelled the debt, as well. What a picture of our Lord's amazing grace! In tenderest love He cancels the debt of the sinner who, in repentance, begs for mercy.

But the story doesn't end with the glorious action of forgiveness! Forgiveness must produce a response of responsibility. This was what was lacking in the heart of the servant. After being forgiven a multimillion-dollar debt, he went out and found a fellow servant who owed him a pittance. The one who had been so mercifully treated, instead of demonstrating a corresponding mercy, "laid hands on him, and took him by the throat, saying, 'Pay me that thou owest'" (verse 28). What a distressing attitude! Furthermore, this ill-treated fellow servant fell down at his feet and asked for the same mercy that the forgiven one had so recently craved, and in the same words that the servant himself had used—but to no avail.

The lessons of this parable are clear and vivid. The first servant had no concept of the enormity of his debt. Furthermore, when he was forgiven he had no adequate realization of the mercy and graciousness of the Lord. His heart was not touched or humbled. He had no conversion experience. The new birth was unknown to him. If he was baptized at that point, he was buried alive, for self never died. He never arose to walk in the newness of life in Christ. In all probability, there was a superficial ecstasy, a shallow burst of appreciation, a shouting of "I am saved," but no real change of heart. Had he sensed that he owed everything to God's free grace, would he not have shown it in a sanctified life? As Ellen White so beautifully expresses it, "We ourselves owe everything to God's free grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our exaltation to heirship

with Christ. Let this grace be revealed to others."—*Christ's Object Lessons*, p. 250.

I plead with my fellow ministers to lift up Christ more beautifully and clearly before the people. This will inevitably lift the standards of our people. I plead with you not to put the cart before the horse. Both the horse and the cart are important! But put them in the right order. If we hammer on standards, if we spend more time preaching the law than we do Christ, we will end up lowering the standards. Preach against sin, but show what it is in the light of the cross.

I ask you, in all honesty and sincerity, as you look at the church today, Are we stronger morally than ever before? Is the

"It is a deeper understanding of the life and the atonement of Jesus Christ that causes a flood of divine compassion to flow into our souls, which transforms us."

life style of our members more like that of Jesus Christ than ever before? Is the character of Jesus shining through the lives of our church members in a more dramatic way than ever before? Are we more zealous in proclaiming the gospel? I don't know what your answer is, but I know what mine is. And I firmly believe that the main reason for our condition is because we have not properly lifted up Jesus before the people.

The admonition written scores of years ago is still valid today. "Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world."—*Gospel Workers*, p. 156. What does this mean? Of all people in the world, we have had an amazing degree of light shining upon us through the Scriptures and the Spirit of Prophecy. No group on earth has ever had such detailed information regarding all phases of life style. Furthermore, we

believe that our movement constitutes the climax of the Protestant Reformation. This Reformation reaches its zenith in a people described symbolically as the 144,000, who are an undefiled group, with mouths uttering no guile, and who stand without fault before the throne of God (see Rev. 14:1-5). Are we anywhere near this state in our spiritual advancement? If not, why not?

I come back again to uplifting Christ. Spend more time in your sermons uplifting Him and His free grace. This will help the people to lay hold of His power to save. Only as we behold Him will divine transformations take place in the character. Direct your mind and the minds of your people to "the Lamb of God, which taketh away the sin of the world" (John 1:29). It is a deeper understanding of the life and the atonement of Jesus Christ that causes a flood of divine compassion to flow into our souls, which in turn transforms us. Focusing time and attention on the light bulb separated from the socket doesn't make light. But connect that light with the source of power and things change.

In referring to such seventeenth-century English dissenters as Baxter, Flavel, and Alleine, Ellen White claims that through their preaching and writing thousands were taught how to commit their souls to Christ. For years I have read these statements and desired to secure some of the specific books mentioned. Our office recently ordered some of them, and I am presently reading Flavel's *Method of Grace*. Rarely have I ever read a book so saturated with Christ; from beginning to end, he extols the lovely Jesus. Such Christ-centered works sweep the mind with a deep spiritual excitement, making most of what comes off the religious presses today insipid and trivial in comparison. What a shame books of this caliber are not required reading in our colleges and seminaries—books that make plain the matchless love of Jesus Christ, which in turn throws a floodlight on the enormity and horribleness of sin.

O preacher, spend time with Christ through His Word and those authors who had a deep knowledge of Him. Then let Christ and His goodness, His love and sacrifice, be the theme of your sermons. "Nothing can take so strong a hold on the heart as the abiding sense of our responsibility to God. Nothing reaches so fully down to the deepest motives of conduct as a sense of the pardoning love of Christ."—*The Desire of Ages*, p. 493.—J.R.S.

SCIENCE AND RELIGION

Megacatastrophe in the Geologic Record. Large-scale transportation of enormous rock masses indicates catastrophic energy levels.

Prior to the middle of the nineteenth century, efforts to understand geologic features were usually based on belief in a massive worldwide catastrophe of brief duration, as described in Genesis, chapters 6-8. Then with the publication of Charles Lyell's *Principles of Geology* in 1830, the dominant view in the earth sciences for nearly 150 years has attributed geologic features to the cumulative effects of presently observable processes acting over long ages. However, an increasing number of geologists currently recognize a need to consider forces of enormous magnitude not now operating on the surface of the earth to explain phenomena in the geologic record. Among these so-called "neocatastrophists" is Derek Ager, who has considered a catastrophic explanation for the origin, transportation, and deposition of megabreccias.¹

Megabreccias are sedimentary deposits in which angular fragments of rock (called clasts) greater than one meter in diameter occur as conspicuous components. These deposits may include many other clasts smaller than one meter, which may or may not be angular.

A rock equivalent to one cubic meter in volume may weigh as much as three tons, and since most megabreccia clasts are larger than this, transportation of megabreccias to the site of deposition becomes a formidable consideration. Thus most megabreccias are considered to have had an underwater origin because of the difficulty of surface transportation of large clasts by natural means over relatively long distances. Buoyancy supplied by clear water can reduce the weight by at least one-third and can also significantly decrease friction. Under appropriate conditions a mixture of water, mud, and small rocks can greatly modify buoyancy and other factors and move rocks of truly enormous dimensions.

We will consider three categories of underwater depositional processes that give rise to megabreccias: turbidity currents, debris flows, and slides or slumps. In each case we will define the process, describe its operation, outline the extent of such deposits, and discuss their significance.

Turbidity currents

Turbidity currents occur when soft

by Arthur V. Chadwick

sediment becomes resuspended in water, forming a fluid much heavier than water. Flow of such a suspension introduces turbulence which prevents the suspended material from settling out, thus perpetuating the existence of the high density fluid and prolonging its movement as a turbidity current. With sufficient momentum such a current can even flow uphill. As the velocity is decreased in the region behind the moving front, material in suspension is deposited, beginning with the most coarse particles, so that the resulting deposit commonly exhibits normal grading with larger grains at the base and finer material at the top.

Turbidity currents of credible dimensions are capable of moving enormous clasts. It has been estimated that rocks weighing up to 100 tons could be moved in such flows. The flow of turbidity currents probably results most often from earthquakes, but other initiating mechanisms may be effective also. Rock fragments of all sizes involved in the initial disturbance can be transported by a turbidity current for great distances across gentle slopes of only a few degrees.

Turbidites, the deposits left by turbidity currents, occasionally are reported to contain megabreccias. Clasts exceeding a meter in diameter are known from breccia beds in Nevada, Arabia, New Hebrides, and elsewhere.² Clasts up to five meters in diameter have been reported in breccia beds interpreted as turbidity current deposits.

There is little question that turbidity currents capable of transporting large clasts represent catastrophic events. Earthquakes, for example, can trigger such currents. But it is more difficult to envision a process that can simultaneously produce, as well as transport, the brecciated clasts. These problems become even more complex as the clast sizes increase.

Debris flows

Debris flows include megabreccia deposits consisting of very large clasts that have been transported by a mass flow process, usually over a considerable distance. Like turbidity currents, debris flows do not require a steep slope for movement; but unlike turbidity currents

they are less fluid and flow more slowly. There does not seem to be any limit to the size of clasts that can be moved in this manner. Clasts in a debris flow are generally supported by a matrix of mud or wet clay.

In Peru, exotic—different from the surrounding matrix—blocks of up to 5,000 tons and 10 to 15 meters in diameter occur in Eocene strata far from the nearest possible site of origin.³ In Texas, slabs of exotic rock more than 30 meters long are found in Paleozoic mudstones, apparently derived from a source many kilometers distant.⁴ Similar phenomena are found in the Klamath Mountains of California, in the Pennsylvanian strata of eastern Oklahoma, in early tertiary strata of Venezuela, in Mexico, in the tertiary strata of Switzerland⁵ and in cretaceous radiolarites in Arabia.⁶

Some authorities, in an attempt to develop a noncatastrophic explanation for the presence of exotic blocks in megabreccias, have posited glacial transport. Others have concluded that the rocks slid to their present position from distant highlands. Such attempts generally have failed to satisfy those who have carefully investigated the circumstances. For example, the "glacial" boulders are located in strata that otherwise represent a warm temperate climate; the rocks that are presumed to have slid to their present positions give no indications of having done so. I have found no recorded instance of a tailing disturbance such as would have been left in the wake of a rock moving across a soft surface. On the contrary, the only disturbed strata occur immediately *below* the clast, indicating compaction below the clast *following* its movement. Since continuous, rapid movement would be required to prevent the clasts from settling during transit, these clasts must have been transported by mechanism of mass flow. But no contemporary model for such a process exists. Not only is it difficult to conceive of a transport mechanism, it is also difficult to imagine forces that could have produced clasts of such size.

The presence of these megabreccias represents catastrophes of extraordinary dimensions, as substantiated by both the clast size and by the requirement for rapid movement along gently dipping or flat terrain for many kilometers. One authority,⁷ assessing the magnitude of the

problem, has suggested as an explanation "major disturbances originating outside the planetary system" that may have affected the speed of revolution of the earth and the earth's revolution about the sun. All things considered, such a statement may not be too far from truth!

Slides or slump deposits

If a mass of sediment is deposited on a sloping surface or is uplifted unevenly so that a slope is formed, the sediment will tend to move downslope. This tendency is counteracted by internal friction that is much greater in cemented or compacted sediment. Once movement is initiated, by either external or internal forces, the sediment will move downslope more or less as a body, forming a slide or slump deposit. Unconsolidated (soft) sediments moving in this manner tend to form folds. If the moving mass contains sediments that differ in resistance to flow or internal shear, then the more resistant members will tend to fragment and form a megabreccia within a matrix of the less resistant members.

Slide deposits of immense dimensions with associated megabreccias are encountered in many parts of the world. The tertiary strata of the Apennines in Italy contain megaclasts ranging up to many cubic kilometers. These blocks have in some cases traveled up to 100 kilometers from their source area. One inverted slab of limestone covers an area of over 200 kilometers!⁸ Nearby in Greece are similar late tertiary sediments containing blocks ranging from several hundred meters to several kilometers in length, many of which are overturned. These sediments are believed to have traveled 100 to 500 kilometers from their sources to the point of deposition.⁹ Numerous other examples of gravity-induced slides and slumps have been reported.

A catastrophic interpretation for these deposits depends somewhat upon the time frame involved. If the movement of a mountainous clast over a distance of 100 kilometers occurs at the rate of a millimeter per year, it can hardly be considered a catastrophic event. If the clast moves the same distance in a matter of hours or days, it represents a catastrophe of earthshaking dimensions. How fast do slides move? The authors of most scientific studies either do not confront this question directly or merely assume very slow rates of movement.

The rate of slide movement depends in some degree upon the slope of the un-

derlying surface. A number of authors have cited a figure of about 3 degrees for the slope over which slide deposits have traveled.¹⁰ This minimal figure is chosen because a lower slope probably would not support movement and a steeper slope would require a source area that was many kilometers distant to be unreasonably high.

Several reports of recent offshore slumps and slides are available for comparison with the tertiary deposits. In two examples the slides moved across slopes of approximately 3 degrees for several kilometers, and the movement is either known or inferred to have been catastrophic.¹¹ Because we cannot be certain

"An increasing number of geologists are recognizing a need to consider forces of enormous magnitude not now operating on the earth to explain phenomena in the geological record."

that this was the case in the fossil examples, under similar circumstances it is difficult to conceive of such movement as having been slow.

Conclusions

The presence of various kinds of megabreccias in the geologic column, showing in some cases the transport of extremely large clasts, indicate energy levels on a scale that staggers our imagination. Their common occurrence in major portions of the geologic column of some localities indicates significant catastrophic activity in the past not readily explainable in terms of contemporary processes, but readily accountable within the events described in *Genesis*, chapters 6-8.

¹ *The Nature of the Stratigraphical Record* (New York: John Wiley and Sons, 1973).

² T. G. Morgan, "Lithostratigraphy and paleon-

tology of the Red Hill area, Eureka County, Nevada," University of California, Riverside, unpublished M.A. thesis (1974); H. H. Wilson, "Late Cretaceous eugeosynclinal sedimentation, gravity tectonics, and ophiolite emplacement in Oman Mountains, southeast Arabia," *American Association of Petroleum Geologists Bulletin* 53:626-671 (1969); J. G. Jones, "Clastic rocks of Espiritu Santo Island, New Hebrides," *Geological Society of America Bulletin* 78:1281-1288 (1967); R. H. Dott, Jr., "Dynamics of subaqueous gravity depositional processes," *American Association of Petroleum Geologists Bulletin* 47:104-128 (1963).

³ J. M. Dorreen, "Rubble bedding and graded bedding in Talara Formation of northwestern Peru," *American Association of Petroleum Geologists Bulletin* 35:1829-1849 (1951).

⁴ W. E. Hall, "Genesis of Haymond Boulder Beds," Marathon Basin, West Texas," *American Association of Petroleum Geologists Bulletin* 41:1633-1641 (1957); P. B. King, "Problems of boulder beds of Haymond Formation, Marathon Basin, Texas," *American Association of Petroleum Geologists Bulletin* 42:1731-1735 (1958); E. F. McBride, "Characteristics of the Pennsylvania lower-middle Haymond delta-front sandstones, Marathon Basin, West Texas: discussion," *Geological Society of America Bulletin* 86:264-266 (1975).

⁵ D. P. Cox and W. P. Pratt, "Submarine chert-argillite slide-breccia of Paleozoic age in the southern Klamath Mountains, California," *Geological Society of America Bulletin* 84:1423-1438 (1973); E. L. Dixon, "The Ouachita Basin of Oklahoma vis-a-vis the Craven Lowlands of Yorkshire," *The Geological Magazine* 68:337-344 (1931); W. A. van der Gracht and J. M. van Waterschoot, "The pre-Carboniferous exotic boulders in the so-called 'Caney Shale' in the northwestern front of the Ouachita Mountains of Oklahoma," *Journal of Geology* 30:697-714 (1931); R. C. Moore, "The origin and age of the boulder-bearing Johns Valley shale in the Ouachita Mountains of Arkansas and Oklahoma," *American Journal of Science* 27:432-453 (1934); O. Renz, R. Lakeman, and E. van der Meulen, "Submarine sliding in western Venezuela," *American Association of Petroleum Geologists Bulletin* 39:2053-2067 (1955); N. D. Newell, "Supposed Permian tillites in northern Mexico are submarine slide deposits," *Geological Society of America Bulletin* 68:1569-1576 (1957); E. C. Quearea, "On the cliffs and exotic blocks of north Switzerland," *Journal of Geology* 3:723-739 (1895).

⁶ H. H. Wilson, "Late Cretaceous eugeosynclinal sedimentation, gravity tectonics, and ophiolite emplacement in Oman Mountains, southeast Arabia," *American Association of Petroleum Geologists Bulletin* 53:626-671 (1969).

⁷ *Ibid.*

⁸ J. C. Maxwell, "Review of: Geology of the northern Apennines," by Giovanni Merla; "Composite wedges in orogenesis," by Carlo I. Migliorini," *American Association of Petroleum Geologists Bulletin* 37:2196-2206 (1953); J. C. Maxwell, "Turbidite, tectonic and gravity transport, northern Apennine Mountains, Italy," *American Association of Petroleum Geologists Bulletin* 43:2701-2719 (1959).

⁹ P. Elter and L. Trevisan, "Olistostromes in the tectonic evolution of the northern Apennines." In K. A. De Jong and R. Scholten, eds., *Gravity and Tectonics* (New York: John Wiley and Sons, 1973), pp. 175-188.

¹⁰ L. U. de Sitter, "Gravitational gliding tectonics: an essay in comparative structural geology," *American Journal of Science* 252:321-344 (1954).

¹¹ W. R. Normark, "Ranger submarine slide, northern Sebastian Vizcaino Bay, Baja California, Mexico," *Geological Society of America Bulletin* 85:781-784 (1974); B. C. Heezen and C. L. Drake, "Grand Banks slump," *American Association of Petroleum Geologists Bulletin* 48:221-233 (1964); T. C. Moore, Jr., and T. J. H. Van Andel, W. H. Blow, and G. R. Heath, "Large submarine slide off northeastern continental margin of Brazil," *American Association of Petroleum Geologists Bulletin* 54:125-128 (1970).

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HEALTH AND RELIGION

Ministers and Mental Health. In continuing Institutes on Mental Health, pastors are learning to cope with mental dysfunction.

Joe looks almost lost in his clothing. In two months he has lost 65 pounds. Overcome with guilt and worthlessness, he says he wants to die.

Joe is 62. He has three daughters and a son. He is a newspaper printer. His firm is changing to computerized printing. Joe fears he cannot handle the new demands.

His son, who is mentally ill, has become homicidal and violent. Joe has quit going to work. He sits in a chair, day after day, staring vacantly into the future.

Susan is in her 40's, attractive, a wife and mother. A former teacher, she is into drugs, a heavy drinker, and has marital problems.

The child of a possessive, demanding mother and a perfectionist father, she married, but has never felt she can really love.

Shortly after she and her husband adopted a son, she learned that she was pregnant. Then came a succession of tragedies. Her daughter, born with a degenerative brain disease, was given only a few months to live. Instead the child survived five agonizing years.

Shortly after the little girl's death, Susan's mother committed suicide. She left a note saying she was taking her life because Susan no longer needed her.

Susan and Joe are fictitious names, but their cases are real. They could show up in your church office for help.

But both cases, though more dramatic than the daily fare to be expected in the parish, contain elements common to the pastoral ministry—loss of loved ones, marital problems, difficult children, rigid and demanding parents, illness, guilt, alcoholism, drugs.

What do you do with such cases? Avoid them? Pass them on to "professionals"? Work counsel into your sermons? Assume your own burden of guilt because you feel inadequate to help?

Some ministers, according to Dr. Charles Wittschiebe, retired professor of pastoral care at the SDA Theological Seminary, actually worsen problems and even cause them.

Says Dr. Wittschiebe: "Ministers are sometimes the unwitting cause of mental ill health. For example, every sermon should be checked, not only for its spiritual, theological, and intellectual content, but for its emotional impact. Much

by George Harding, Jr., M.D., and Melinda Howes

preaching encourages a sense of guilt. We do not seem to hear the words of Christ to the adulteress: 'Neither do I condemn thee; go and sin no more.'

"Of course, the cause/effect impact of our sermons is not designed to discourage. We simply fail to consider the impact of our words on already-troubled members of our congregation. It is good to be constantly reminded of our very real responsibility for the mental health, as well as the spiritual health, of our parishioners.

"Many Adventists," Dr. Wittschiebe says, "feel that conversion somehow protects one from the problem of mental illness. We are reluctant to recognize that a Christian can have psychological problems and may even need psychiatric help. It's too painful a subject. After all, who *hasn't* been depressed at some time?"

Wittschiebe is one of five men* who decided to do something to help Adventist pastors understand the realities of problems like those of Joe and Susan. In 1955 they began the Institute on Mental Health, now held annually at Harding Hospital, Worthington, Ohio.

Ellen White repeatedly underlined the importance of the mind. "The mind controls the whole man," she wrote. "All our actions, good or bad, have their source in the mind. It is the mind that worships God and allies us to heavenly things. Yet many spend all their lives without becoming intelligent in regard to the casket that contains this treasure."—*Fundamentals of Christian Education*, p. 426.

And again, "The brain nerves which communicate with the entire system are the only medium through which heaven can communicate to man and affect his inmost life."—*Testimonies for the Church*, vol. 2, p. 347.

Why is it, then, that mental health—a healthy mind, if you please—sometimes strikes a discordant sound upon our ears? Sincere Christians as well as others can, and do, have psychological problems. Yet, sometimes in our roles as ministers, physicians, and Adventist Christians, we are reluctant to come to grips with this sensitive and troubling

concern. We as Adventists, and indeed, as Christians of all faiths, have become perhaps too self-contained when confronted with problems such as those of Joe and Susan. Trying to help, but feeling helpless to do so, we resort to platitudes.

Adventists have only to look to their own history to find a classic case of emotional illness—and the remedy. There is little doubt that James White, husband of Ellen White and bearer of such burdens as president of the General Conference, Editor of the *Review*, and fund-raiser for the fledgling movement, was a committed and converted Christian. But at one point in his life, he suffered from a deep depression—an emotional illness so shattering that he was, for many months, unable to carry out his duties or even to participate in the normal activities of home life. His recovery was due in large part to the loving counsel and care of his wife.

As Ellen ministered to her husband, she urged that others give help to those with problems with which they were unable to cope:

"There are souls perplexed with doubt, burdened with infirmities, weak in faith and unable to grasp the Unseen; but a friend whom they can see, coming to them in Christ's stead, can be a connecting link to fasten their trembling faith upon Christ."—*The Desire of Ages*, p. 297.

Again she wrote: "There is a need of shepherds who, under the direction of the Chief Shepherd, will seek for the lost and straying. . . . It means an ear that can listen with sympathy to heartbreaking recitals of wrong, of degradation, of despair and misery."—*Gospel Workers*, p. 184.

Says Psychiatrist Harrison S. Evans, a founder of the Institute and a vice-president of Loma Linda University:

"We must understand that a real experience with Christ begins with an experience with a Christlike person. The minister must develop a personal relationship with his church members. He cannot stand aloof. Our church members must be able to relate to pastors who are warm, caring beings, involved in the whole of church life."

Evans sees as the Institute's goal "to help the minister become more effective in his ministry by understanding himself,

his congregation, and the human condition, so that his ministry will have the maximum positive effect."

To achieve these objectives, the Institute helps the minister gain a knowledge of how the mind functions, what happens when it is dysfunctional, and how to detect the dysfunctional mind in others and in oneself. The Institute further offers opportunity to get in touch with one's own feelings, a requisite to developing sensitivity to the needs of others; and to learn the basic principles of human relationships.

A typical three-and-one-half-day Institute may include small discussion groups; lectures, role-playing; including practicing counseling techniques; and case studies. Psychiatrists and ministers alike offer their perspectives. A recent Institute concentrated on the working of the mind and its unconscious components, the importance of relationships, signs of mental breakdown, different types of emotional disorders and their symptoms, and a discussion of psychotherapy—what it is and what it is not.

Participants also learned about the resources available in their own communities and how to refer parishioners to them for further help. They examined reasons why pastors are reluctant to recommend therapy, and why parishioners may resist counseling or treatment.

Study was given to problems of parenthood and to development of sexual identity and an understanding of sexual problems. "Perhaps 50 percent of our counseling is directed toward marital problems, many of which include sexual problems," says Dr. Wittschiebe.

Psychiatrist Harold Caviness, one of the founders, assured the ministers that the Institute was "no new gospel, no Lorelei song to lure you off your charted course. . . . It is to add to your own insights a deeper understanding of the

human beings for whom and with whom you work."

To date, more than 600 ministers and others have completed the Institute. Has the program been helpful to the mission of the church?

A research study submitted to the Theological Seminary by Richard D. Fearing, now president of the Upper Columbia Conference, concluded that the time, effort, and money spent on the Institute represent a worthwhile investment ("Nine Years of the 'Institute on Mental Health,'" SDA Theological Seminary research paper, August, 1964, p. 7).

Fearing surveyed participants of nine seminars. Nearly 60 percent of the graduates responding felt that the Institute had aided them in their soul-winning mission, and another 30 percent said they had been somewhat benefited.

Says G. L. Goodwin, a 27-year veteran of the ministry, and pastor of the East Liverpool-Steubenville, Ohio, churches: "From the Institute I have gained a greater understanding of my own mental health, my emotional needs, and a deeper understanding of the needs of others. The Institute has given me more confidence in my ministry—it has brought it all together."

Said another pastor: "I used to think that emotional illness was something shameful, that it was the result of a sin or the lack of faith, or some other failing.

"I know now that emotional illness can happen to any of us, under certain conditions, and that our faith alone does not always protect us. We all have a breaking point. Our faith can make us less vulnerable—the converted Christian will be more resistant to mental illness and may recover faster, but it still can happen.

"This understanding is perhaps the most valuable lesson I learned. It has made me more sensitive to the pains and

hurts of others, and, I hope, less judgmental."

Has the Institute lured ministers from the preaching ministry to counseling, as some church administrators feared?

Fearing's study found that of 122 Institute participants responding, only five had entered full-time counseling. (Fearing, *op. cit.*, p. 12.)

The Institute is only one of many avenues available to the minister seeking to obtain a greater understanding of himself and his relationship to his parishioners. Such an understanding is needed, indeed demanded, if he is to be able to help those who are troubled, and to whom the minister is often the first avenue of help. By careful study of these emotional needs and problems, the minister can develop attitudes that will help him communicate more effectively with those in his congregation.

It is a very large responsibility to be able to help the Joes and Susans in your congregation while at the same time not neglecting other important aspects of your ministry. You may never face a problem quite like Joe's, or one as severe as Susan's, but others in your congregation are reaching out for your help—help that they may initially accept from no one else.

Are you willing and able to help? 🗑

* The others: Harold Caviness, psychiatrist, Battle Creek Health Center; Harrison S. Evans, psychiatrist, vice-president, Loma Linda University; George T. Harding, Sr., medical director emeritus, Harding Hospital; and Charles Anderson, psychiatrist, Hinsdale Hospital.

George Harding, Jr., M.D. is a graduate of Loma Linda University School of Medicine and the Medical Director of Harding Hospital in Worthington, Ohio. Melinda Howes is a free-lance writer and former newspaper and television reporter who works from her home in Great Cacapon, West Virginia.

The twenty-fourth Annual Institute on Mental Health will be held at the Harding Hospital, Worthington, Ohio, October 1-3, 1979, with the opening session meeting at 6:00 P.M.

The Institute is primarily intended for Seventh-day Adventist ministers—pastors, chaplains, and teachers—however, educational and hospital administrators, physicians, and

others are admitted as space permits. Faculty for this year's Institute includes Dr. George Harding, Sr., Dr. Harrison Evans, Dr. L. Harold Caviness, Dr. Charles Anderson, Dr. Stanley Sturges, Dr. Charles E. Wittschiebe, Elder A. E. Brendel, and Elder Darrell Nicola.

The \$75 fee, payable at registration, covers tuition, instructional materi-

als, and meals, but does not include lodging. Application forms and information can be obtained from George T. Harding, Jr., Harding Hospital, 445 East Granville Road, Worthington, Ohio 43085.

Since enrollment is limited to thirty-five persons and applications are considered in the order received, early registration is advised.

SHEPHERDESS

Father Meets the Challenge. The Lord certainly knew what He was doing when He created fathers.

Dear Shepherdess: This month as we salute Dad, the father of our children, I would like to share a potpourri of selections I have gleaned from the Shepherdess newsletters I receive from various conferences.

From the Garden State (New Jersey) Shepherdess letter comes a delightful piece called, "From Tall Frame to

Tears—Father Meets the Challenge." Next, Erma Jane Cook writes in the Michigan Shepherdess News, "How Important Are Fathers?" And Dorothy Brotherton's "Of My Father," comes from the Washington Conference Shepherdess Newsnotes. I know you will enjoy each one as much as I did.

How grateful we can be to stand by the

side of the men who are husbands, fathers, and ministers of God, whether we do so as wives or co-workers! What a privilege we have to bring serenity to the home or office!

As we honor fathers in June, may we each know the joy and peace that comes from togetherness in our homes. With love, Kay.

Father meets the challenge

When the good Lord was creating Fathers, He started with a tall frame.

And a female angel nearby said, "What kind of Father is that? If you're going to make children so close to the ground, why have you put Fathers up so high? He won't be able to shoot marbles without kneeling, tuck a child in bed without bending, or even kiss a child without a lot of stooping."

And God smiled and said, "Yes, but if I make him child-sized, who would children have to look up to?"

And when God made a Father's hands, they were large and sinewy.

And the angel shook her head sadly and said, "Do you know what You're doing? Large hands are clumsy. They can't manage diaper pins, small buttons, rubber bands, or ponytails, or even remove splinters caused by baseball bats."

And God smiled and said, "I know,

but they're large enough to hold everything a small boy empties from his pockets at the end of a day and yet small enough to cup a child's face in his hands."

Then God molded long, slim legs and broad shoulders.

And the angel nearly had a heart attack. "Boy, this is the end of the week, all right," she clucked. "Do You realize You just made a Father without a lap? How is he going to pull a child close to him without the child falling between his legs?"

And God smiled and said, "A Mother needs a lap. A Father needs strong shoulders to pull a sled, balance a boy on a bicycle, or hold a sleepy head on the way home from the circus."

God was in the middle of creating two of the largest feet anyone ever had seen when the angel could contain herself no

longer. "That's not fair. Do You honestly think those large boats are going to dig out of bed early in the morning when the baby cries? Or walk through a small birthday party without crushing at least three of the guests?"

And God smiled and said, "They'll work. You'll see. They'll support a small child who wants to ride a horse to Banbury cross, or scare off mice at the summer cabin, or display shoes that will be a challenge to fill."

God worked throughout the night, giving the father few words, but a firm, authoritative voice; eyes that saw everything, but remained calm and tolerant.

Finally, almost as an afterthought, He added—tears. Then He turned to the angel and said, "Now are you satisfied that he can love as much as a Mother?"

And the angel was silent.

How important are fathers?

by Erma Jane Cook

The view from my kitchen window includes several neighborhood back yards. While washing supper dishes the other evening I watched a father, complete with baseball cap and mitt, pitching a ball to his 8-year-old. The bat seemed almost too unwieldy for the youngster to manage, but Dad was infinitely patient. He threw the balls just right so that the child was able to hit more balls than he missed.

How important are fathers? So important that a child's ability to grow into an emotionally well-balanced human being depends greatly on the relationship he has with his dad from the time of his

birth. During the earliest years of life, the strong but tender touch of a father's hands are contributing to the baby's sense of well-being. As the child crawls and toddles and becomes more active, the time spent in play builds a bond of love and friendship between father and child that will support him all his life, especially through the difficult adolescent years.

Who needs fathers? All children need fathers, especially a boy just starting to school. He needs to be able to brag about what he and his dad do together, and how strong his dad is, and what kind of a job his dad has. A little girl needs a father to listen to her tell something that happened at school, or even to sympa-

thize with her over a disappointment, preferably while sitting on his lap.

When dads stop whatever they are doing and listen *intently* to their children, no matter what their ages, those children feel like somebody *important*. To look into a child's eyes, past the exterior into his very soul, is an expression of caring and love. It is the essence of people-making.

Also, a father who expresses love to the mother of his children by touching, talking, listening beyond words, by responding with understanding, will experience her affection and sense of self-worth spilling back into his own life in ways loving and uncounted. So everyone feels important.



H ARMSTRONG ROBERTS

Of my Father

by Dorothy Brotherton

Let me tell you about my Father. He's a person everybody loves once they get to know Him.

Years ago He worked as a structural engineer. I can't help feeling proud of Him. He designed and constructed some tremendous things (Mount Everest, several oceans, and I don't know how many galaxies) all from the rawest of materials—nothing!

He's not building anymore. Now He mostly does maintenance work.

Actually, He's more involved in the

business world. He's a financial wizard, and involved in a fantastic investment. He's put down the full purchase price for the entire company of mankind! (Some of the shareholders, however, are hanging back.)

But let me give you a little personal sketch of my Father. He's a person of few words, but they're worth listening to. He's loving, understanding, and has a sense of humor. (Does He ever! When He was in engineering, He dreamed up a thing called a monkey—ever see one!) He's honest, keeps His word, disciplines fairly, and talk about being a companion

to His children! He's never too busy, never unavailable, never tired or irritable. The companionship I've shared with my Father—well, it's hard to talk about. Generous? I've got His word that He'll supply all my need. Can you beat that?

You may have guessed it. My Father is a VIP. In fact, He's the King of kings. And, you're right, He's not my natural father. I'm just a commoner, but He let me into His family anyway. And there's nothing that thrills me more than this relationship. God and I—Father and child. Do you know what it's like to have God for your Father?

Prayers from the parsonage

by Cherry Habenicht

Watching the buses lumber to a stop in front of the high school across the street, I think about the job I could have gotten there. Do my 4-year-old Lisa and 7-month-old Hans really need *me* at home?

I'd earn \$20,000 a year teaching in my major field. Summer vacation and school holidays would give me lots of time with the children. Besides, I'd be home each day by 4:00 P.M.

For only \$55 a week a Christian friend would baby-sit both children eight hours a day, including a hot noon meal. Lisa is always wanting to play with other children, anyway. Would it really make a

difference to the baby if someone else changed his dirty diapers and washed squash off his face?

A baby-sitter could tie shoelaces, pour juice, and retrieve toys as well as I. She could keep Hans from eating paper and Lisa from climbing on furniture. She could be the one wiping spit-up milk off her shoulder and taking swipes at a runny nose.

Lord, sometimes I think I'm burying my talents, wasting my education and making a financial blunder by choosing to stay home with these little ones.

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when

thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

I *am* still teaching. My job has seemingly impossible standards; its prestige fluctuates, but it is my most important work while the children are young.

Oh, Lord! Please give me physical strength when the days are long and the nights short. As I keep at the routine, repetitive tasks, make me aware of countless opportunities for guiding this girl and boy into beauty and truth. Grant me special wisdom, I pray, to train my children for the kingdom of heaven, for I want no failing students in my home school.

SHOP TALK

1978 Annual Council Actions. You will want to read this summary of recent developments that will affect your work as a pastor.

Council Actions

Certain actions taken at the 1978 Annual Council are of special interest to Adventist pastors. Among these are the following:

Week of Prayer. In order to give this week the new emphasis that the times demand, action was taken to expand the name to "Week of Prayer and Church Fellowship." The intention is that this week be used as a Homecoming Week with earnest efforts being made to draw inactive members into the living fellowship of the church.

The planning for this program involves well-organized visitation and a countdown of events leading up to this special week. Other aspects include careful follow-up to solidify the blessings of the week in the lives of those who respond, and attention to preparing active members to receive into fellowship those

who have essentially severed their relationship with the church. Every effort is to be made to close the "back door" of the church.

The writers of the daily readings have been asked to prepare a brief summary with each article, to be used as a special feature in such instances where other messages are given from night to night. Thus the messages could be presented publicly in brief and the members encouraged to read the complete articles at home.

Missionary Journals. To facilitate a much wider presentation of truth through missionary journals, the Annual Council voted that the two leading journals, *Signs of the Times* and *These Times*, be promoted and circulated throughout the division without geographical restrictions; that *These Times* continue its current design and format, and that *Signs of the*

Times become a journal capable of mass distribution, with 16 pages of short articles. This new plan is to be implemented with the July, 1979, issues. Promotion for these journals, along with *El Centinela*, *Message*, et cetera, will be conducted as a single campaign in all churches throughout the North American Division. Special committees have been set up to coordinate and give guidance to this new approach. It is hoped that this action will greatly increase the readership of both magazines. The *Signs* can be sent to every interest and be used for follow-up in connection with evangelistic campaigns and soul-winning efforts. The circulation of *These Times* should also be greatly accelerated. Further suggestions for implementing this new situation will be forthcoming. In the meantime, every pastor should be preparing his congregation for a greatly increased use of literature.

Spot Television. Radio and television spot ads and announcements have proved their worth, and Seventh-day Adventists ought to be doing more with them. This being so, the General Conference is providing a budget of \$15,000 to study and provide for a nationwide TV spot campaign not to be implemented prior to the 1980 General Conference session. Committees are at work on this. Alert pastors will be looking forward to having the spots on the air in their areas when available.

Marriage Education. As every pastor knows, all too many marriages are falling apart these days. To help establish new homes on a firmer basis the Home and

Family Service of the General Conference has been authorized to prepare a program of marriage education for couples requesting to be married by Seventh-day Adventist pastors. The program now in preparation includes cassettes, reading material, tests, outlines of subject matter and suggested special topics.

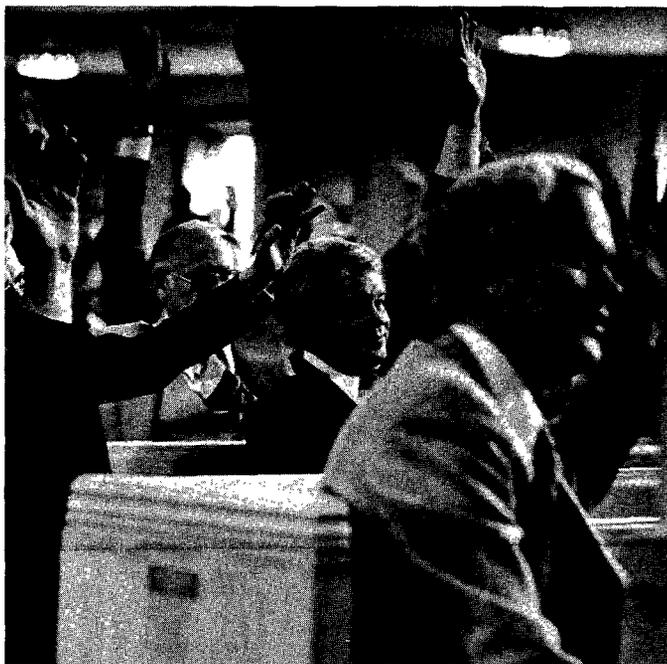
Materials

Here are several sources for catalogs, bulletins, newsletters, and other materials helpful to busy pastors. Write directly to the address given for each item.

Church Growth Resources Catalog. This publication lists a number of films, games, books, cassettes, self-study units, and other materials concerned with church growth. It is available free upon request. Write to Christian Communication, 150 S. Los Robles, Suite 600, Pasadena, California 91101.

Christian Leadership Letter. Ted Engstrom and Ed Dayton produce this newsletter as a part of the ministry of World Vision International. Individual subscriptions are free upon request. Write 919 West Huntington Drive, Monrovia, California 19016.

Church Growth Bulletin. Editors Donald McGavern and C. Peter Wagner publish the bulletin bimonthly and include some excellent church-growth material. Subscriptions are \$2.00 per year or \$5.00 for three years. Subscribers automatically become members of the Church Growth Book Club, which specializes in outstanding books on mission strategy,



church growth, theology of mission and theological education. Nearly all books are priced with a 40 percent discount! Write, Church Growth Bulletin, 1705 Sierra Benita Avenue, Pasadena, California 91104.

Royal Bank of Canada Monthly Letter. This interesting free newsletter may be had on request to the Royal Bank of Canada, P.O. Box 600, Montreal, Quebec, H3C 3A9.

Church Growth America. Published bimonthly by the Institute for American Church Growth, this journal gives up-to-date coverage of the church-growth movement. For subscription information, write Church Growth America, 150 S. Los Robles, Suite 600, Pasadena, California 91101.

Taking Stock

Workers at a joint meeting of the New Jersey and Chesapeake conferences answered the following questions as part of a survey designed to help them evaluate themselves. How would you rate?

1. Have you conducted a witnessing clinic in your church within the last year?

2. Have you personally conducted an evangelistic series within the last year?

3. Have you ever conducted an evangelistic series?

4. In your current church, have you participated in an evangelistic series either as the speaker or by having a visiting evangelist?

5. How many Bible studies do you regularly conduct each week?

6. Do you normally take a lay person with you on Bible studies?

7. Do you personally have a master plan for evangelism in your area or has your church board defined its evangelistic

objectives for the coming year?

8. Have you made either an altar call or a standing call in your church within the last year?

9. Do you plan regular baptisms (quarterly, for example) or do you set baptismal dates when someone is ready?

10. Do you have an up-to-date interest file with all the sources of interest consolidated?

11. Have you discussed church growth with the lay leadership of your church in specifics, defining goals, establishing objectives, setting priorities, and laying definite plans for a comprehensive evangelistic approach in your city?

Outreach

Most pastors like to see what others are doing in order to adapt ideas for their own ministries. Ron Flowers, pastor of the Capital Memorial SDA church in Washington, D.C., has developed a brochure to acquaint the public and church visitors with the health, spiritual, and family services provided by his church. The front of the brochure pictures the church and says, "We Have Something for You . . ." The back panel is a self-mailer that the recipient can tear off and return. It also lists times of services and gives an invitation to attend church.

Institutes

Pastors often like to attend institutes that benefit their continuing education. Below are institutes which have proved helpful and that are conducted annually in various parts of the United States. Write to the places indicated for specific details regarding institutes in or near your locality.

Institute on Church Management. The institute covers the basic principles of church management and is conducted by experts in the field, along with Bill Bright who is the founder of Youth for Christ International. The home base is at Campus Crusade for Christ, Arrowhead Springs, California.

Time Management Institute. This program is conducted by Ted Engstrom and Associates and is a part of the World Vision International organization. The institutes are conducted over a two-day period; some being held at the local headquarters, at 919 West Huntington Drive, Monrovia, California 91016. Others are held periodically throughout the nation. This institute is extremely helpful, particularly for those church leaders who are having trouble managing their time.

Olin Hendricks Management Skills Institute. This institute is held throughout the United States and Canada for two-day periods. Headquarters are at 120 Calendar Street, South Bend, Indiana 46614. Discussion items include management skills and tools, setting organizational objectives, job descriptions, leader-board relationships, where to go for help, rapid reading and comprehension build up. Although geared for business, these programs offer much that the pastor can use in his management situation.

Church Growth Institute. These institutes are conducted several times during the year by Win Arn and Associates. Win is the director of American Institute for Church Growth, 150 South Los Robles, Pasadena, California 91101.

Successful Church Leadership Institute. These seminars are conducted annually at the home base of

the Garden Grove Community church, by Robert Schuller. Simply being on the campus of this organization and attending the institutes where national speakers are invited is an inspiration in itself. Cost for the institute is approximately \$150. Write to Robert Schuller, Garden Grove Community Church, Garden Grove, California.

Southeastern Training Action Center. SETAC is an institute developed by Southeastern California Conference of SDA in an attempt to help pastors and church leaders develop a soul-winning church. The institute deals with establishing priorities of the church and building a solid foundation for a soul-winning church. The director is Ed Huston. Write to SETAC, P.O. Box 7185, Lincoln Acres, California 92047.

Volunteers

Do you have a volunteer corps coming to your church each week to assist with the many details essential to a busy and effective church program? Many pastors, such as John DuNesme, of the Southeastern California Conference, do, and they find it a tremendous blessing. DuNesme has designated a specific morning each week for this purpose. His volunteer corps assists with stuffing envelopes, gets mailings ready, updates the prospect file and the wall map, organizes materials, and performs a host of other clerical duties. You may be surprised at the number of persons, particularly among retirees, who are more than eager to help and thus to feel more deeply involved in the church. Every church has a variety of such duties that could keep a volunteer corps busy.

RECOMMENDED READING

YOUR ADVENTIST NEIGHBORS, Richard H. Utt, Pacific Press Publishing Association, Mountain View, California, 1978, 64 pages, 75 cents.

Adventist pastors are often asked, "What do you Adventists believe?" or "How did your church originate?" or perhaps, "What is your attitude toward other churches?" After discussing the question a bit, you may have wondered, "Just what should I give that person to read?" You may have wanted something short enough to be read, yet interesting and factual. Richard Utt's 64-page paperback is just the thing.

The first six chapters introduce the reader to the worldwide work of the church and what its message has done to change lives, its emphasis on the second coming of Christ, its belief in the Book, in the blood of Christ and in His holy law, including the fourth commandment, and its emphasis on health. Chapter seven gives brief answers to seventeen often-asked questions about Adventist work and belief.

The book closes by extending to the reader an invitation to take advantage of such Adventist-sponsored services as the Five-Day Plan to Stop Smoking, TV and radio programs, and free literature or to explore the benefits of Adventist Christian education, to attend an Adventist church, or to engage in further study.

Orley Berg

BREAKING UP, Wayne Judd, Pacific Press Publishing Association, Mountain View, California, 1978, 31 pages, 60 cents.

Are there teen-agers in your church that have dating problems? Do you sometimes find it difficult to

get through to them with the right answers? Maybe they don't come to you for counsel. Wayne Judd has developed an approach to youth problems that gets attention and offers welcome help. He shares some of his insights in this readable little booklet, which once you start reading you can't put down. This captivating approach applies equally well to the teen-age group he is trying to reach.

His discussion centers around these propositions: Why date? What is a good relationship? Why break up? When should you break up? How to break up, How to survive, Beginning again, Can marriage be good?

Every pastor and youth leader would do well to have extra copies of *Breaking Up* on hand to share with the youth of the church.

O. M. Berg

JEREMIAH THE IRON PROPHET, G. T. Dickinson, Southern Publishing Association, Nashville, Tennessee, 1978, 128 pages, \$4.95.

Following the great revival of King Josiah of Judah (in which Jeremiah was unquestionably associated), an apostasy set in that resulted ultimately in the invasions of Nebuchadnezzar, Judah's captivity in Babylon and the destruction of Jerusalem. During this fateful period of Judah's history, Jeremiah stood boldly and faithfully as God's man. He was indeed the "iron prophet," as Dickinson has chosen to designate him.

In this volume the author draws from Jeremiah's experience practical lessons appropriate for our times, particularly in the light of the crisis to precede spiritual Israel's entrance into the New Jerusalem.

The chapters of the book do not follow the account of

Jeremiah as it appears in the Bible, but are arranged to fit chronologically into the successive periods of history to which they apply as suggested by the Seventh-day Adventist Bible Commentary. These are the periods of Josiah, Jehoiakim, Jehoiachin, and Zedekiah.

The twenty-three chapters are short, captivating, and inspiring. Jeremiah emerges as a courageous prophet not only of doom and judgment but of radiant hope. The limited scope of the book does not permit the use of the wealth of historical background information that has been brought to light in recent years through the discovery of contemporary accounts on ancient tablets, but the purpose of the book—to provide spiritual lessons for us today who face similar circumstances—is well served. The reader will be richly rewarded. Ministers will find much homiletical material from both the historical account and the modern-day application.

O. M. Berg

ORIENTATION FOR NEW ADVENTISTS, Dick Jewett, Southern Publishing Association, Nashville, Tennessee 37202, 1978, 63 pages, 95 cents.

Author Dick Jewett is no Pollyanna and *Orientation for New Adventists* does not sidestep issues. It is a realistic appraisal of some of the problems, discouragements, spiritual traps, and temptations new Christians, and specifically new Adventist Christians, can expect to meet.

Orientation for New Adventists is not designed, however, to overwhelm the reader with despondency. In clear, colorful, conversational prose, the author encourages the new Christian with practical suggestions for daily living

the Christlike life. Chapter titles give an idea of the range of counsel: "Nobody Told Me It Was Going to Be Like This," "There Is More to Submission Than Being a Yes Man," "What to Do With Your Illegitimate Maybe," "A Little Faith Is Not All You Need," "You Don't Have to Help God Worry," and others.

Dick Jewett is a pastor and an author of numerous magazine articles as well as a columnist for *These Times* magazine. He has hosted radio talk shows in New York and California and has directed the Lifeguard Problem Clinic—a counseling and referral center specializing in first-aid-type treatment for people with problems. *Orientation for New Adventists*, written from this background of experience, will help any struggling Christian novice.

Russell Holt

MINISTRY

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