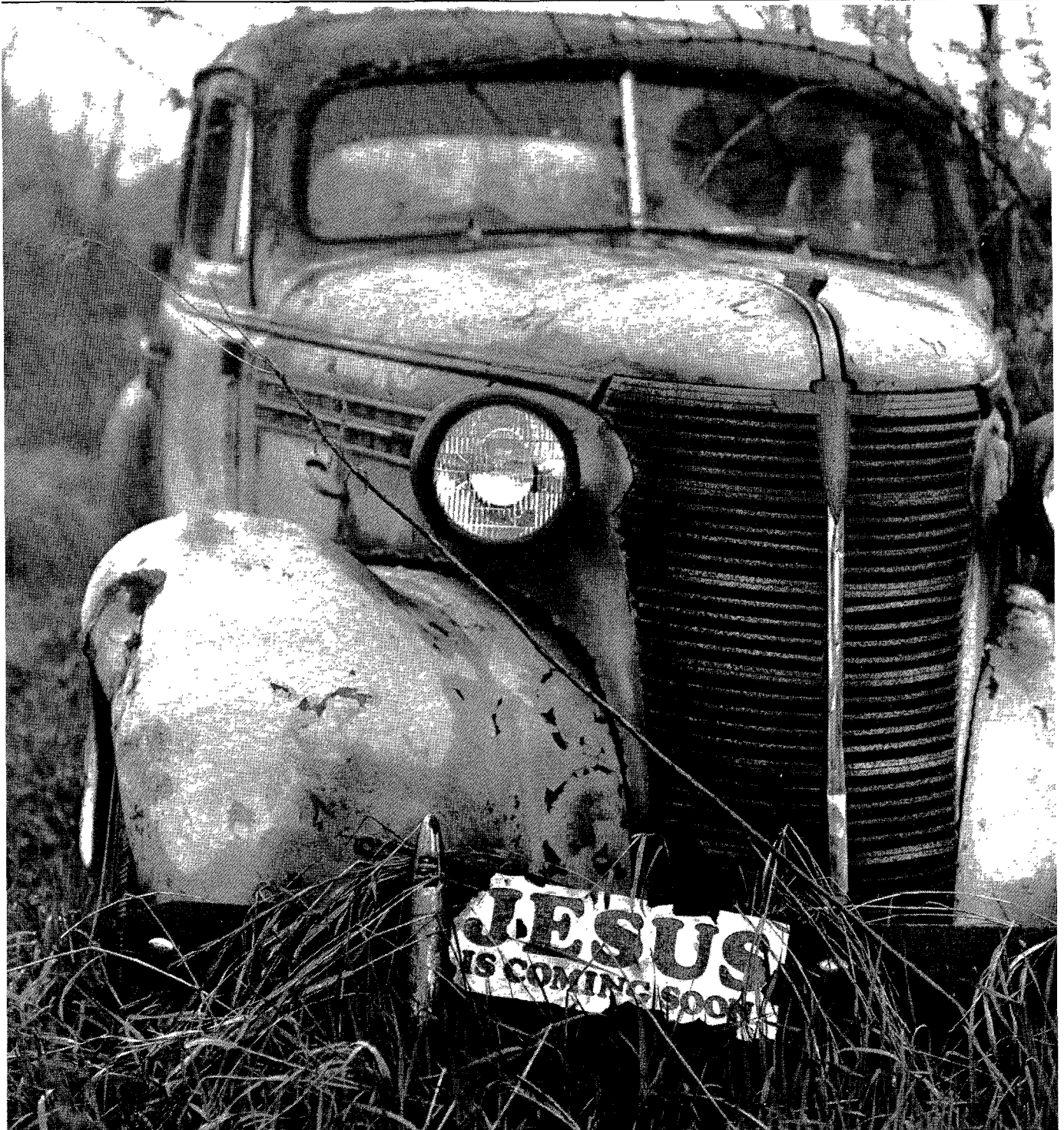


Ministry

A Magazine for Clergy/June 1981

Adventists have traditionally taught that Jesus' coming is very near. Passing time causes us to ask, Is there not a delay, and what should be our reaction to it? See page 4.



Reactions to February's editorial range from "lucid and timely" to "extremely offensive." Readers also express disbelief and shock that MINISTRY would approve of baptism in the snow.

Snow baptism rejected

I was shocked as I read the item in the January, 1981, Shop Talk regarding "Baptism in the Snow." Surely you are aware of the trend of some to try to bring a spirit of sensationalism into the sacraments, such as eating grapes or drinking grape soda pop instead of the "wine" at communion. Now comes this article on a new method of baptism, which will captivate those who are looking for innovations because it has appeared in MINISTRY as acceptable. Such a "baptism" destroys the beauty and simplicity of the Bible teaching.—L. M. Nelson, Volcano, California.

Baptism in the snow! I cannot believe it, but it must be true, for it was printed in MINISTRY. Born again by Spirit and by snow! I am especially afraid that serious questions will be asked about this new trend in the Seventh-day Adventist Church. Somebody was indeed eager to make history. If this had happened in my field when I was a president, I would have declared the baptism invalid even if the General Conference Ministerial Association approved it.—V. W. Schoen, Volcano, California.

MINISTRY regrets that the item appeared and that the impression was given that the incident involved a Seventh-day Adventist pastor or that the Ministerial Association approves of this novel method. Actually the baptism was conducted by one of our non-SDA minister readers, who sent us notice of it. We printed it because of its unusual nature and did not intend to imply that we approved of this method.—Editors.

Denigrating the prophets

Thank you for your lucid and timely editorial on Ellen White and the prophets (February, 1981). However absorbing and pitiful this spectacle may be, I am not sure I personally have a right to be righteously indignant. Nor do I have a heavenly mandate to judge my fellow ministers, lest I also be judged. But I do have some questions.

First, I must confess that this recent denigration of the Spirit of Prophecy looks astonishingly similar to the indifference of the Old Testament Jews to the messages sent to them by God, as you pointed out in the editorial itself, and to the "higher criticism" of the A.D. 31 rabbis who were

much more concerned about mint and anise than they were about weightier matters. The research seems so equivocal and the variables so scantily considered that we should be alarmed that we are alarmed at this so-called new gospel.

If those who are judging Mrs. White are wrong, they are far more to be pitied than censured. If they have entered the sacred precincts of judgment without comprehensively studying and experimenting with her counsels, they have compromised their own wisdom. If they have brushed aside central, historic teachings of our church without the same agony and prayers and tears that went into their discovery, theirs is a knowledge without understanding. If they say that this woman was a plagiarist without honoring the economy and wisdom of the choices she made from the vast and tempting outside sources, without exhaustively addressing the ethics and practices of her times, theirs surely must be one of the most naive attempts at scholarship in our church's history. "Ye shall know them by their fruits." Sadly, if they reject the knowledge that God has dispensed with loving and systematic care, Hosea 4:6 tells us that God will be forced to reject them.

As I have talked with some of these people I have found that few are as intimately and exhaustively acquainted with the Testimonies and allied counsels as their conclusions suggest. I know of none who has accounted for more than a relatively few variables in the vast arena of prophetic interpretation. From the viewpoint of a researcher, the attempt of a man, or men, in a few short years to move from the Eden of experience and inspiration that God has provided and to traverse the desert of skepticism without direct word from God seems a most astonishing exercise in presumption. Even with all the direct light provided from heaven, Ellen White was in awe of the dangers of her task.

Yet, alarming as this "higher criticism" is, there may be a far more disturbing and destructive trend among us. For example, which is more dangerous—a bold effort to discredit Mrs. White on the one hand, with great charisma and wide media play as we have recently seen, or erosive but less obvious practices, on the other hand, by which we reject her counsels through neglect, thus emasculating our evangelis-

tic effort in the church? As examples, I would suggest the following questions:

Could we not avoid building larger institutions than we can operate and still carry out God's plan that only consecrated Seventh-day Adventists be employed, lest the evangelistic potential of our institutions be diluted? (When people ask, "How large should we build?" here is our answer.)

Could we not pay truly "missionary" salaries, equalized to avoid a race and conflict for higher pay with attendant confusion and unsolvable problems?

Could we not pay our ministers' wives for their work, as Mrs. White suggests, and build much stronger ministering families, avoiding, wherever possible, employment that separates families and weakens ministries?

Could we not, as ministers, follow the counsel to concentrate on the preventive therapy of educating and organizing our lay members for service rather than finding sanctuary in preparing weekly sermons and in remedial counseling?—Name withheld.

Your editorial "Persecuting the Prophets" is much appreciated. It is time that such plain testimony supporting our belief in the Spirit of Prophecy is given publicly. It may not offset the numerous articles appearing in the secular press, but it does give courage to those of us who have been asking the Lord where the 7,000 "who have not bowed the knee to . . . Baal" are.—Mrs. M. M. Rabuka, Osoyoos, British Columbia.

I object to the editor's recent "Persecuting the Prophets" (February, 1981) on numerous grounds, of which I shall list two, based on his classing of persons, now raising questions about the nature of Ellen White's writings and authority, with the persecutors of the Biblical prophets.

1. Ellen White is dead, and, as we believe, now unconscious. There is no warrant at all in the rules of English usage for speaking of the persecution of dead entities. To do so is to utter nonsense.

2. Whether or not the above point is correct, the editor in making his criticisms has resorted to name-calling (those asking questions are persecutors), which is extremely offensive to moral sensibility. Though it is unclear what such a charge

(Continued on page 30.)

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Ministry

A Magazine for Clergy/June 1981/Volume 54/Number 6



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Vernon C. Tooley III

The Delay of the Advent/4. The problem of the delayed Advent has become more acute as the years have passed. Jonathan Gallagher examines the reasons for the delay and how we should relate to it.

Not Alone/7. Ted T. Jones II.

The High Cost of Evangelism/9. Conference treasurers would probably agree. But it's a different kind of cost that C. E. Bradford is concerned about here. It's the cost of personal involvement.

My Telescope/12. Mrs. S. M. I. Henry. Drawing on the vocabulary of astronomy, a contemporary of Ellen White shares an illustration that helped her understand the relationship of extra-Biblical prophetic writings to the Bible.

Evangelist-in-residence/15. Evangelizing modern cities may call for some revolutionary new methods. C. Raymond Holmes has come up with a novel approach.

Beautifying Baptismal Services/16. Herman Bauman. A baptismal service is just as important as a wedding. But not always is it made the joyous and beautiful occasion it should be.

"By My Spirit"/18. Samuel Young shares his inner struggle to understand what it means to accept fully Zechariah 4:6, "Not by might, nor by power, but by my spirit."

Anticipating Heaven's Music/20. Clinton A. Valley. If the Seventh-day Adventist Christian is a special person with a special message, then it means that he must have special tastes when it comes to the matter of music.

Part of the Body/22. J. R. Spangler.

Attitudes ⇌ Behavior/24. Theologians may differ as to the relationship between faith and works as they bear on our salvation, but Jerry W. Lee, a behavioral scientist, has something to say about the effect of works on our faith.

Light and Life/26. Allan R. Magie. Sunlight is one of the natural remedies that God has provided for man's needs, but we know little about how light actually affects our health.

A New View of the Pastor's Wife/28. Roger Dudley and Carole Luke Kilcher.

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The delay of the Advent

Adventists have traditionally taught that the coming of Jesus is very near. But how long can the end of time be very near? Passing time causes us to ask, Is there not a delay, and what should be our reaction to it?

by Jonathan Gallagher

How long, O Lord?" has been a persistent question ever since John recorded his heavenly vision. When will the final fulfillment of God's promises occur? When will Christ return? The church has been preaching the Lord's coming for two thousand years now; perhaps the Lord is delaying His coming. Yet every passing moment is an affront to the waiting community, every second extends the curse of sin, every instant prolongs the agony of God in dealing with an evil and unrepentant world. So where is the end? Where is Christ's coming? Why the delay?

Adventism in its early years, while understanding the reason for the 1844 disappointment, remained expectant. All the signs had been fulfilled; Jesus would

Jonathan Gallagher is presently studying for the Ph.D. degree at the University of St. Andrews, Scotland.

come very soon. Ellen White was writing in 1850 that "time can last but a very little longer," and recording the words of her angel: "Time is almost finished."—*Early Writings*, pp. 58, 64. In 1875 she repeated, "We are near the close of time" (*Testimonies*, vol. 3, p. 407), and in 1882, "Time is drawing to a close. Eternity is near."—*Ibid.*, vol. 5, pp. 11, 12. By 1889 she wrote, "Time is very short" (*ibid.*, p. 573), and later still remarked that "we are nearing the end of time" (*ibid.*, vol. 6, p. 209). The question comes with increasing force as the years go by: How long can the end of time be very near? How can Christ's coming still be very soon? Is there not a delay?

This problem became more and more acute as the pioneers, who so fervently expected Christ's coming within their lifetime, did not see Him come and as the "signs of the times" receded further into history. Coupled with these factors was the slogan used by various writers and evangelists, "The generation that saw the signs will see Christ come." After the first few decades of this century it was becoming increasingly clear that such a prediction was not going to be fulfilled. The questions associated with such evidences of a "delay" came to be asked with greater frequency and occupied the minds of many, including A. G. Daniells, at one time a General Conference president. Writing in the November, 1930, *MINISTRY*, he asked: "Is that great event, the second coming of Christ, being delayed? . . . If it is being delayed, what is causing the delay?" (p. 5). His understanding of the Adventist dilemma is profound, his proposed solutions and scriptural exegesis of considerable help.¹ Yet the questions that troubled Daniells in 1930 have taken an even greater urgency today. Now, more than 136 years from 1844 (and some 50 years from 1930), how do we explain these questions ourselves? What do we say? Were the early Adventists right to expect a proximate Advent? Are the "signs" still relevant? Is the message still valid? Above all, can we speak of a "delay," and how can this delay be resolved, both in a theological and a practical sense?

Some problems of meaning

The modern use of the term *delay* overlays its basic concept of extended or exceeded time with other, less fortunate meanings. The notion of imperfection or fallibility on the part of God is not tenable without destroying the concept of a supreme, all-powerful God. Yet the mention of the word *delay* is often associated in a human context, with such negative meanings, and consequently colors our understanding of God's actions. The feeling that God has had to make some unforeseen adjustment to His plans, or that He has miscalculated, cannot be avoided if the usual idea of *delay* is stressed.

Similarly *delay*, in human terms, is often

a result of reluctance to carry out the specified act at the specified time: "I delayed going to the dentist, because I know he will want to pull my tooth." Second Peter, chapter 3, makes it very plain that we cannot attribute such an attitude to God. In fact, the very reverse is true. Jesus is more willing to come than we are to await and to receive Him. We cannot in any sense "blame" God, and the word *delay* must be disassociated from any such assertions.²

Another set of problems arises with the word *delay* when used in the context of the Second Coming. Delay is normally taken to mean the nonfulfillment of a deadline, the missing of an appointment. Yet God has never stated the time of the Second Advent, so how can we logically speak of a delay? If such a term must be used, the context must make it very clear that God has not failed to keep His appointed time. Indeed, in many ways it is meaningless to speak of a delay when God's point of view is considered. If he really is the Eternal One, the great I AM, with whom "there is no past, no future; all things are eternally present" (*SDA Bible Commentary*, vol. 7, p. 615), then to speak of a "delay" in connection with God has no real validity. God and His relationship to time is really meaningful only when considered from man's position; it is we who see the "delay," not God, whose "purposes know no haste and no delay" (*The Desire of Ages*, p. 32).

A third group of unfortunate associations with the term *delay* are more specific. They result from its use by various modern theologians who have applied it in a confusing number of ways. Schweitzer was the first to popularize the term; for him it was indicative of the mistakes of Jesus—first that the *parousia* (the coming of the Son of man) would arrive before the disciples finished their preaching tour (see Matt. 10:23), and ultimately that His death would initiate the *parousia*. Thus the modern theological use of the term *delay* is heavily impregnated with the idea of an error on the part of Jesus—hardly a pleasant concept for Adventists.

Other theologians have used the term to describe the crisis that is presumed to have come upon the early church when its breathless expectancy of the Second Advent remained unfulfilled. This "delay" has been attributed to various causes: to the *mistaken* teaching of the church that Christ promised to return, to the *misinterpretation* of Christ's words concerning His coming, or to the *erroneous* belief propounded by Jesus that He would return. Either the church or Jesus was wrong or mistaken; there is no real return. Thus the "delay" is explained by denying the truthfulness of the event predicted or by reinterpreting the coming to mean something other than the event Christ described.³

In sum, the concept of *delay* has some

very unfortunate connections as far as Adventists are concerned, and *great care must be exercised in using it in connection with Christ's second coming.*

Ellen White does use the term.⁴ However, she does so with considerable discretion. We should remember, too, that some of the more modern implications of the word as noted above were not present in her time. Significantly, she also uses some other terms that are quite enlightening and that clarify her ideas of this continuation of time. One particularly descriptive phrase refers to the fact that "time is apparently extended," followed by references to God lengthening probation and granting time (*Testimonies*, vol. 4, p. 306). Another relevant expression is the statement "Time has continued longer."—*Evangelism*, p. 695. The "delay" is also associated with the "responsive" aspects of the promise: had such an activity/attitude been truly part of the believer's response, then Christ would have already come.⁵

"Time extended" by God's grace is a far better attitude than "delay," with all its negative meanings. The "delay" of the Second Advent is a dangerous designation and should be very carefully qualified. The term should be used only if it is made clear that in no way is God being associated with the derogatory ideas implied in it, and that the word is being used merely as shorthand for the apparent extension of time.

What is the problem?

Having attempted to avoid the negative associations of the "delay" concept, let us turn to the implications of this idea of an "extension of time." Granted the willingness—indeed, the intense desire—of Christ to come and complete the salvation He has promised, then the question must be faced: What is preventing the fulfillment of the promise?

A variety of answers to this supremely important question have been proposed. The first is a "deterministic" approach that envisages an inexorable ticking away of time until the "*parousia* hour" strikes. According to this response, there is nothing preventing the coming of Christ; the time determined by God (in a chronological sense) simply has to be completed. While it must be affirmed that God does indeed know the time of the Second Advent, it does *not* fit the pattern of God's dealings with men to conclude that this date has been set without thought of the

prevailing conditions at that time. God's actions are never arbitrary.

Another answer is an "event-centered" view that puts the Second Advent on a time line, the last of a series of events. According to this view, the answer to the problem of delay is to detail a set of "signs" that have to be fulfilled before Christ can come—spiritual wickedness must come to its full expression; the gospel must go to all the world; the antichrist must first appear, et cetera. In this scheme the Second Coming is made part of a mechanistic series. This reply is also only a partial response, since it limits the activity and will of God by subjecting Him to a rather arbitrary system of signs and events.

A third answer is to make the promise of the Second Advent a conditional prophecy and then to examine the conditions that have not so far been met. This outlook regards the Second Coming as being very much dependent upon the activity of man. Again, the problem of limiting God's omnipotence proves a major difficulty. In addition, if the Second Advent is seen totally as a conditional prophecy, the additional question arises of whether it will *ever* occur! If Christ's return is purely dependent on the work of man, what chance does Jesus have of ever being able to come again? When taken to such extremes, this approach is evidently unacceptable, making God dependent on man. It thus limits God and centers on man. But it can be developed further in a way that provides a much more acceptable answer. If we focus on the *response* and *attitude* of man to God, we provide a "relational" answer to the question of delay. Looking at God's previous saving activity on behalf of man can provide a solution to the question of why Christ has not come. It also makes clear that God's will is never altered by man's works.

Gathering of God's people

In the Old Testament God's gathering of His people out of bondage is a frequently repeated theme, forming part of the wider relationship of God to Israel based on promises and threats, which were in turn dependent upon Israel's attitude. These promises of gathering and their fulfillment are illustrations of God's saving activity, and they exemplify in particular the culmination of salvation that the Second Advent brings: the gathering of the elect from the four winds (see Matt. 24:31), the

If the Second Advent is seen totally as a conditional prophecy, the question arises of whether it will ever occur. If Christ's return is purely dependent on the work of man, what chance does Jesus have of coming again?

catching up of the saints *together* in the clouds (see 1 Thess. 4:17). An examination of the promises and fulfillment of God's gathering in the past sheds much light on the relation of God's great, final gathering promise to its culminative fulfillment.

The basis for one's inclusion in the gathering of God was not the meeting of legal requirements. The covenant relation was not an enactment of law; rather it was a spiritual relationship of grace. The response sought by God was willing worship and harmony with His will and purpose, as is so clearly stated in His message to Israel by Isaiah (see chapter 2 and others). The need for the right *attitude* to God, an inherently *nonlegal* demand, is made explicit in Deuteronomy 30, the promise of God to gather His people out of Babylon. The promise was to become effective, God told them, only when "you . . . return to the Lord your God," only when "you . . . obey . . . with all your heart, and with all your soul" (verses 1, 2, R.S.V.), only when a rightly activated spiritual desire for repentance and continued right relation to God was apparent. Only "then the Lord your God will . . . gather you" (verse 3, R.S.V.).

The spiritual force of this changed attitude is emphasized further by the terminology of "heart circumcision." Circumcision was the outward sign of the covenant relation. Heart circumcision was the necessary inward attitude for the meeting of God and man and the completion of God's promises. Outward signs, religious observance, keeping the law—all were insufficient. No works of man could be the determining factor.⁶

In Isaiah the gathering motif is very prominent (see chaps. 11:12; 27:12; 40:11; 43:5; 54:7; 56:8; 60:4; 66:18). God gathers Israel "one by one" (chap. 27:12), not as a national group but as individuals who respond and relate to Him in the true manner. Gathering involves willingness to enter into the right relationship with God. The whole concept of Israel as *God's people* is based on such ideas of relationship.

In the same way, then, as participation in the gathering depended upon the way one related to God, so too at the final gathering will the decision be based on one's attitude and response to the promises of God. In all of this it is not the *works* of man that permit God to gather him; rather it is the grace of God that permits us to say Yes to God's provision and enables us to have a part in that great day of salvation. If we take this attitude, then any idea that we may entertain (even subconsciously) of controlling God by our activities disappears. The second advent of the divine King of kings and Lord of lords is not the product of man's feeble efforts or of our inherent righteousness. The concept of man's *relationship* to God, rather than his legal, forensic state before God, returns the responsibility for the time of the

Second Advent to God. The time of salvation must be God-centered, not man-centered.

Another important factor involves the foreknowledge of God. In particular, He foreknew the response of Israel in Babylon and thus could send the prophecy through Jeremiah regarding the time of their gathering from exile. This omniscience of God parallels His mercy in providing time for man to respond to His offer of salvation, and this too can be applied to the Second Advent gathering. It emphasizes the certainty of fulfillment, that the provisions of God to man do not permit an infinite time of negative response. Just as there was an Exodus and a return from exile, just as Christ did come the first time, so the final gathering *will* occur. Christ *will* come the second time. Our poor response to God can no more prevent the Second Advent than the relationship of ancient Israel to God could prevent the first advent.

Yet God provides His people with an allotted time for their response. He already knows our answer, yet still He waits for our decision. We are now in the "waiting time."

How do we respond?

Having seen that the Second Coming is the work of God and not the work of man and that yet God in His mercy waits for our response, how do we relate to this?

Do we, in a frenzy, set out to make ourselves "good people"? Do we read "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own" (*Christ's Object Lessons*, p. 69) and then try to reproduce Christ's character in ourselves? Do we try to fit the legal requirements so that we can be saved, to provide the "prerequisites" so that we can qualify for heaven?

The Bible and Ellen White shout No! The criteria for salvation have not changed just because we are approaching the end. The ones that are gathered are "they that are Christ's at his coming" (1 Cor. 15:23), the wheat that has been ripened by God through the latter rain (see Matt. 3:12; 13:30; James 5:7). We cannot say that Christ has not come because we have not worked hard enough, lest we focus on our works and fall into a state of frantic activity to expiate our guilt so that Jesus can come soon.

"It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years."—*Selected Messages*, book 1, p. 69. How do we change this? By man's efforts or by the work of God? The answer is crystal clear: "I know that if the people of God had preserved a living connection with Him, if they had obeyed His Word, they would today be in the heavenly Canaan."—*Evangelism*, p. 694. Elsewhere Ellen White speaks of "a living experience in the things of God" as the missing response and the reason why we are still here (*Review and Herald*, Oct. 6, 1896).

It took a long time for Israel to reach the Promised Land. If they had shown the right attitude, if they had responded in the affirmative, if they had possessed a dynamic, living relationship with God, then the promise would have been fulfilled far more rapidly and their gathering in Canaan would have been completed far sooner. The parallel with the "heavenly Canaan" is obvious; it is used in this very same sense in Hebrews 3 and 4, and by Ellen White (see *The Great Controversy*, p. 458).

God will fulfill His promise; Christ will return. The Israelites "could not enter in because of unbelief" (Heb. 3:19). Not because they were failing to follow the letter of the law, not because they were not "perfect," not because they had not worked hard enough. Unbelief, the lack of the right relationship to God, was the determining factor.

Unbelief is the only Biblical answer to the "delay" in the return of Christ. The central reason is that too many of His servants are believing, "My Lord delayeth his coming" (Matt. 24:48). And there is only one cure. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

¹ This study is particularly indebted to his remarks.

² See especially Ellen White's comments in *Evangelism*, page 696: "We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action."

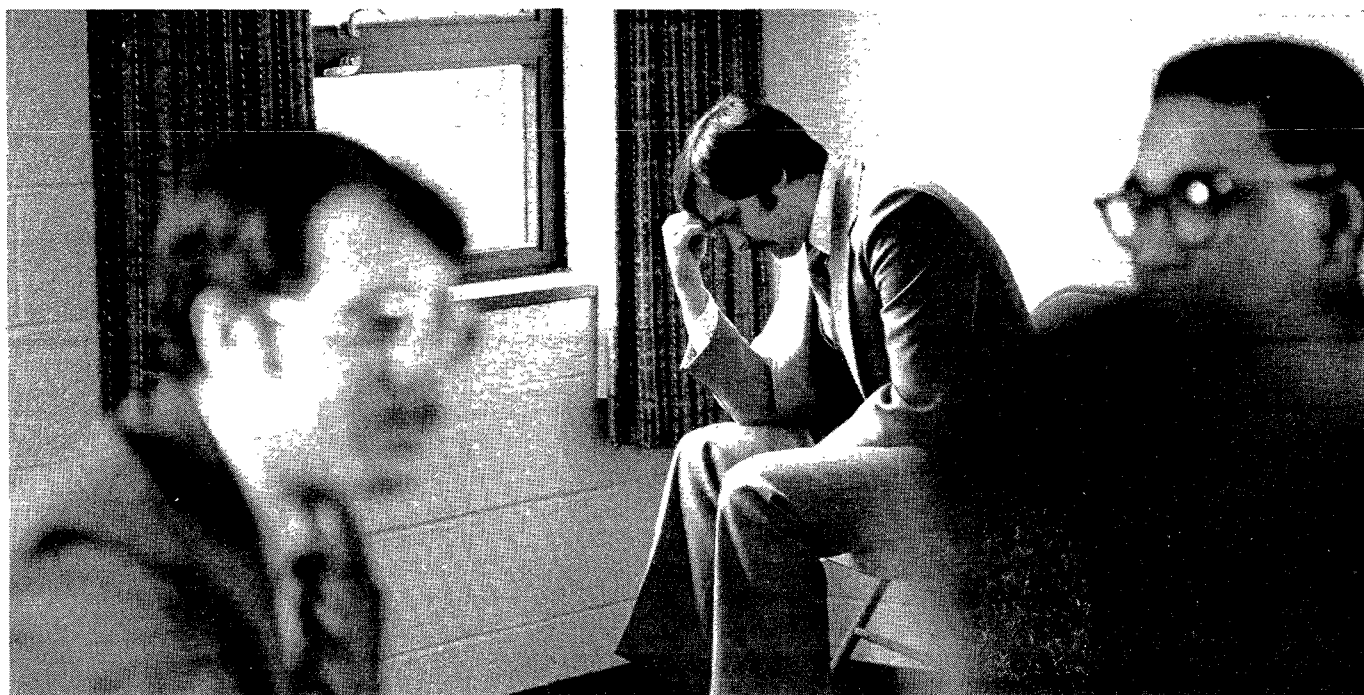
³ Variations on this theme have been propounded by Werner, Buri, Bultmann, Glasson, Robinson, and others.

⁴ See *Evangelism*, pp. 694, 696.

⁵ See *Counsels on Stewardship*, p. 37; *The Desire of Ages*, pp. 633, 634; *The Great Controversy*, p. 458.

⁶ Compare similar concepts in Ezekiel 11 and 36, Psalm 51, and Jeremiah 31.

The concept of man's relationship to God, rather than his legal, forensic state before God, returns the responsibility for the time of the Second Advent to God. The time of salvation must be God-centered, not man-centered.



VERNON C. TOOLEY III

He sat unsmiling, pensive, absorbed in a pattern of thoughts that were his and his alone. He was too young to wear such a somber mask. And then I noticed his eyes. Something in his eyes jarred me!

by Ted T. Jones II

Not alone

Lines were etched on his face, as if an artist had painted it with a coarse brush, leaving marks there forever. He sat unsmiling, pensive, absorbed in a pattern of thoughts that were his and his alone. His very manner set him apart from all the other people in the crowded convention hall.

As I observed him from a distance I wondered, Why is this man so somber, so extra serious, so alone—even though he is surrounded by some two hundred of his fellow ministers? Men sat beside him, behind him, in front of him. He was surrounded—yet somehow alone.

It would seem that someone who belongs to the church, someone who belongs to Christ, someone who has Bibles and inspired commentaries, ought to know the immeasurable joys of being a Christian. So many songs tell of the love of God, His watchcare, His concern—all of which are true. My eyes were drawn back to this one man—not yet middle-aged, too young

to wear such a sad, somber mask. His posture was rigid, his lips tightly drawn, and he sat—still, alone.

Then I noticed his eyes. Something in his eyes jarred me! I had seen that look before. One such instance came back to me with vivid clarity.

A dear parishioner had died in the hospital, and the nurse had called me late at night. I had gotten out of bed, dressed, and driven quickly to reach the bedside, feeling quite strange that the only sound reaching my ears was that of my car as it sped through the darkness to the front of the massive hospital.

Arriving before the family, I viewed the still form as it lay there. I offered a silent prayer and then silently withdrew to wait for the others who had been summoned to this moment of reality. Quickly they came up the steps; I met them at the door. No words needed to be exchanged. We knew, all of us, that the dear old mother had breathed her last. And then, there it was—that look—the look of unspoken pain and inner agony. Behind the tortured expression in the eyes was that inevitable question—Why?

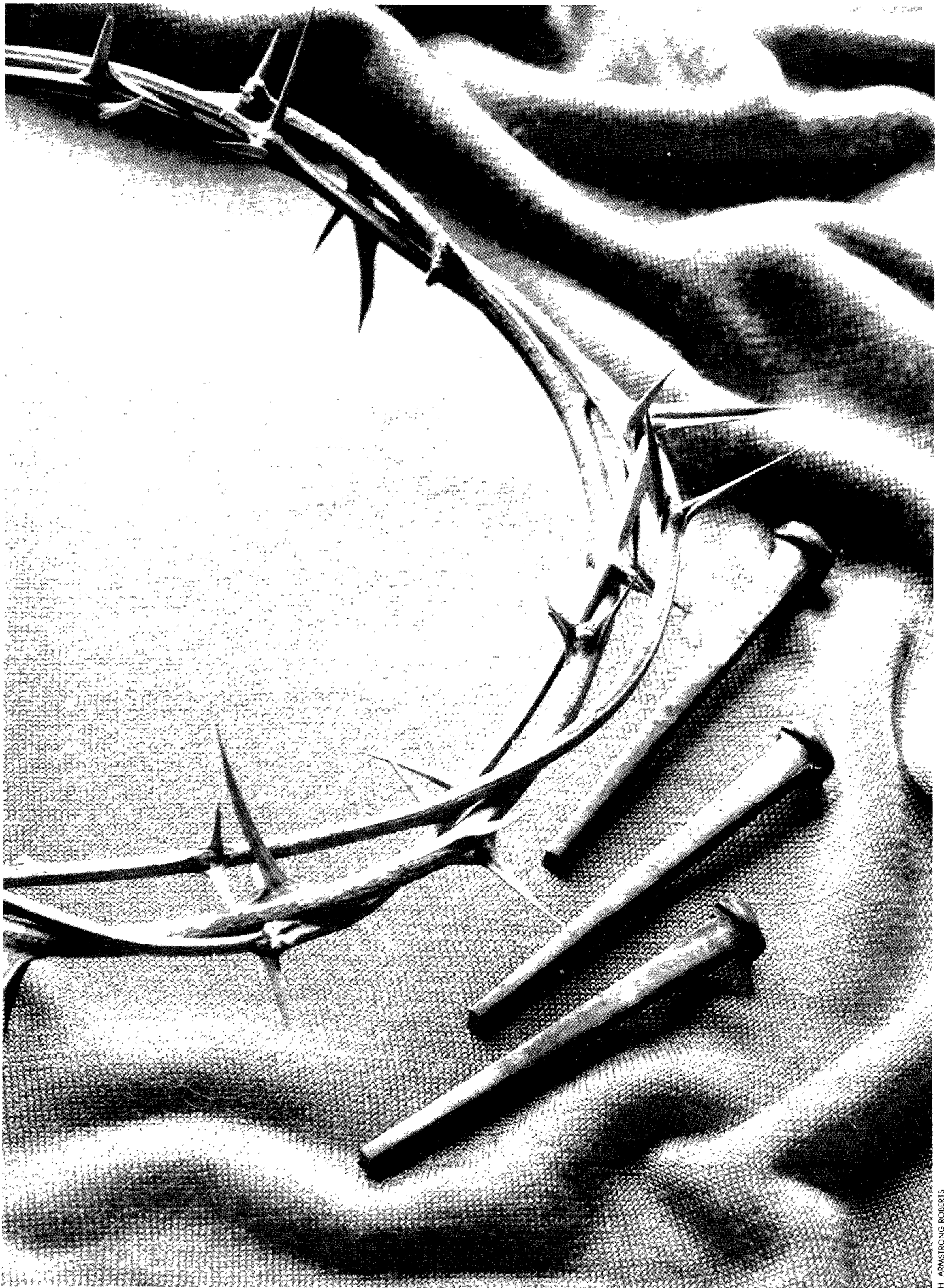
That was the look I saw stamped in the eyes of this minister. Now I knew, at least in part, what it was that seemed to shut out the joy and laughter, that made smiles so difficult, that made him stiff and somewhat disassociated from his fellows. He was going through some experience so heavy that, even when surrounded by fellow clergymen, he was still alone.

It was then I decided to invade his privacy, to enter the prison of pain that held him captive. With a hand upon his shoulder, I asked about his family—his wife, his child.

His wife and child—both were caught in the throes of an illness for which there is no known cure, not even a treatment to reverse the crippling inroads. To minister to the many and varied needs of others while suffering his own personal anguish, this was the painful burden carried by this lonely man. And then I understood why he was alone, wrapped in his thoughts, full of questions that defied answers.

All I could do was tell him that my family and I would pray for him and his family, that we would share his concern—that he was not alone.

Ted Jones is pastor of the Sharon Seventh-day Adventist church in Portland, Oregon.



H. ARMSTRONG ROBERTS

The church must be willing to pay the price if it is to have success in soul winning. But the price involves more than dollars and cents. It costs blood, sweat, and tears. There are no shortcuts, no easy, painless methods of saving souls. Even God Himself found evangelism to be expensive, but decided it was worth the price. Can we do less?

by C. E. Bradford

The high cost of evangelism

The following sermon was delivered at a meeting of the Spanish-speaking ministers and evangelists on September 6, 1980, at Tranquility, New Jersey. Elder Bradford's inimitable preaching style shines through even in this version edited from a tape of that meeting. We felt the message was too beneficial to confine to only those in attendance, so we decided to make it available to all our Adventist ministers in this way.—Editors.

Iwant to talk about the cost of evangelism, and to do so I want to read two texts. The first is Isaiah 66:8: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." There is no birth without pain, without labor.

Now I'm going to the New Testament, to Galatians 4:19. Remember our subject: the cost of evangelism. The apostle Paul says, "My little children, of whom I travail in birth again until Christ be formed in you."

So you see, there's no easy, painless method of saving souls. Evangelism costs something. It means anxiety, severe soul conflict, sacrifice; and there are no shortcuts. The church must be willing to sacrifice and pay the price if it is to have success in winning souls. Soul winning is

not easy, my friends; it is a difficult task. It costs blood and sweat and tears. We must be willing to pay the price, but the rewards are enormous.

You've heard of D. L. Moody. All the evangelists know D. L. Moody. One time Moody was late for the meeting. Thousands of people were waiting. "Where is Mr. Moody?" They all looked around. And then someone went to his hotel room. When he came to Moody's door, he heard a voice in prayer. It was Moody's voice, and he was crying to God: "Oh, God, give me souls or take my soul!" And that is why Moody won souls.

One time a group was talking about calling Moody to hold a meeting, and a fellow evangelist was jealous. Envy is a terrible thing, isn't it? So this fellow said in a sarcastic way, "Does Moody have a monopoly on the Holy Spirit?" And the answer came back, "No, but the Holy Spirit has a monopoly on him."

So I say, brethren, there's no easy way, no painless method. I've not found any way yet to take the difficulty out of it. Evangelism puts a knot in your stomach. It puts butterflies in your breast. Sometimes it causes you to lose your appetite. Sometimes you cannot sleep; the burden is heavy upon you. But when Zion *travails*, when the birth pains come, the child is about to be born! When a woman goes into labor, when the pains come, and come again, and come again, you'd better call the hospital!

And a church without any travail, a church without any earnest prayer, a church without any knots in its stomach, a church without any labor for souls, will never have any children. That is a sterile

church, a barren church. That is a church that will never grow.

Now, what is your job? What is my job? Our job is to induce labor pains in the church. That's our job! You ought to lay the burden upon the hearts of the people. You are not to do all the work yourself. There is a work for the church to do; the people must be involved. We must tell the people, "This is your work."

Get every department of the church involved, everybody sharing the burden. Ellen White has told the ministry many times, "You must not do all the work yourselves." Some preachers want to do all the talking, all the praying, all the doing, all the visiting, all the teaching, and to let the members be spectators. They are looking on; they're enjoying it. And the pastor is wearing himself out. He'll go down to an early grave, and we will say, "What a wonderful man he was! He was a hard worker." He was also a foolish man, for the Lord has said, "Share the burden. Bring everyone into the process. Involve the total church—men, women, and children."

Someone told me that a new member must wait six months before he gives a Bible study! I told my friend, "After six months, without witnessing for his faith, he'll be just as cold as you are." We must bring them in and immediately put them to work. Your job is to assign the people their task. You are not merely to preach to the people. All of us are ministers in the Seventh-day Adventist Church. The ministry belongs to the people of God. All of us have a ministry to perform, and you are robbing the people when you take their ministry from them. My Jewish friends in

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New York City used to roll their children in baby carriages. They kept them in those baby carriages until sometimes the baby was a year old—and still in the carriage! Two years old, and still in the carriage! Keeping babies in baby carriages makes them invalids. They need to get out of the baby carriages.

"But," somebody says, "they will fall and stumble. They will bruise themselves." But that's the only way to learn to walk!

Some ministers make their people spiritual invalids. They keep them in the baby carriages. They push them around. They tell bedtime stories to them. They do everything for them and make them invalids. I say to you, brethren, your job is not to do six men's work; your job is to put six men to work!

Assisting at birth

Now, my son-in-law asked me a hard question the other day. He said, "Have you ever been in the delivery room and helped to bring a baby into the world?"

I said, "No. In my day, when men were men, they didn't allow us in." Really, I probably would have fainted. But they have a new approach now. The father goes right in with the wife, and he helps the doctor. He puts on a gown and a mask, until you can't tell the doctor from the daddy. And there he is when the baby is born.

So I asked my son-in-law, "What is the purpose of all this?"

"It makes the father more involved; it makes him a better father—helps him to understand what's going on. He sympathizes with the mother, loves the children better."

Well, let me tell you, friends, it is time for the whole church to go into the delivery room. Not only the evangelists, not only the pastor, not only the Bible instructor, but the lay activities leader, and the conference president, and the departmental leaders, and the General Conference brethren. And when we all go into the delivery room, then it's *our* baby!

I've heard some people say, "The evangelist baptized them too soon. He didn't instruct them. He just brought them in and put them in the water. They went down dry devils and came up wet devils." But, my friends, if we're there when the baby's born, and we see that new life come into the world, and we're involved in the process, it's not the evangelist's baby, it's *our* baby. We all must save the baby, even the premature ones. We'll put them in the incubator; we'll keep them warm. We'll make everything inviting for them. Why? Because the baby must grow, and we're all happy when he does.

One of these days we're going to have the greatest population growth in the church since the day of Pentecost. But before that can take place, the church must agonize. The church must go into

serious, earnest prayer. The church must examine itself. We must see to our own garments. We must be willing to risk everything—personal loss, the possibility of being called fanatics. We must be willing to spend and be spent. And when that happens, call the doctor, because the baby's going to be born!

Walls in the church

But is that the situation in the Seventh-day Adventist Church today? We must admit the church has become lazy, self-centered, and preoccupied with trivialities. May I preach the gospel to you straight today? There is too much picking fault with each other, too much splitting of theological hairs, too much dividing up into various camps—the highbrows and the lowbrows, the educated and the uneducated, the blacks and the whites. There are all kinds of little groups in the church today, each going its own separate way.

I hope I'm not offending you by preaching straight. Walls are being built up, shutting some out and excluding others from our circle. As long as that takes place there will be no revival in God's house. We need to take those ice cubes out of the refrigerator and put them out in the sun. Sister White says some of us have a frigid religion. Some churches could be called the First Church of the Frigidaire. We need to come up out of the cellar, Ellen White says, out of the darkness, the coldness, the selfishness, and out into the sunlight. And when the sunlight shines upon those ice cubes, they may all be separate, but as they warm, they melt, and finally they will all flow together.

Isn't that what's needed in God's church? We all need to come out of our little cliques, our little clans, our little special groups, out into the sunshine of God's love, and allow Him—the Sun of Righteousness—to beam down upon us. When that happens, old, cold Bradford will melt, and all of us will melt and flow together like two pools of water. Instead of saying "I," "me," and "mine," we will say, "we," "us," and "ours." You see, God taught hydrogen and oxygen to say "our," and that's how we have water. When we say "our," then we have unity in God's church.

Caught not taught

The church has become like a welfare

state, sheltered, guided, protected, self-satisfied, big government, big business, weak individuals. The members call for sermons. "Come and preach to us, Pastor. We need you to preach to us. We need more pastors. We need more sermons." Brethren, we've had enough sermons to put us in heaven already! We don't need more sermons; we need more doing. Ellen White says that the greatest work ministers can do is not to preach sermons but to put the people to work. Take them by the hand and give them on-the-job training. Let them see how you do it.

Elder R. A. Anderson used to say, "Evangelism is caught rather than taught." How do you learn to swim? By reading a book on swimming? The only way you'll ever learn to swim is to get into the water. Now, when we were boys, some would run and jump right into the water. Others were afraid. They would go down and put their toes in, and then a little more, and a little more. Finally one of the fellows would come up behind them and give them a push! Many members in our church need a little push, and the Lord has called you to be the pusher. You ought to push them into the water! You ought to tell them that the water's fine. They will tell others.

We need to change our whole philosophy. We're not great orators, charming large crowds with wonderful words. No, we are here to assign the people a responsibility. We are to see that everyone has something to do. There must be no drones in God's church, no lazy people in God's church. And you are to be the one to see that the work is done.

You know what happened in Amos' day. Amos had a controversy with the people because they were living in good times. The people were having a wonderful boom in tithe. They were building homes. They had the good things of life. And so the Lord sent a message to them through Amos: "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! . . . That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; . . . that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph" (Amos 6:1-6).

They were taking it easy, enjoying the

All of us are ministers in the Seventh-day Adventist Church. The ministry belongs to the people of God. All of us have a ministry to perform, and you are robbing the people when you take their ministry from them.

Sabbath—a good Sabbath school and a nice sermon, and then home to dinner and a nice snooze in the afternoon. They had no agony of soul, no travail for the lost. They were apathetic, disinterested, thinking only about themselves. They looked to themselves and entertained themselves. They had beautiful music to soothe them. In today's world, they have their hi-fis and their TV sets and their wall-to-wall carpets. They have two-car garages and Cadillacs. They anoint themselves with the chief ointment; they're well deodorized. They shower two or three times a day. They don't like to get their hands dirty. They withdraw themselves from the dirty crowd. But the Lord says, "Woe to them."

You remember that those in the ninth chapter of Ezekiel who had the mark upon them were the ones who sighed and cried. They were the ones who were in agony of soul, and when Zion travailed, immediately she brought forth children. Then came joy. There was great rejoicing. There is no greater rejoicing than at the birth of a child! When a child is born, joy goes throughout the community. When a child is born, the family takes on new life. When a child is born, even hard men smile. And no greater joy can come to this church than to see souls born into her.

I'm looking forward to great things, brethren. Somebody has said that North America is dead. Nothing is going on. No souls are being saved. Some have said, "Well, you can't do evangelism here. The people are different here. They're more affluent here. They're materialistic here. Oh, you might be able to do evangelism down in Inter-America. They don't have money. They're poor. They have nothing else to do. But it's different here." And we've kept telling ourselves that for so long that we're beginning to believe it, and it becomes a self-fulfilling prophecy. We can't do it, so we don't do it.

But God did not call you to be a thermometer. He called you to be a thermostat. The thermometer can only tell you what the temperature is, but the thermostat can set it where it ought to be. If it's cold, the thermostat can make it hot.

Let me tell you, my friends, on the day of Pentecost there was wind and there was fire. There was also a noise. Something was happening. There were tongues of fire, the fire that warmed the disciples' hearts.

Restless angels

Let me tell you, a cold-hearted church cannot warm the cold-hearted world. It takes a warm-hearted church to burn its way through the coldness and indifference of this world, and God is waiting and ready to send us the wind and the fire. He is waiting and ready. He's restless. The angels are restless, wings rustling. They want to move out in power.

There's one mighty angel who is straining at the bit. He's the mightiest angel of

all. He wants to come down with great power. He's the fourth angel, isn't he? We see a picture of him in Revelation 18. And he is saying, "Lord, I want to go down with great power." That fourth angel is prancing like a boxer getting ready to go into the ring. That fourth angel wants to give the devil a knockout blow. He says to the Father, "Let me go now." He sees the world in sin.

But the Father says, "You must wait a little while. The church is not ready. They are looking at little things. They are thinking about themselves—'What shall we eat? What shall we drink? What shall we put on? Wherewithal shall we be clothed?' They are in competition with each other. They are looking at their friend, but they don't rejoice in his success; they rejoice in his iniquity."

It's a funny thing when the Lord blesses a brother and he has great success. He baptizes one hundred souls, and we say, "Well, he baptized a lot of children." "He had an easy place to work." "Everything was ready when he went in." "The people just fell into the baptismal pool." "He's not a very good evangelist. Things just went his way." But when a brother has some trouble, we begin telling it everywhere. "Did you hear? Brother Jones is out of the work. He's gone. He got in trouble." "What happened? What happened? Tell me some more."

We need to reverse that, my brothers. We need to begin praying for one another: "Oh, Lord, bless my brother over there. He is fighting a hard battle for souls." "Oh, Lord, I'm so happy. He's had many souls baptized. The church was built up. I'm so glad, Lord, You blessed him." This is the spirit we need today. What about it, brethren? And it is the only spirit that will bring the finishing of God's work.

Evangelism costs, but it pays. Sometimes the church is misunderstanding. Things are going badly. But you still fight the battle. You still press it. Let me tell you one thing, brother. You're going to receive your reward. How sweet that music will be on your ears when you hear the Saviour say, "Well done, thou good and faithful servant. You were faithful down there in New Jersey. You were faithful in Florida, Illinois, and Michigan. Wherever you worked, you were faithful. You had opposition, but you were faithful. Enter now into the joy of the Lord."

What is the joy of the Lord? Heaven

rejoices when one sinner repents. That's the joy of the Lord! When you walk down heaven's boulevard, looking all around—golden streets, crystal-clear river, tree of life on both sides—you will see something familiar, a familiar form walking toward you. Who is it? Ah, it's that brother who was baptized that time when you had so much trouble and you wanted to give up. And there he is! He's rejoicing in heaven. And he will shout with you.

The cost to God

Last of all, I want to tell you that evangelism cost God something too. He paid a great price. During the civil war in Spain the rebels captured a general's son. They took him to their stronghold. They got the general on the wire, and they said to him, "We have your son, and we will put him on."

The son said something like this, "Father, they say if you don't give up the fort they're going to kill me. If you don't surrender, they'll take my life."

"Well, son," replied the general, "say your prayers; cry, 'Viva la España!' and die like my son."

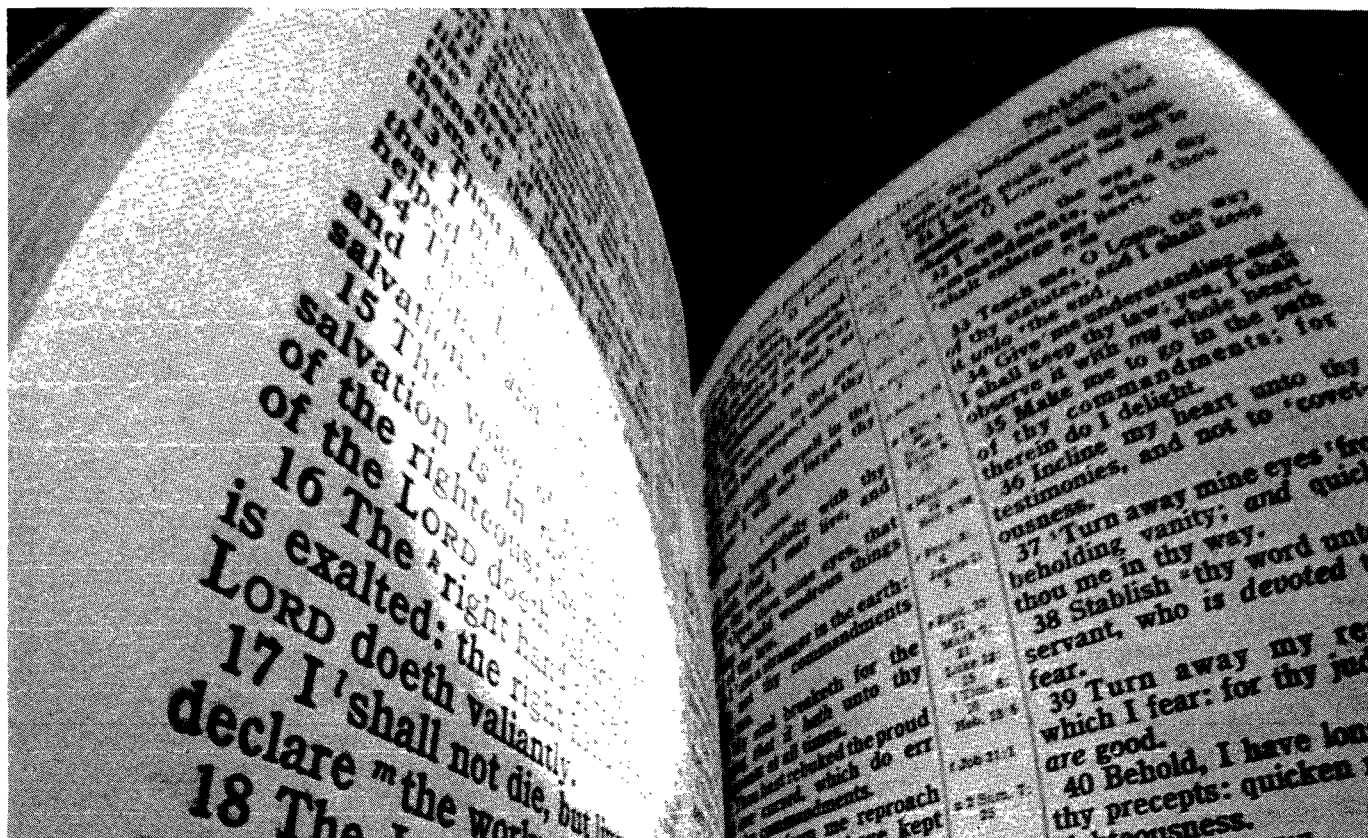
So on that Friday afternoon—I can see the picture in my mind—as our Saviour is hanging on the cross, the enemy is telling him, "Give yourself up. Come down from the cross. Why should you sacrifice yourself for those people? They're worthless. They reject your love. If you don't give up this plan of salvation, then you must die."

And so the Father says to His Son, "Die like My Son. Cry, 'Long live the world,' and die like My Son."

Can we neglect the sacred trust and deny that Man who died on the cross? Can we turn our backs on a dying world? Can we go selfishly on our own way? No, we cannot do it, for when we see Calvary we find out the worth of a soul. So I will not complain anymore. The blood. The sweat. The tears. All the sacrifice. Brother, it's cheap enough, isn't it? For one soul our Saviour would die.

I want to give myself again to Him today. How about you? The love of God constrains us. That's the secret of it all. And when the love of Christ is in my heart, it is a burning fire. I can't hold it back! You could just as soon stop Niagara from flowing or stop the sun from shining. It is an irresistible force. We cannot hold it back. We have to preach the message, isn't that so?

Some ministers make their people spiritual invalids. They keep them in the baby carriages. They push them around. They tell bedtime stories to them. They do everything for them and make them invalids.



My telescope

In the years since our church was founded, many sincere believers have had questions regarding the role of Ellen White as a modern-day prophet and the relationship of her writings to Scripture. Here Mrs. S. M. I. Henry, a contemporary of Mrs. White and a nationally known temperance lecturer prior to her baptism, shares her personal struggle to understand these issues. The result, she says, was a most beautiful experience—something like what Galileo must have felt with his first telescope.

by Mrs. S. M. I. Henry

It was long after I sent out my leaflet, "How the Sabbath Came to Me," before I had even heard of the Testimonies to the church, or of Mrs. White. The manner in which her work was first brought to my notice was such as to give me an entirely false conception of it, and being built upon this false conception, everything which

Mrs. S. M. I. Henry (1839-1900) became a Seventh-day Adventist in the late summer of 1896 while a patient at Battle Creek Sanitarium, where she was recovering from a heart ailment. Before her contact with Adventism she had been a nationally known figure in the Woman's Christian Temperance Union, and after her recovery and baptism she continued this work, combining with it a plan for what she called "woman ministry." Stressing the themes of temperance and the role of the mother in the moral education of society, she lectured before Adventist and non-Adventist groups throughout the United States and Canada. She also contributed many articles for the various publications of the church, as well as books and pamphlets. The following article first appeared in *The Gospel of Health*, a short-lived SDA health journal. In it, Mrs. Henry relates her experience with and reaction to the work of another remarkable woman—Ellen G. White. The issues are surprisingly up-to-date.—Editors.

had followed only increased the difficulties in understanding it.

I supposed these Testimonies were considered as an appendix to the Bible, and of equal authority with it, that there were those among our people who even judged the Bible by these writings. When I came into the church, I stated to the brethren with whom I conversed that I knew nothing about this matter, but that I was so confident that God was leading me hither, and that He would not lead me into any organization where I would find an insuperable barrier to faith, that if they were willing to accept me in my ignorance, I was glad to come in.

Evading the Issue

A great correspondence, with many absorbing duties, has kept me so occupied that I have had no time to give to a study of the Spirit of prophecy, but it has been kept before me by much that has come in letters as well as things which have been said. People who have been awakened to, and accepted, the Sabbath truth have written me asking me if I had accepted the Testimonies. I have been obliged to evade the question. I could only say that my acceptance or rejection of any point is not to be considered for a moment; every question must be by each individual settled in conference with God alone; in this, as with every truth, the Spirit of God must be teacher. I was trusting to God to teach me in His own way, but all the time the subject grew darker and darker to my mind. There was a time when I was greatly interested in the Testimonies and was anxious to hear about the work which they represented. I sought an interview with Brother W. C. White, in whom I had so much confidence that I did not hesitate to ask him to give his own impression of his mother's work. The conversation was one which I shall never forget, because of the peculiar circumstances, as well as the beautiful, tender spirit manifested by him, and yet it brought me no permanent relief from the burden of my question.

I have always believed that the Spirit of prophecy lived in the church, that it was by this power that Luther, Wesley, and a great many others, even in more modern times, had spoken. I believed that the church had suffered great loss in grieving this Spirit, and that before the coming of the Lord there must be an especial inspiration, a new voice which should speak concerning present needs. Many times a great wish has arisen in my heart that I might be able to recognize such a voice when it should speak as I believed it must sooner or later.

I had so much confidence in the intelligent understanding of my brethren who fully accepted the Testimonies, that I could not repudiate the claim that this is God's way of teaching His people in these days. I had read only a few paragraphs from these writings, but to everything which I

had read or heard I had found a chord in my heart ready to respond; nothing seemed strange or new; it was always like a stave or bar from some old song; a repetition or resetting of some truth which I had known and loved long before; hence I had found nothing which could lead to any controversy. But one question troubled me. Suppose I should find some point in these writings with which I could not agree, which would be of vital significance if it were competent to become the end of controversy, what would I do with it? I knew that so far as any light which I now had would serve me, it would be impossible to surrender my own judgment to this authority. The Bible had my unquestioning obedience; but while the Testimonies might be good, sound, helpful, they were not, I had discovered, of sufficient authority to command obedience or to silence controversy in some of those who professed to have been always led by them.

This caused a heavy and sad burden on my soul. I had supposed, because of the solemnity of the truth as we believe it and the times in which we live, that the people who are known as Seventh-day Adventists must of necessity most earnestly believe and endeavor to practice all that they did accept as truth. But as I went out from the quiet seclusion of the Sanitarium, and mingled more with people abroad, I found coupled with a professed belief in their authority a practical disbelief in the Testimonies among our own people, especially in the matter of health principles. It was natural that I should take especial note of this, because I had as a W.C.T.U. woman adopted and followed all the health principles which we had discovered; and as new light had come, I promptly walked in it. But now I found in some Adventist homes a total disregard of these principles; and learned that there was controversy even among the brethren who were quoting and teaching from these writings.

In letters from some members of other churches and in conversation, I had been assured that these writings were no longer considered of authority by the "more intelligent Adventists"; that they were accepted theoretically, but only as obsolete doctrines were by other denominations: for instance, that they stood on the same relative footing with the teaching of eternal torment in other denominations, acknowledged at best with a very pro-

nounced mental reservation even by those who preach it. And so at last I came to question the necessity of myself considering the matter any further. I reasoned that I was in all essentials a Seventh-day Adventist, and that I, a new member, need not concern myself about anything which was a point of controversy in the church. I did not like to seem to be standing for something which I did not believe, but, at present saw no help for it. I realized the importance of care in anything which I should write or say to others, and was careful, for I could not but see how helpful, inspiring, and full of truth these writings are, even if they should carry no special weight over and above those of any good man or woman who had light and experience in Christian doctrine.

In this state of mind I went to the Medical Missionary Convention which was called at the Chicago Medical Missionary Training-School, December 7-16. This meeting was one of peculiar power. The Spirit of the Lord was poured out from the first, and everything was brought into a very strong light, especially the principles which it has been the peculiar work of Sister White to bring to notice; and as the discussions progressed, my perplexities increased. I felt more and more sure day by day that I was coming to another point on which depended much of experience of some sort. At least I had another question to settle very soon.

Truth is truth

One day at dinner, a brother who sat next to me inquired if I had found any difficulty in accepting any of the points of truth. This struck me as a little singular. How could any one have difficulty in accepting a point of truth? It could not be a point of truth to him until he was convinced that it was truth, and then how could he help accepting it? No man can deny anything which he beholds as truth. He may refuse to obey it, but he must recognize and consent to it. While this was flashing through my mind, the brother was talking on, and among other things he made reference to the Testimonies. I was greatly disturbed, and hastily replied, "I know nothing about the Testimonies; but when I see anything as truth, I have nothing to do but to receive and obey it."

I suddenly lost all relish for food, and soon left the table, feeling that I could not take up and carry this question again, since

I saw the Testimony as simply a lens through which to look at the truth. It at once grew from a lens to a telescope—directed toward the field of the heavens—that field, the Bible.

I saw no light, only darkness, in it. All the afternoon, and on into the evening meeting, this feeling grew. It seemed to me during that evening session that more was said about the Testimonies than I had ever heard before, and every such reference caused new pain, until I found myself in the midst of a bitter struggle in the darkness after light. For a long time I had no thought of bringing my difficulty into that meeting, which was already overloaded with vital questions of general importance. I thought that I would again begin to seek God on this point and settle it between Him and myself alone; but the things which were constantly dropping from the lips of my brethren at last compelled me to speak out the questions and doubts which had arisen, and to tell how the atmosphere of discussion in this conference had caused them to thicken about me. The failure to see eye to eye had perplexed me, for if they believed that there was authority in the word which had brought these principles to them, how could it do other than settle every one of these questions beforehand? The fact that it had not the power to do so proved to me that they did not believe it. From my standpoint, to see anything in the Bible was to believe it, to receive it—it was the end of all controversy; and if Adventists believed the Testimonies to be invested with authority from the Spirit of God, how could there be all this controversy upon points concerning which they had so clearly spoken?

Crisis of belief

My attitude, I now see, was like that of an unbeliever in the Bible before a congregation of Christians, if he should see the same inconsistency, and declare it, as he might have done in the same words; and the effect on my brethren must have been to arouse them to the same earnest self-examination and consecration which any honest Christian would have experienced in such a crisis. I knew at once that the sympathies of my brethren were aroused for me, but felt that I was beyond any human help. If the Testimonies were the word of God for this time in which we live, if this was the fulfillment of the prophecy of Joel, I wanted to know it, but only God could make me know it. The brethren did their best to help me, but all that was said seemed only to add to my perplexity, until at last, feeling that I could go no further in any direction until this question was disposed of, I determined to give myself to it at the sacrifice of any and all things. Brother Ballenger was arising again to give me something further, in the hope that it might be light to me, but I asked him to wait while they should join with me in prayer that the Spirit of the Lord might come to my relief.

Accordingly, we all bowed in prayer, and I stated my case to God, with as deep a sense of need as I had ever known in my

life. All the great and marvelous blessings of my life were for the time forgotten in this present need, and as must always be true, I was heard. The manifestation of the power of the Spirit of God was as clear as sunlight; and in that light I saw the Testimony as simply a *lens* through which to look at the truth. It at once grew from a lens to a telescope—a perfect, beautiful telescope, subject to all telescopic conditions and limitations—directed toward the field of the heavens—that field, the Bible. Clouds may intervene between it and a heaven full of stars—clouds of unbelief, of contention; Satan may blow tempests all about it; it may be blurred by the breath of our own selfishness; the dust of superstition may gather upon it; we may meddle with it, and turn it aside from the field; it may be pointed away toward empty space; it may be turned end for end, so that everything is so diminished that we can recognize nothing. We may change the focus so that everything is distorted out of all harmonious proportions, and made hideous; it may be shortened that nothing but a great piece of opaque glass shall appear to our gaze. If the *lens* is mistaken for the *field*, we can receive but a very narrow conception of the most magnificent spectacle with which the heavens ever invited our gaze; but in its proper office as a medium of enlarged and clearer vision—as a *telescope*—the Testimony has a wonderfully beautiful and holy office.

Everything depends upon our relation to it and the use which we make of it. In itself it is only a glass through which to look, but in the hand of the divine Director, properly mounted, set at the right angle, and adjusted to the eye of the observer, with a field clear of clouds, it will reveal *truth* such as will quicken the blood, gladden the heart, and open a wide door of expectation. It will reduce nebulae to constellations; far-away points of light to planets of the first magnitude, and to suns burning with glory.

The failure has been in understanding what the Testimonies are and how to use them. They are not the heavens, palpitating with countless orbs of truth, but they do lead the eye and give it power to penetrate into the glories of the mysterious living word of God.

This has been the most beautiful experience which has ever been granted me; it grows on me from day to day. I think I feel very much as Galileo must have felt when

with his first telescope before him, he was bringing himself into position to *look*—just to look, at last, beyond the stars which he had seen, into the vast, unexplored field where worlds on worlds were keeping rhythmic time to the throbbing heart of the Infinite One whose steady strokes of power set the pace for every moving thing. The simple possession of it must have given a sense of might, even before one glimpse had been taken through it. He knew that revelations such as eye had never seen nor ear heard were waiting him as soon as he should humble himself to the instrument, acknowledge its right to control his vision, and fix his eye upon the point of observation.

I have often tried to imagine how Galileo's heart must have throbbed and his whole soul been filled, even before he obtained one glimpse—and now I think I know. I have not had time or opportunity to use the telescope, but it is there, and I have that sense of power which the possession of such an instrument must give.

Do you understand me? I realize that my words fall far short of anything which I would like to say—but O how much they mean to me! It was a fresh token of my Heavenly Father's care, one more beautiful than I have ever received before.

You think it was wonderful when the Lord took me out of my wheelchair—and so it was; but I would be willing to go back into my wheelchair if by doing so I could get another glimpse of the hitherto unseen, such as this has been to me. I would go through fire if I knew that out of it would come a corresponding revelation of the glory of God and of His love to me. This experience has given me confidence in this small body of people—new confidence in the organization. I do not believe that God would ever have given me to see the things that I have seen, and to feel what I have felt, and to see Him as I have seen Him in these circumstances, if there were not life and power in this organization to lift it up out of all shadows and doubts into the glory of His presence, and to carry it safely through. This conviction came to me, with all the rest, and has made me rejoice as never before. And I believe that something just as sweet and just as rich, is for every one of my brethren and sisters, if they will only come to God for it and accept it in His own way.—*Battle Creek, Mich., Dec. 19, 1897.*

In itself, the Testimony is only a glass through which to look, but in the hand of the divine Director, it will reveal truth such as will quicken the blood, gladden the heart, and open a wide door of expectation.

Millions of city dwellers are safely ensconced in high-rise apartment buildings. Evangelizing these "vertical villages" may call for some rather unorthodox methods. You may not agree with the author's proposal, but it will undoubtedly stimulate your thinking.

by C. Raymond Holmes

Evangelist-in-residence

How do you evangelize a city like Singapore? That question emerged time and time again during the recent seminary extension class I taught at Southeast Asia Union College. There were twenty-seven pastors enrolled in the course; I thought it strange that they should ask me, a stranger to the Far East, how Singapore should be evangelized. So I began to question them. What was their biggest problem in doing evangelism in Singapore? The answer—motivating the residents to attend a traditional evangelistic meeting. My students told me that when an evangelistic campaign is planned, thousands of dollars and a great deal of energy is spent persuading people to come hear the speaker. A well-planned advertising program, utilizing thousands of posters, placards, handbills, and flyers, is put into operation. Expensive radio and television time is purchased to advertise the meetings. But the response is minimal.

The problem? How do you motivate people to come out of their comfortable high-rise apartments and attend an evangelistic meeting? These buildings are the most prominent feature of Singapore. You cannot look in any direction without seeing clusters of such apartments, and more are going up as fast as money and men will allow. High-rise living is not only the present life style, but it will determine the social structure of Singapore for a long time to come. With land space at a premium and a rapid population increase, there is no room to expand horizontally. Expansion can be only vertical.

Vertical living effectively cuts people off from each other. It is much easier to hide, to remain aloof from community affairs, when living space expands upward in multiple-apartment structures. Such living presents serious social and community problems. It also presents serious evangelism problems. People who are ensconced

in their high-rise apartments, some of whom have had to climb many floors to get home after a hard day's work, will not easily venture out again in the evening to attend a religious meeting.

Are we, then, spending our evangelistic budgets for the wrong things? Are we locked into traditional ways of conducting evangelistic business? Does the new situation in Singapore—and elsewhere in the world—require a new way of thinking about evangelism? Does it require a new approach to the training of evangelistic workers?

Permit me to share with you some of the things that occurred to me as I stood in my classroom at Southeast Asia Union College and gazed out over Singapore with my students' question ringing in my ears: How do you evangelize a place like this?

First, it occurred to me that each one of those high-rise apartment buildings was a village, a barrio, standing on end. We are told that there is one thing a dedicated missionary will do to reach people where he works: he will live among them.

Second, if the people will not come out of those buildings, then we must go to them—not to organize a traditional type of evangelistic meeting somewhere on the premises, for then we would still be faced with the motivational problem, but to go and live with them.

Third, instead of spending so much money on advertising and publicity, perhaps we should invest in personnel. Why not pay a salary to a single worker, or preferably to a married couple, and send them to live in one of those high-rise apartments with the people who are to be

evangelized?

Fourth, I remembered that the model for ministry in the New Testament is that of the servant. Why not pay a new kind of evangelist to live among the high-rise people and develop a service-oriented evangelistic thrust rather than a preaching-oriented one? It would also lend itself to long-term evangelism based on relationships rather than short-term evangelism based on meetings and sermonizing.

Fifth, it occurred to me that great corporations spend a portion of their income on research. Could not the church do the same? Could we not spend some of our evangelistic budget to experiment with this kind of high-rise evangelism to see if it will work or to learn what needs to be done to make it work?

Would it not be money well spent to recruit a highly qualified husband-and-wife team who would be willing to commit themselves to a new kind of evangelism? A special kind of training would have to be inaugurated, with a heavy emphasis on the servant model of ministry. Under the careful and sensitive guidance of a division or mission church-growth department, this new kind of evangelist would have to be allowed freedom for experimentation and innovation. During the initial, experimental phase of such a pilot project there would be much for the church to learn in order to be able to train and prepare more teams of servant-oriented evangelists-in-residence.

How do you evangelize a city like Singapore, or any city like it? One way could be by means of the evangelist-in-residence!

If the people will not come out of those buildings, then we must go to them—not to organize a traditional type of evangelistic meeting somewhere on the premises, but to go and live with them.

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Have you ever conducted a wedding between Sabbath school and the church service? Why, then should an event as significant as baptism be made so unobtrusive? Isn't it important to have a beautiful ceremony when uniting an individual to Christ and His church?

by Herman Bauman

Beautifying baptismal services

Many baptismal services seem to be conducted with little forethought or planning. Disorganized, unattractive, and squeezed between Sabbath school and the worship service, they appear designed to get the ceremony over and out of the way quickly. On the other hand, most weddings seem carefully—even meticulously—planned to be as beautiful and significant as possible. Have you ever seen the bride and groom wearing ragged, wrinkled clothing? But how often we attire baptismal candidates in robes that are frayed, faded, and unpressed! Have you ever conducted a wedding between Sabbath school and the church service or immediately following the announcements? Why, then, should an event as significant as baptism be made so unobtrusive? Why is it so important to have a beautiful, carefully planned ceremony when joining two individuals in

marriage, yet not equally important to do so when uniting an individual to Christ and to His church?

The baptism, whenever it is conducted, should be made the chief focal point of the whole service. Surely such an important event should not be tacked on at the end of the sermon or slipped in where it will be the least disruptive. The songs, the prayers, the sermon, and everything in the worship should lead up to the climax of the actual baptism.

The surroundings

Of all locations, the outdoor baptism is probably the most beautiful. Great care must be taken, however, in selecting the site when such a baptism is planned. Safety, beauty, and accessibility need to be considered. Before the baptism, explore every step of the water area and take out any rocks or harmful objects that might cause accidents. If the bottom is slippery it may be possible to put down canvas or spread sand over the area to give sure footing. Small posts, painted white and

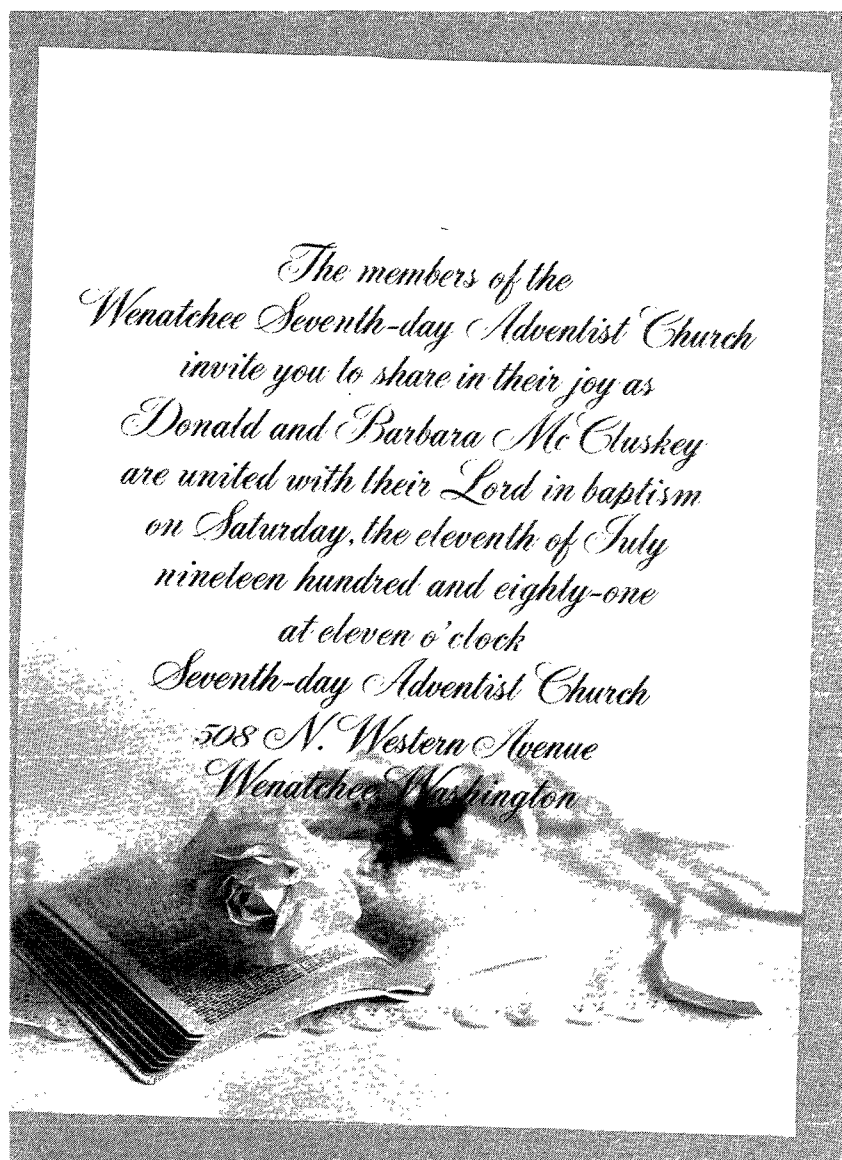
placed in the water, will identify the baptismal area, especially if a rope or cord is stretched between them.

Often an outdoor baptism is not feasible, and an appropriate indoor baptistry must be used. For visibility the best location is high above the platform, directly behind the pulpit. A tasteful nature or religious scene behind the baptistry adds beauty, as do flowers artistically placed around the baptistry.

Each church should have its own supply of robes without having to depend on borrowing them from the conference or another church. These robes should be of opaque material, somewhat water repellent, and weighted at the bottom. Keep them pressed, mended, and attractive. And provide enough different sizes for each candidate to have a proper fit.

The candidates' role

The candidates need to understand thoroughly the meaning of baptism. They ought to know what is expected of them during and following the service. Before



VERNON C. TOOLEY III

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the baptism it would be well to demonstrate step by step just what will take place during the actual ceremony. Instruct the women to wear washable dresses, and the men slacks, under the robes and to bring towels and changes of underclothing.

On the day of the service, present each candidate to the church and introduce him or her to the congregation by name. Then, instead of having the candidates stand before the church while being quizzed regarding their acceptance of all the thirteen questions in the *Church Manual*, consider an alternative. Actually, what does the traditional examination prove? Will a person be rejected if he raises his hand at the wrong time or if he fails to put it up in response to a key question? Should a person be accepted for baptism simply because he knows enough to put up his hand when everyone else does? It seems to me that besides proving little, this exercise gives the impression of being a trial in which the church members are the jury. It makes an unnecessary spectacle of the baptismal candidates.

As an alternative, have the candidates organized into a baptismal class, either in the Sabbath school or in connection with evangelistic meetings. At a special predetermined class, review with them all the principles of faith of the Seventh-day Adventist Church. Have these principles printed on cards and distribute them to each person considering baptism. Appeal to the candidates to commit themselves to these principles and to the church that teaches them, and to unite by baptism with that church. (They have already made a commitment to Jesus Christ as Saviour and Lord, so this further response should be only a natural outgrowth of that.) Then ask each one who wants to make such a commitment to sign the card and return it to you. When possible, invite church members to be present so they can witness these commitments.

Individuals who may not be in a baptismal class can make their commitment in their own homes and sign the card there. Such a process is a much stronger decision than the mere raising of hands in front of a church. In addition, all these candidates are presented, by name, to the church board for discussion and approval before appearing before the church. Why, then, must they be "put on trial" again before the church?

When the baptismal ceremony is to take place, have the candidates sit on the first row or rows of the church and introduce them one by one. Then inform the church that these individuals have been thoroughly instructed and have declared their total agreement with, and acceptance of, the doctrines of the Seventh-day Adventist Church. (If the congregation still wants some sort of specific commitment from the individual candidates, you may ask them to indicate their acceptance of these teachings and principles and their

desire to unite with the Seventh-day Adventist Church by raising their hands.)

The standard method of voting candidates into church membership usually goes like this: There is an awkward moment while a timid church member summons the courage to say, "I move that we accept these candidates as members of our church, subject to baptism." While he hesitates the candidates wonder, What if they don't want us? The second to the motion comes quite easily. There never is any discussion, although it *must* be asked for. Then, in response to "Question," the pastor asks, "All in favor say Aye." A weak response follows, for most people are rather afraid to speak out in our services (as shown by the almost nonexistent amens). The candidates are definitely wondering now whether the church really wants them. Then the pastor really scares them when he asks, "All opposed say No!" Why put these poor people through all this? Let them know they are welcome and that we are thrilled to have them as new brothers and sisters!

Rather than going through a cold, formal vote, ask, "How many want to welcome these new members to our church? If so, raise your hand. In doing so you are saying, 'Brother, sister, this is a hand of welcome, but it is also a hand of love, a helping hand, a hand of encouragement whenever it is needed.'" As the hands are raised in a warm, loving welcome, ask the candidates to turn around and look at the welcome they are being given into the "family" by their new brothers and sisters.

Physical preparations

To avoid last-minute delay and confusion, have the candidates robed before the preaching service begins. (This is another good reason to be sure that the robes are modest, attractive, and in good repair.)

One imperative that is often overlooked is the necessity of private places for the candidates to dress and undress. So often we just herd the women into one large room and the men into another and tell them to get dressed. Surely the baptismal ceremony should not be remembered as an assault on their human dignity! If you are building a church, provide some permanent dressing booths for this purpose. If you already have a building with no such provision, at least stretch wires across the room and hang sheets to make private dressing cubicles.

Administering baptism

The sermon should not be long on baptism Sabbath. (Twenty minutes is ample.) Instead of a regular sermon, why not sometimes have testimonies regarding the conversion experiences of the baptismal candidates? The minister or the candidates themselves could present the testimonies. But be certain that you have the candidates' permission before relating

anything that might be of a personal nature. Keep the testimonies spiritually uplifting; avoid recounting lives of gross sinfulness.

While the candidates are going into and out of the baptistry, something more than the splash of water is needed to contribute to the spirituality of the service. Soft music either by a choir or an organ, or even congregational singing, would be appropriate. An interesting innovation is to have individuals or a speech choir recite suitable Scripture passages as the candidates come into the water and as they leave.

Usually the candidates enter the baptistry one at a time, but when a whole family or very close friends are to be baptized, it is impressive to have them come into the water together. In the case of a family, have the father enter first, and he can assist the others.

For the actual baptismal formula, don't simply give a regular, memorized set of words, but try to say something that would be appropriate for each individual. Remember, too, the baptismal formula as it is usually given is not a prayer but a reminder to the candidate of his own commitment. Thus there is no need to lift your head toward heaven and close your eyes as you say the formula. Look into the person's face and encourage him to look at you, because, after all, you are speaking to him. Since it is not a prayer, you do not need to close with Amen.

When you immerse the candidate there is no need to plunge him in as rapidly as possible, causing him to lose his breath and creating a stir comparable to Niagara. Take a single step in the direction the person will be lowered and then let him down slowly and calmly. As his head reaches the water, pause for an instant to cover his nose and mouth with the cloth and gently immerse him. There is really no reason for the immersion to resemble a life-and-death struggle. As the person is raised from the water a hymn of commitment begins.

At the close of the baptism extend an appeal to unbaptized persons in the congregation to consider this step. A prayer of consecration can then be given right from the baptistry.

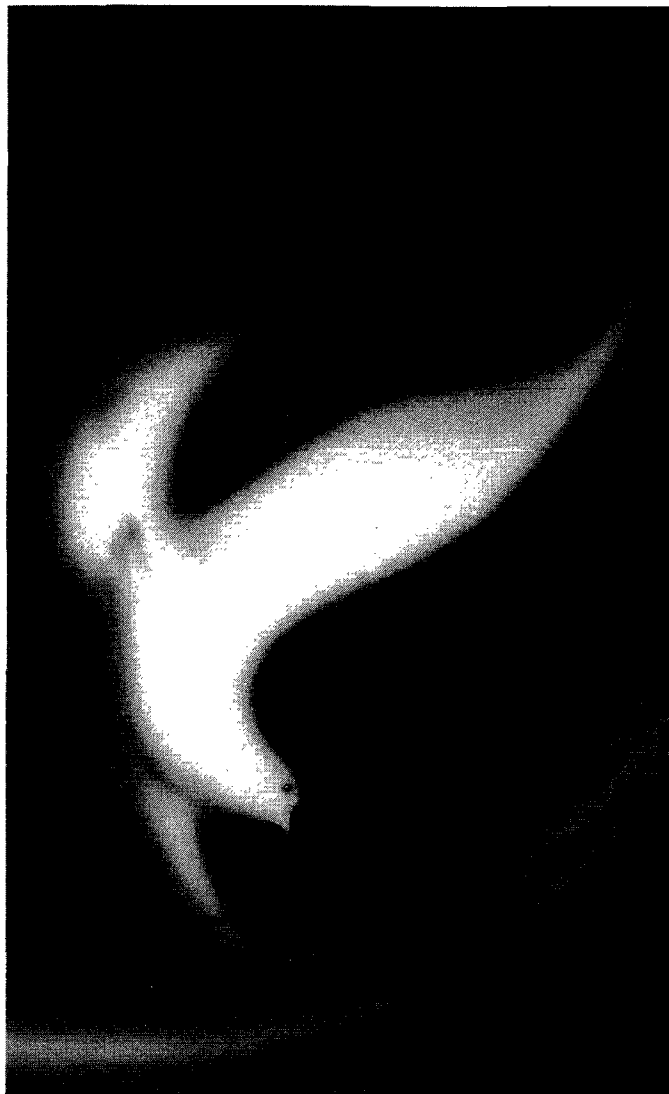
At the close of the service have the candidates return to the front of the church, where they can be welcomed as new members of the church, first by the minister and the elders, then by those in the congregation who want to take part. The baptismal certificates can be prepared in advance and presented to the new members at this time as well.

Like weddings, baptismal ceremonies need not all be identical in order to be beautiful and well planned. Each pastor will have his own special way of carrying out certain items. Beauty, not uniformity, is the goal. Let's invest this significant event with the dignity and attractiveness its importance deserves.

"By my spirit"

Dear Lord, thank You for these words, although I'm not sure I understand them. What do You really mean when You say, "by my spirit"? I know I cannot rely on myself, but don't You want me to have some self-confidence?

by Samuel Young



It was a quiet evening—so quiet that I could hear my heart beat—as in meditation I sought to hear God's voice. I was confused; the inner struggle in my heart almost caused my thoughts to become incoherent. Yet I heard God say: "Not by might, nor by power, but by my spirit" (Zech. 4:6).

Dear Lord, thank You for these words, although I'm not sure I understand them.

"Not by might, nor by power"? It is easy to accept that, for I know so well my limitations. Many times I've wished I had the strength of an Olympic athlete. But I have neither might nor power.

I've wished I had the intellectual power of an Einstein, an Aristotle, a Confucius, or a Shakespeare, but I know I'm not a mental giant. It would be foolish to rely on my own feeble intellectual power.

I've also wished I had a powerful influence like Mahatma Gandhi or Martin Luther King. But I have no such charisma. So you see, dear Lord, I have no real problem in accepting Your words spoken to me through Your servant Zechariah. How can I rely on something I don't have?

By Your Spirit? I have no problem accepting this either, Lord. It is so nice to have Someone to rely on. It is nice to be like Mary, sitting at Your feet and drinking in the words of wisdom from Your lips. But is that what You want me to do? You have just told me not to rely on my own effort, not to be a Martha, so occupied with many things that I forget to rely upon You. But do You really want me to be like Mary? I'm not sure.

What do You really mean when You say "by my spirit"? Are You warning me that we Christians are too often like Martha, too busy working our own vineyard and not Yours? But, Lord, if everybody stopped being Martha and played Mary, how would the work get done? Who would do the accounts? Who would teach the classes? Who would sell Your books? Who would heal the sick? Who would do visitation and conduct Bible studies? Who would attend the committees?

Do You really want all of us to be like Mary? Mary isn't the right type of person to be on a committee. Nor is she exactly the kind to be a star colporteur, or an efficient nurse, or a good teacher, or even a successful preacher. Don't You see we need Marys to fill the pews with people who will listen? We leaders need followers. Surely You don't mean for all of us to be Marys! If so, who would do the work?

You have told me that to be like You I must deny myself, take up my cross, and follow You. You have also told me to work in Your vineyard—to preach the gospel, to feed the hungry, to clothe the naked, to comfort those who are in prison. How can I

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be a Mary and still have enough time to do all these other things? Some of us just have to be Marthas. Do You agree, Lord?

I notice that Martha blamed Mary for not helping her. In the church today I see Marthas, too, but even more often I hear the Marys blaming the Marthas for not coming to church. It is easy to misunderstand and criticize, and it is so easy to be misunderstood and criticized. Please give me wisdom to know how to deal with this attitude.

Dear Lord, have I been jealous of others? Have I treated others unfairly? Have I discriminated against some people because of my prejudices? Have I persistently suspected my brethren and not given them a chance to change the bad impressions? Have I been insensitive to the needs of my fellow workers and my flock? Have I been using the little power I have to cause unnecessary pain in the hearts of my brethren or sisters? Teach me, Lord, truly to know myself and to be kind to others.

In spite of the fact that I denounce money, I spend a lot of time promoting offerings in the church. I have glorified human beings for their money and their financial power instead of glorifying Your Spirit and Your power. Forgive me, Lord, for placing so much emphasis on material things that I have gotten out of tune with You.

Perhaps I have been too conscious of position, fame, and personal achievement. I say I want to be used by Your Spirit, but instead I find myself sometimes trying to use Your Spirit to achieve the things I want to do to glorify my own name. For this I pray for Your forgiveness.

*"Let not the wise man boast of his wisdom nor the valiant of his valour; let not the rich man boast of his riches; but if any man would boast, let him boast of this, that he understands and knows me. For I am the Lord, I show unfailing love, I do justice and right upon the earth; for on these I have set my heart. This is the very word of the Lord" (Jer. 9:23, 24, N.E.B.).**

I fully agree with what You have said, dear Lord. But I have often been laughed at by non-Christian friends as an ambitious but feeble-minded weakling, with neither power nor might, yet still talking big, like Don Quixote, off to conquer the world. I feel very embarrassed and am developing an inferiority complex. You know, too, how often I have felt so afraid before going on the platform to preach that I have had a stomachache. Now You tell me not to glorify or boast of myself! Am I so small that I glorify only shame and failure?

I know I cannot rely on myself, but don't You want me to have some self-confidence? Yes, I need the moments of quietness at Your feet so that I may truly know Your will and not use my own methods as substitutes for Yours. But where do I draw the line? Should I be 20 percent Mary and 80 percent Martha? Or 50 percent Mary and 50 percent Martha?

Or even 80 percent Mary and 20 percent Martha? Often I am guilty of not having spent enough time with You. But how much is sufficient? How would my conference president feel if, as a pastor, I spent 80 percent of my time praying and studying and only 20 percent visiting and giving Bible studies? I would be fired! Such a ratio would be even more impractical were I a teacher, or a colporteur, or an accountant.

Dear Lord, I am confused. How can I understand the true nature of Your kingdom? Teach me—reprimand me—if my thinking has taken a wrong path or if my choices have been dictated by a perverted sense of priorities.

"I tell you the truth, unless a man is born of water and the Spirit, he cannot enter the kingdom of God. Flesh gives birth to flesh, but the Spirit gives birth to spirit" (John 3:5, 6, N.I.V.).†

"Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires" (Rom. 8:5, N.I.V.).

Thank You, Lord. Now I understand. Unless I am born again I cannot appreciate Your value system. My lower nature cannot comprehend spiritual things. The sinful tendency of my mind cannot help me think positively as You do. My motives are selfish. I love only myself. I have little faith, and my hope for heaven is based largely on the desire to escape death.

I yearn for something better—to be filled by Your Spirit, to be elevated to Your presence that I may know You. When I see You face to face, I change. Suddenly my pride is gone. I know I am worthy of nothing. I am reduced to a little speck of dust in the great universe. Your great love and supreme sacrifice for this infinitesimal bit of dust is something I can never comprehend.

Yes, You have shown me how Jesus struggled in the Garden of Gethsemane, how His hands were pierced by the nails on the cross, how He cried out in agony, how He prayed for His executioners. Tears wet my cheeks and choke my voice. What manner of love!

How I wish I could remain forever on the mountaintop with You! But I am still in this sinful world; the law of flesh still has power over me. In my heart the battle between good and evil constantly rages; I am still enslaved by bad habits. How often I find blanks in my life: time wasted, efforts

ruined, human relations spoiled! What can I do, Lord? How can I get out of this rut and be with You?

Oh, may Your Spirit come down like fire, burning out all the impurities in my heart, that I may be pure gold. May Your Spirit come as water, washing away all uncleanness, that my heart may be white as snow. Come as a dove that I may have in my mind a heavenly peace that nobody can take away. Come, Holy Spirit, into my heart like a ray of light that I may refract into a rainbow of fruits.

Now I understand, Lord, why I must be like Mary, for without the right kind of communication with You, Your Spirit will not come to me as fire, or water, or a dove, or light. I will not be able to appreciate the good things that can be found only in Your kingdom.

For years I have read and preached Zechariah 4:6, but now I admit that too often I have relied on my own might and my own power, feeble and unreliable as they are. All the time I have been too much a Martha. I have never really allowed Your Spirit to take hold of my life. Only occasionally have I let Your Spirit use me. And once the job has been done, I have ushered Your Spirit out of my heart, relying again on my own might and power. I am sorry, dear Lord. Forgive me.

By Your Spirit please give me a heart of flesh in exchange for this stony heart. Give me a new life that grows, learns, and is sensitive to new experiences.

By Your Spirit keep me reminded of my limitations, that I may continually remain humble. Help me develop the habit of reliance on You and not on myself.

By Your Spirit may I not be ashamed of my faith. I have nothing to fear in the future, because I have come to You just as I am, and accept Your immeasurable grace and invaluable assurance of everlasting life.

So my inner conflicts are reconciled, priorities rearranged, and new motives implanted. Now, through Your Spirit, let me go forward to preach the real meaning of Your words, "Not by might, nor by power, but by my spirit."

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But, Lord, if everybody stopped being Martha and played Mary, how would the work get done? Who would do the accounts? Who would do visitation and conduct Bible studies? Who would attend the committees?

Nº 44.— CHORUS

"HALLELUJAH!"

Allegro (♩=72)

Organ or Piano

SOPRANO
Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah! Hal -

ALTO
Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah! Hal -

TENOR
Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah! Hal -

BASS
Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah! Hal -

Anticipating heaven's music

The future of every Christian is destined to be filled with the sound of music. Those who sing the Song of Moses and the Lamb while standing on the sea of glass will have prepared by developing a musical taste here on earth that will make the songs of heaven enjoyable. The days of the world's music are numbered.

by Clinton A. Valley

The Seventh-day Adventist Church is not just another church. This church has come into existence in fulfillment of prophecy to be God's last-day instrument in the worldwide proclamation of the good news of salvation through faith in the atoning sacrifice of Jesus Christ. No other church has arisen so precisely according to prophecy; no other church answers the qualifications of the remnant church of Revelation 12:17 so definitely; no other church preaches the whole truth of God in the context of the three angels' messages. Herein lies the uniqueness of the Seventh-day Adventist Church.

All those who accept membership in this church are called upon to conform to its ideals and objectives. Their lives must be as distinctive as the message they bear. This calls for total commitment that will affect every department of church life and will certainly influence the music used by the church in fulfillment of its God-given commission.

Music is one of God's great gifts to man, and it is also one of the most important elements in a spiritual program. It is an avenue of communication with God and "is one of the most effective means of impressing the heart with spiritual truth" (*Education*, p. 168). Song has wonderful power—"power to quicken thought and to

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awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort" (*ibid.*). "Music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul devotion and gratitude."—*Fundamentals of Christian Education*, pp. 97, 98.

Music has amazing vitalizing and therapeutic value. Jesus knew this. As a youth "He expressed the gladness of His heart by singing psalms and heavenly songs. . . . He held communion with heaven in song; and as His companions complained of weariness from labor, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance."—*The Desire of Ages*, p. 73.

Heaven is a land filled with the sound of music. At Creation the angels burst forth in songs of praise and shouts of joy. Of the Creator Himself it is written, "The Lord thy God . . . will joy over thee with singing" (Zeph. 3:17). The joy of real living—be it in heaven or on earth—is ever and always reflected in the sound of music.

At the core of all this is the unassailable fact that the God of heaven is an appreciator and lover of beauty. Therefore all those who desire to be one with God will also want to develop their aesthetic appreciation. It is no wonder, then, that music and music appreciation has gained such a central place in the life of the Seventh-day Adventist Christian.

But for him there can be no aesthetics without ethics. The music that is acceptable to the Adventist Christian must be socially suitable, ethically unquestionable, and theologically sound. Those who select music for the distinctive purposes of this church must exercise a high degree of discrimination in their choice. This is necessary and vital because of the presence in the land of that skillful charmer who makes music "one of the most alluring agencies of temptation" (*Messages to Young People*, p. 291). He well knows the power of emotion and the effectiveness of certain classes of music in arousing temptation. A former choir leader and a bold composer, he guides the production of innumerable tunes and songs that degrade taste and allure into sin. Some of these, as in the case of the music used by Balak to seduce Israel at Baal-peor, can even be termed delightful—except for the far-from-delightful final results.

Musicologist Paul E. Hamel provides some striking information in his article "A Psychology of Music for Christians." "The physical changes that occur within our bodies as we listen to music have been measured. Music actually does raise or lower blood pressure, depending upon the type of music. . . . Brain waves are altered from their usual pattern, pupillary reflexes change, and a host of other physiological

changes take place as we listen to music."—*The Journal of True Education*, April, 1961, p. 12.

The same author suggests that one can judge music by the company it keeps. He states that he does not want in his home the type of music played in gambling houses, night clubs, and brothels, and then remarks, "I don't believe that a Christian in his home, in his room, or in his car has any business inviting into his being music that is so much at home in places of ill-repute."—*Ibid.*, pp. 12, 13.

Thus far civilization has survived rock-and-roll, Presleyism, and Beatleism, acid rock, punk rock, and disco music, though some are wondering whether it can take much more. Be that as it may, the days of such music are numbered, as Christians know, and if we cultivate a taste for it we inevitably exclude ourselves from the land where rock-and-roll and other such music would be incongruous.

Much of today's music, however, does not fall so definitely and distinctly on one side of the fence or the other. Most tends to be debatable, and thus more than human wisdom is needed to determine that which is acceptable music from that which is not. Some guidelines are therefore necessary.

Of all the musical elements, rhythm or the beat evokes the strongest physical response. Satan's greatest successes have often come through this appeal to the physical nature. Showing keen awareness of the dangers involved in this, Ellen White said, "They [the young] have a keen ear for music, and Satan knows what organs to excite to animate, engross, and charm the mind so that Christ is not desired. The spiritual longings of the soul for divine knowledge, for a growth in grace, are wanting."—*Testimonies*, vol. 1, p. 497. Jazz, rock, and related hybrid musical forms are well known for creating this sensuous response in masses of people. It must be pointed out, nevertheless, that this is a problem not so much of use, but of misuse and abuse of rhythm.

Also, important as rhythm is, a number of other equally important factors vitally affect the musical work as a whole. Therefore there must be an intelligent consideration of all factors in evaluating the religious or irreligious nature of any given composition. We must always bear in mind also the vital factors of association and connotation. In this respect jazz,

through its long association with the undesirable elements of dance halls, theaters, and night clubs, has become totally unfit for use in the church. It is thus very clear that connotation is a most important factor in this question.

In our considering the text or lyrics, first of all, they must be in harmony with scriptural teachings. Such songs and choruses as "Being in Abraham's bosom," "If you get there before I do, tell all my friends I'm coming too," and that stanza "I'll love Thee in life, I will love Thee in death" would be excluded on this basis.

Second, the text must ennoble, uplift, and purify the Christian's thoughts. This disqualifies, among others, trivial ditties, shallow pop-Christian songs, and meaningless soul music. Also, the communication of the message should be of paramount importance, and this should not be hindered by overpowering musical elements.

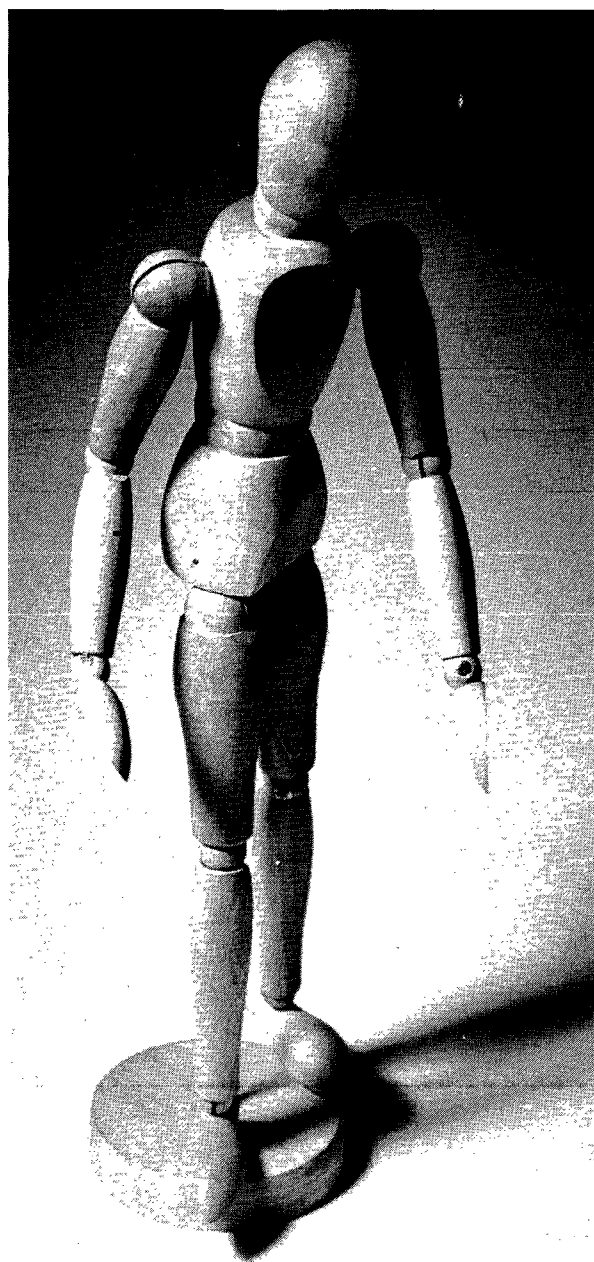
What is all this saying to the Seventh-day Adventist Christian? He must recognize that he has been placed in this life to determine his fitness for the future life. He is therefore in this life primarily for the purpose of character development. In whatever he does, this objective must be kept clearly before him. Therefore, part of his development must include the training of the emotions to respond to the good, the refined, and the beautiful. A Seventh-day Adventist Christian cannot like what the world likes and still claim to be looking for that city whose builder and maker is God. There must be a difference, and this difference must be clearly evident to all.

The future of every Christian is destined to be filled with the sound of music. When Christ returns, with anthems of celestial melody, the holy angels, a vast, unnumbered throng, attend Him on His way. Then, arriving back at the city of God, the angelic choir strikes the note of victory, and the redeemed all join in a mighty anthem that proclaims, "Worthy is the Lamb that was slain." And of the pulsating, onward-moving ages of eternity it is said: "The prophet caught the sound of music there, and song, such music and song as, have in the visions of God, no mortal ear has heard or mind conceived."—*Prophets and Kings*, p. 730. The Seventh-day Adventist Christian who is planning for heaven with its music must begin aright by giving heavenly music its rightful place in his heart and in his life now.

A Seventh-day Adventist Christian cannot like what the world likes and still claim to be looking for that city whose builder and maker is God. There must be a difference, and this difference must be clearly evident to all.

Part of the body

Most of us do not appreciate sufficiently the divinely ordained diversity of the essential parts comprising the Advent body. We are prone to limit our concern to the one or two we think essential.



VERNON C. TOOLEY III

Recently I enjoyed fellowship with representatives of another part of the body of Christ. The extent and complexity of Christ's body are truly remarkable. It is a continuing source of pleasure and growth for me to become more aware of the function of the various parts that make up the Seventh-day Adventist body of Christ. Of course, it may seem confusing at times to attempt to encompass all the activities of this body. The titles, offices, bulletins, statistics, job descriptions, materials, et cetera, employed by these different parts of the body would quite consume the full-time attention (and more) if an individual tries to keep up with them all! I readily admit that some activities might be categorized as excessive organs or nonessential appendages draining funds and energy from the body. May leadership have not only deep spiritual insights regarding which parts are unimportant but sufficient courage to do something about them. Operations on the body are occasionally needed in order for it to maintain a healthy, active role in society.

Yet most of us, I believe, do not appreciate sufficiently the divinely ordained diversity of the essential parts comprising the great Advent body. We are prone to limit our concern and sympathy to the one or two we think essential.

During my public evangelistic years (I hope they are not over yet), my vision was narrowed to virtually one thing—public evangelism! I looked upon departmental representatives with pity; even the conference president seemed merely a necessary evil. My public evangelist peers were the only ones worth their salt! The one thing a public evangelist is after—souls—is still top priority in my book. And although I still believe we need more of these men in our work, I have progressed in my thinking until I am ready to admit we just might be a wee bit lopsided if *everyone* were engaged

in full-time public evangelism. Could the body stand it? What a nervous breakdown we might have!

Paul emphasized the needed diversity: "There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men" (1 Cor. 12:4-6, N.I.V.).* So let diversity reign, but in unity. Let the parts remain parts, but at the same time respect one another and work together. The English poet Alexander Pope expressed it uniquely in words from "Windsor Forest":

"Not chaos-like together crush'd and
bruise'd,
But as the world, harmoniously
confus'd:
Where order in variety we see,
And where, tho' all things differ, all
agree."

With that lengthy introduction, I will proceed directly to my subject—"Hospital Chaplains." The annual Seventh-day Adventist Hospital Chaplains Association met at the end of February in San Antonio, Texas, and I was able to meet with them. As usual, their meeting was held in conjunction with the Protestant Health and Welfare Assembly. Of the 115 members of the Adventist Hospital Chaplains Association, 52 (plus spouses) were in attendance at the annual meeting, making it the largest such gathering in the history of the association. The entire Protestant Health and Welfare Assembly was attended by approximately 450 participants. This was my fourth and best visit with this group. I came away spiritually strengthened and with a deeper appreciation for the dedication of these men and women.

Al Brendel, from Kettering Medical Center, and president of the church's Hospital Chaplains Association, welcomed us to the opening meeting on Friday evening. Al has a special quality about him that creates an atmosphere of warmth and love. I don't think he has ever met a stranger! I remember meeting Al for the first time, in the summer of 1942. He and an associate were experimenting with their first evangelistic tent meeting, and I was being introduced to the literature evangelism work. All of us were staying at Pastor and Mrs. R. H. Hartwell's home in Raleigh, North Carolina.

Following Al's welcome, we were introduced to an "agape meal" composed of delicious fruit and crackers. This was followed by love and praise expressed in a delightful testimony meeting led by Darrell Nicola, from Kettering. During this time of fellowship a number of our chaplains renewed their commitment to their unique ministry.

On Sabbath morning Frances Osborne, from Huguley Memorial Hospital, spoke on "A Personal Journey of Faith and Healing." Frances, afflicted with deadly

cancer, gave expression to her faith in God's power to heal. Although frail and in a wheelchair, her unquestioned belief that God would heal her challenged the faith of the strongest who were present. Frances has "burned" her medical-treatment bridges. She told of the letter she received from her chemotherapy specialist after her decision to stop treatment, making it clear that the physician would not accept responsibility for this action. It took double courage for Frances to make this decision—courage to face the future without medical treatment, and courage to break with the near-coercive influence of a specialist. Her hour-long testimony, saturated with Bible promises, concluded with a question-and-answer session. Although some of us could not fully plumb the depths of her faith, none of us wishes anything less for her than total healing. After hearing her confession of belief in God's power to heal, I joined in my heart the father who cried to Jesus, "I do believe; help me overcome my unbelief!" (Mark 9:24, N.I.V.).

Dr. Ed Turner, from the Department of Church Ministry at the Andrews University Seminary, led out in a sermon and discussion on the topic "Strategy for Pastoral Care." Ed gave a powerful and effective twenty-five-minute sermon on this subject. His short message surprised us, but he explained, "I teach the boys at the Seminary to keep their messages short, and I must practice what I preach!" He did!

The same theme was made practical in the afternoon through visual aids and discussion groups. In the brainstorming session I was made aware of the fact that all of us need to search the Scriptures more carefully on the nature of man.

Sunday morning I led out in a study and discussion on "Issues in Adventism." An attempt was made to update our chaplains on the current theological discussions within Adventism. In order for the church to maintain a healthy experience, ministers and laymen alike need to know what the issues are so that intelligent decisions can be made. Nothing is gained but distrust if we try to sweep such theological topics under the rug. Fortunately we have leadership that is open and frank about the issues.

At this meeting Walt Marshall, of Kettering Medical Center, received his certification from the College of Chaplains of the American Protestant Hospital Asso-

ciation. Recipients must complete a minimum of four quarters of a clinical pastoral education program (CPE) and appear before a committee. The newly elected association president, Jerry Davis, of Loma Linda Medical Center, presented Walt with his certificate. We all joined in congratulating him for this achievement. Walt confided while taking me to the airport several months ago that he wished that he had taken this training years ago. He had come to grips with a deeper understanding of himself and had gained true Christian self-worth. Walt is doing an excellent job and following up interests developed through the Kettering Medical Center.

During the week other meetings were held that I was unable to attend, but that weekend experience was a precious enlightening and refreshing time for me. I salute the men and women who are on the front lines ministering to the wounded and the hurting in our hospitals. Theirs is a very special work, and the week I spent at Kettering Medical Center some years ago trying to walk in the footsteps of the chaplains taught me the necessity of relating properly to people under all circumstances. How do you relate to the wife and children of a husband and father who has just died in the emergency room from a car accident? What do you say or not say to a mother whose future has been blasted by a dread disease unless God intervenes? What do you do for the person who has fear and timidity written all over his face and in the morning goes under the surgeon's knife? Remember that the vast majority of the people our chaplains serve are totally unknown to them. To develop the precious skill of being comfortable with strangers under the most stressful conditions and in a very limited time requires a degree of self-worth that is needed by every minister. I wish that all our Seminary students could have the privilege of gaining these skills under the direction of dedicated chaplain instructors.

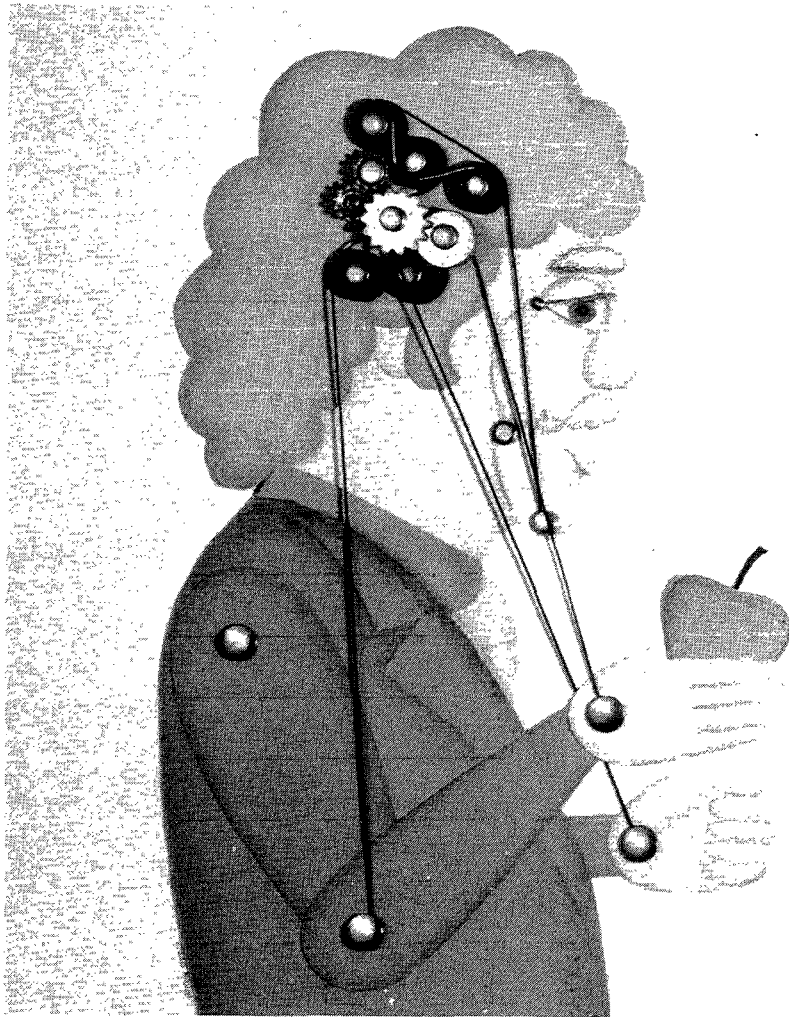
Our hospital chaplains are a most important and indispensable organ of the church body. I have nothing but respect and appreciation for the contribution they are making to the success of the church's mission.—J.R.S.

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Our hospital chaplains are a most important and indispensable organ of the church body. I have nothing but respect and appreciation for the contribution they are making to the success of the church's mission.

Attitudes ↔ Behavior

We now know that attitudes unquestionably influence behavior, although the influence is more subtle and specific than was first believed. But does behavior have an influence on attitudes?



The relationship between faith and works has received considerable attention in recent years. Some have said that we are saved by faith, but that saving faith has no lasting value without subsequent works. Others have emphasized that a true faith will produce works as surely as a well-kept, healthy tree will bear fruit. However, one aspect of this discussion has received little

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attention: What effect do works have on faith?

The influence on us of our relationships with others is the study of social psychology, a branch of modern psychology. Social psychologists have long been concerned with a problem similar to the relationship between faith and works: the relationship between attitudes and behavior. For many years those who studied such relationships assumed that attitudes control behavior. They believed that a thorough, empirical understanding of the nature of attitudes and how they change would make it possible to predict behavior accurately. Experimental research has since shown that people do not behave according to such a simple pattern. The relationship between attitudes and behavior is more complicated than that. For a while some social psychologists even began to wonder whether there were *any* causal relationships between attitudes and behavior. More recently a clearer picture has begun to emerge. Attitudes, we now know, unquestionably influence behavior, although the influence is more subtle and specific than was first believed. But behavior clearly has an influence on attitudes as well.

Faith involves our attitude toward God, and clearly works involve behavior. Thus an acquaintance with the research done on attitudes and behavior may contribute to our understanding of the relationship between faith and works. As Ellen White has observed: "Rightly understood, science and the written word agree, and *each sheds light on the other.*"—*Counsels to Parents and Teachers*, p. 426. (Italics supplied.)

In 1959, Festinger and Carlsmith conducted the classic study of the effect of behavior on attitudes. However, a similar, more recent study by Calder, Ross, and Insko (1973) is more useful for our purposes in this article. In this study, the researchers had people engage in a very dull task. After the task was completed, the researchers told them that they were studying the effects of expectancies on task performance and that they should tell the next participants that the experiment was "interesting, exciting, and enjoyable." That is, all the original subjects were asked

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to lie about the dull experiment, but with this important difference. Some were instructed that their part in the proposed deception was optional: the choice of whether to misrepresent the nature of the experiment was left entirely up to them. The others were told that they *must* inform the next participants that the experiment was interesting. As a matter of fact, all the original participants complied and lied to their successors. But those who were given a choice in the matter actually rated the experimental task more interesting than those who had been required to misinform the next participant, thus indicating that they apparently believed their lie more than the latter group.

A considerable amount of other experimental evidence suggests that freely chosen unethical behavior has considerable influence on our attitudes (Klass, 1978). In one study (Mills, 1958), researchers asked sixth-grade students a number of questions, including several regarding how cheaters should be punished. The next day a different experimenter held a contest in the same sixth-grade classrooms. The two highest scorers would receive five dollars each. In some cases the contest was arranged so that cheating would appear easy and undetectable. However, the researchers actually had a system to detect any cheating. Later, in a different setting, the children were once more asked a series of questions, again including the questions concerning punishment of cheaters. Before the contest, cheaters and non-cheaters alike recommended nearly identical punishments for cheating. After the contest, however, cheaters recommended a more lenient attitude, while noncheaters called for even stiffer punishment.

Other studies have shown that individuals who harm others come to dislike the persons they harm (Legant and Mettee, 1973) unless they manage to make restitution to their victims (Davis and Jones, 1960). In fact, if we simply stand by and watch someone being hurt without doing anything to help, we will come to dislike the victim and attempt to formulate reasons why he deserves such a fate. This is especially true if we believe the other's suffering helps us in some way (Lerner, 1970).

In the Davis and Jones study cited above, participants saw a woman apparently suffering great pain from an "electric shock" while participating in an experiment purportedly concerned with learning. They were asked to judge how much stress she was undergoing supposedly as part of an experiment on recognizing stress. Actually the woman feigned her distress and received no shock. Participants were asked, among other things, to rate their liking of the woman. In general, if the participants thought they could stop the shock they did not indicate dislike of the woman. But if they believed they could do nothing to help her, they registered

dislike. Another group heard the woman (according to plan) express reluctance to be shocked. The director responded that if she withdrew from the experiment those who were to observe her (the participants) would lose the credit that they were to earn for the project. With this understanding, the woman agreed to continue, ostensibly for the sake of the *other* participants. This group ended up disliking the woman more than any other group.

Research has also demonstrated an encouraging aspect of these phenomena. Some experiments show that if we persist in striving for a goal we will value that goal more highly if we endure difficulties in achieving it. In one study (Aronson and Mills, 1959), researchers put volunteers through either a severe or a mild initiation as a prelude to joining a discussion group. Afterward those who had experienced the severe initiation rated the discussion group more interesting and worthwhile than did those who underwent a mild initiation. Another study (Jecker and Landry, 1969) has shown that when we help someone we come to like that person and that when we act on our beliefs we become more convinced of those beliefs (Kiesler, 1971).

Thus, social psychological research seems to support the following conclusions: Our behavior, whether evil or good, influences our attitudes. In the same way it seems likely that our works, either evil or good, influence our faith. Indeed, there is ample Biblical evidence for this.

"Why do you keep calling me 'Lord, Lord'—and never do what I tell you?" Christ asked in the Sermon on the Mount (Luke 6:46, N.E.B.).* He went on to tell of two men. The first laid the foundations of his house on rock; the second built his house on sand. When the flood came, the second man's house was washed away, but the house on the rock remained. According to Christ's own interpretation, the second man represents those who hear His words but fail to act (verse 49). Thus our actions, or works, *establish* our faith. They are the foundation upon which a strong faith can be built.

Other scriptures attest to this same relationship. "Where your treasure is, there will your heart be also" (Matt. 6:21). Investing in something influences our feelings about it. Christ tells us, "For every one that doeth evil hateth the light. . . . But he that doeth truth cometh to the light" (John 3:20, 21). James, speaking of

Abraham, said, "Seest thou how faith wrought with his works, and by works was faith made perfect?" (James 2:22). Paul tells us that "those who live on the level of our lower nature have their outlook formed by it, . . . but those who live on the level of the spirit have the spiritual outlook" (Rom. 8:5, 6, N.E.B.). The way we live, our works, influences our outlook and our faith.

Ellen White has made a similar observation: "You have to talk faith, you have to live faith, you have to act faith, that you may have an increase of faith. Exercising that living faith, you will grow to strong men and women in Christ Jesus."—*Faith and Works*, p. 78. It would seem, then, that while faith in God may lead to good works, works also act upon faith. The two are inseparably entwined.

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"You have to talk faith, you have to live faith, you have to act faith, that you may have an increase of faith. Exercising that living faith, you will grow to strong men and women in Christ Jesus."

Light and life

Did you know that mums need more than ten hours of uninterrupted darkness a night or they won't bloom? And that older people need more sunlight than younger people? We have much yet to learn about sunlight.

The place: A greenhouse full of chrysanthemum plants—robust, but flowerless. The time: Late on a cool October evening.

Suddenly light bulbs flash in brilliance through the inky darkness and momentarily bounce off greenhouse windows. As rapidly as they appeared, the lights are turned off; darkness returns. The significance?

In contrast to their outdoor cousins, which have long since displayed colorful blossoms proclaiming the end of summer, these greenhouse chrysanthemums have continued sending their budless shoots upward. Foliage, but no flowers.

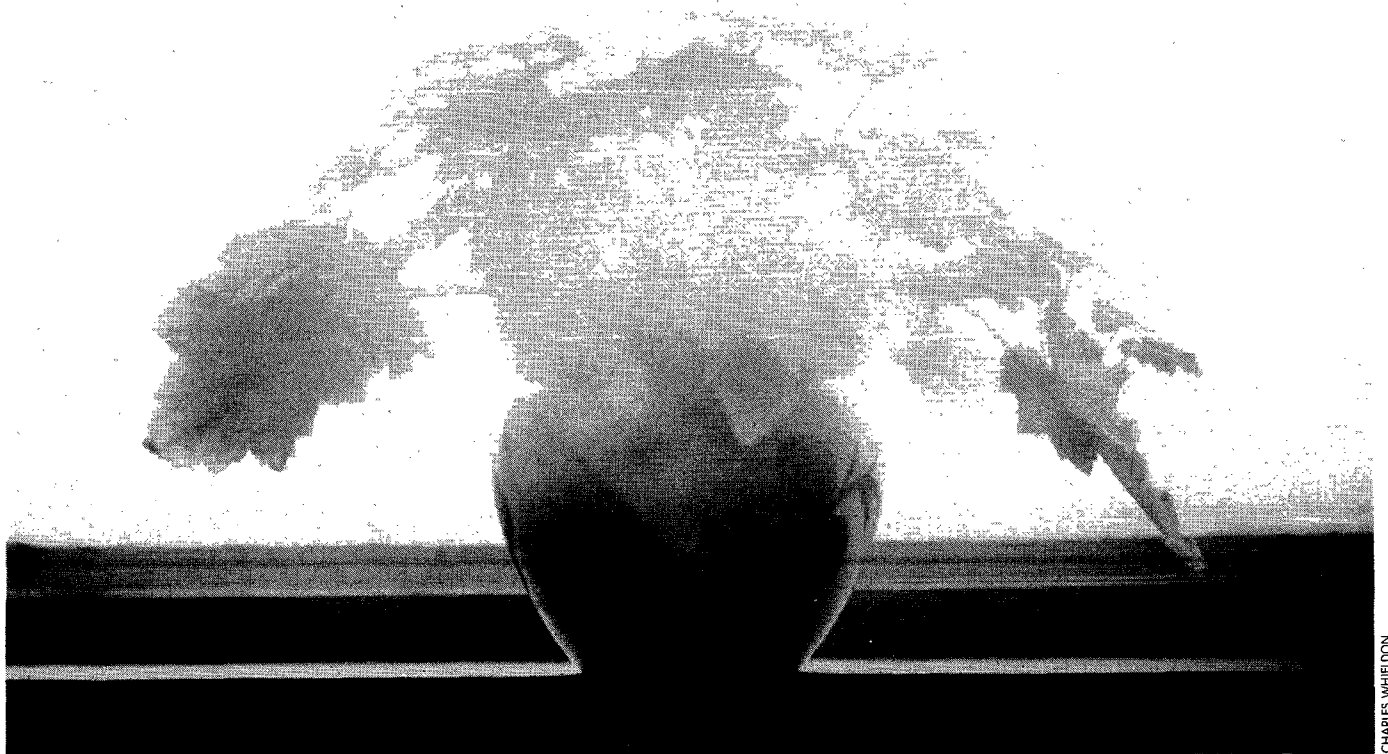
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What made the difference? Light. The chrysanthemum needs at least ten and a half hours of uninterrupted darkness. With any less the plants won't flower. When the lights were turned on during the night it interrupted the plants' dark period, or "sleep," that is necessary for them to form buds and flowers. A chemical transformation necessary for their development was halted. By controlling the periods of darkness in which chrysanthemums and other similarly light-sensitive plants grow, nurserymen can cultivate lovely blooms for people to enjoy year-round.

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: . . . to give light upon the earth: and it was so" (Gen. 1:14, 15).

Light. Given for life—and seasons. Given to sustain life, to energize the chlorophyll, which drives the chemical factories of the plant kingdom and produces an abundant harvest for all creatures.

Upon creating the verdure that covered the dry land with colorful carpets of flowers and ripened grain, fruit trees of every description, and lofty giants pointing their leafy fingers to the sky, God placed in the heavens a ball of fire that directed its energy earthward as streamers of light. Thus our Creator completed this most efficient and orderly system for the transfer of energy, from the lowest plant to the most magnificent expression of His artistry—man. The sun's radiant energy, trapped by molecules in plants, is converted eventually into the chemical energy (calories) that makes up the food we eat by



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a process called photosynthesis. Thus, even before man stepped forward to have dominion over the earth, his Maker had provided a perfectly designed environment that contained all the ingredients necessary for continued life and radiant health.

But the sun does more than just allow plants to manufacture food.

Sunlight tans skin, stimulates the formation of vitamin D, and synchronizes the rhythms that characterize our body's activities. Beyond these obvious effects the sun's many-colored rays send more subtle ripples through this planet's creatures. As in the chrysanthemum plants, light helps to initiate chemical processes that activate many human and animal biological functions—sleep, food consumption, physical activity, water intake, body temperature, and the rates at which many glands secrete hormones to direct body activity. These vary with periods that approximate twenty-four hours. Several essential biochemical and hormonal rhythms within our bodies are synchronized, either directly or indirectly, by the daily pattern of light and dark.

For example, the concentration of cortisol, one of the principal hormones manufactured by the adrenal gland, reaches its highest levels in the morning before you awake and drops to a minimum in the evening. The increasing amounts of cortisol result in increased amounts of nutrients, particularly glucose, in the blood. Thus energy is available to begin the day's activities before additional nutrients are supplied by a meal.

In adults the period of wakefulness usually centers early in the afternoon, and most adults are most soundly asleep twelve hours later. When people reverse their daily sequence of activities by working nights and sleeping days, the body reverses its rhythms, adapting in five to ten days. Unsighted persons often have an irregular pattern of cortisol release, indicating that an absence of light-sensitive cells in the retina of their eyes upsets the rhythmic pattern.¹

At present little is known about the intensity or quality (wavelength) of light needed to synchronize rhythmic patterns within man and animals. Poultry growers know that chickens raised under almost perpetual light lay more eggs than similar chickens in a natural cycle of day and night. Light received through the chicken's eyes stimulates its hormonal control, resulting in an increased capacity to lay eggs through an alteration in hormone production. If the pituitary gland, the master balance wheel of the body's entire glandular system, responds similarly in man as it does in chickens, then the entire glandular system can be affected by light received through our eyes. What, for example, happens when natural sunlight is filtered through different kinds of window glass? Could it be that polarized light might affect hormone production

differently from unpolarized natural light? What about the effect of differing kinds of light and lighting conditions—ranging from natural unfiltered sunlight to the various types of artificial light? Could it be that the light reflected from various hues of room walls also affects the physical health or well-being of a person?

Obviously, what we don't know about the effect of light on our health far outweighs what we do know at the present time. That light does, in fact, have an influence on our health is emphasized by Mrs. Ellen G. White when she lists sunlight as one of the true natural remedies that God has provided for man's needs and counsels that attention should be given to it. She says further, "In building, many make careful provision for their plants and flowers. The greenhouse or window devoted to their use is warm and sunny; for without warmth, air, and sunshine, plants would not live and flourish. If these conditions are necessary to the life of plants, how much more necessary are they for our own health and that of our families and guests!"²

Apparently the older a person becomes, the more important it is to meet one's need for sunshine. "Vigor declines as years advance, leaving less vitality with which to resist unhealthful influences; hence the greater necessity for the aged to have plenty of sunlight."³ This may indicate that light plays some regenerating role along the lines of the so-called Fountain of Youth.

Light also has the important role of blocking the production of melatonin, the major pineal-body hormone. Located in the brain of humans and other mammals, the pineal body has a function that we do not yet precisely understand. However, introducing its hormone into the body experimentally produces some interesting effects on the brain: it causes sleepiness, modifies brain-wave activity, and affects the level of serotonin, an important chemical in mental activity.⁴

In addition, in some animals melatonin represses, or inhibits, ovulation and alters the secretion of hormones from such organs as the adrenals, pituitary, and sex glands. This inhibition may result from melatonin acting on brain centers that control the release of these hormones.

In reference to sex hormones, a question immediately comes to mind: Has the advent of electricity, with extended

exposure of humans to light, especially from powerful sources such as television, resulted in the lowering of one's resistance to evil and temptation? It has been discovered that laboratory rats kept in total darkness prefer alcohol to plain water.⁵ During normal day-night cycles the rats favored water, but when several days of continuous darkness ensued, they switched to alcohol. In rats the pineal body produces more melatonin in the dark than in the light. Also, continued darkness is a stress to rats, and stressed rats are known to consume more alcohol. But when melatonin is administered to rats exposed to a normal day-night cycle, they too show a preference for alcohol. If these findings of a "darkness-induced drinking phenomenon" in rats is ultimately found to apply to humans, it may offer more understanding of the problem of addiction. Certainly further research is needed.

Sunlight is not an unmixed blessing. Prolonged exposure of the body to sunlight can have a number of known undesirable effects on our health. Most of us are acquainted with the temporary discomfort of sunburn, but too much sun can cause premature aging of the skin and also cancer. Certain drugs and other chemicals cause skin to be more sensitive to sunlight, resulting in blemishes and rashes from overexposure. Furthermore, chemical changes alter body function deep within our tissues, and we become more susceptible to infections (mainly viruses) because of too much sunshine.

On the positive side, exposure to sunlight results in the production of vitamin D in the skin, increased resistance to disease, and a faster recovery from illness.

"Life in the open air is good for body and mind. It is God's medicine for the restoration of health. . . . Sunshine . . . [is one of] His means for restoring the sick to health in natural ways. To the sick it is worth more than silver or gold to lie in the sunshine."⁶

God said, "Let there be light." Are we listening?

¹ Nathaniel Kleitman, *Sleep and Wakefulness* (Chicago and London, The University of Chicago Press, 1963), p. 367.

² *The Ministry of Healing*, p. 275.

³ *Ibid.*

⁴ R. J. Wurtman, "The Effects of Light on the Human Body," *Scientific American* 233(1):66, 77, July, 1975.

⁵ John N. Ott, *Health and Light* (Old Greenwich, Conn.: The Devin-Adair Company, 1973), pp. 145, 156, 157.

⁶ Ellen G. White, *Counsels on Health*, p. 166.

Has the advent of electricity, with extended exposure of humans to light, especially from powerful sources such as television, resulted in the lowering of one's resistance to evil and temptation?

A new view of the pastor's wife

According to this survey, most pastors' wives are dedicated Christians, actively assist their husbands in church work, and do not feel that the demands of the pastorate are excessive. But all is not well in the parsonage.



ED GREEN

While his wife stands largely unnoticed in the background, the pastor has had his role and functions analyzed in considerable detail. We have studied his training, his evangelistic strategies, and his sermon preparation. We have defined his shepherding tasks and written about his work as a church administrator. But how extensive is our knowledge of his wife? Not very extensive at all!

To remedy this lack, the Institute of Church Ministry at Andrews University surveyed 250 wives of pastors scientifically selected from the entire North American

Division. This report will present a profile of the wives who serve in 155 churches with predominantly white, English-speaking congregations.

For the most part, pastors' wives are dedicated Christians. They rate their own relationships to Jesus Christ as very close and claim a devotional life that is personally significant. One third are involved in prayer and fellowship groups. They spend time with the Bible and the Spirit of Prophecy writings. Two thirds believe that Ellen White's counsel to ministers' wives is very practical, and the majority are doing their best to practice the principles she sets forth.

They are active in the church, too. One third attend more than one church service each Sabbath with their husbands. A third are currently giving Bible studies to non-members (the average is between one and two studies each). In addition, the average pastor's wife spends four hours each week accompanying her husband in pastoral visitation both of members and non-

members. When their husbands visit women who live alone, 40 percent of the wives accompany them. Half entertain church members very often, and 12 percent frequently entertain non-Adventists. Most wives say they have not felt undue pressure to involve themselves beyond their personal resources in the work of the church, and most do not find it a serious problem to deal with the expectation that they should be an example to the flock.

Pastors' wives are also willing to make time for God's work. Only 21 percent are employed full-time outside the home. A full 40 percent do not work outside the home at all. And most of those who do have a full- or part-time job say they do not permit themselves to be diverted from active Christian service.

But all is not well in the parsonage. The most alarming finding of this study is the sense of isolation and the absence of meaningful human relationships being experienced by many of these women. More than two thirds report that they do not have a close relationship with any of their neighbors, and nearly three fourths are not acquainted with pastors' wives of other denominations in the community. Contributing to this is, no doubt, the mobility of the pastoral family, which fosters a sense of rootlessness. The average wife in this study has moved three times in the past seven years! As one wife commented, "The only thing our neighbors know about Adventists is that they move a lot. We are the third pastor's family and the fifth Adventist family to live in the parsonage in the past five years."

Feeling alone also extends to her relationships with the church family. The majority of the wives report no close friends within the congregation. As one wife put it, "I am surrounded by many, yet feel very much alone." Often they have gained the impression that it would not be professional to develop such friendships, since they must treat all members impartially and show no favoritism.

Yet a minority of the women have begun to ignore this traditional expectation. Write-in comments indicate that pastors' wives have human needs just as other Christian women. They want to be accepted as individuals—not merely as an

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extension of their pastor and his work.

But of even greater concern is the fact that pastors' wives often feel alone in their own homes. The tremendous demands on the husband's time and energy often lead him to be so busy "doing the Lord's work" that he has no time for his own wife and children.

How, then, should the pastoral couple order their priorities, not only for their own survival but as a model for other families in the congregation? This question, the study reveals, is a pressing one for ministerial families in the Seventh-day Adventist Church. On the average, wives view their husbands' present priorities as: (1) church work, (2) time with God, (3) health, (4) wife, and (5) children. Would not a more Biblical, and ultimately more effective, ranking be: (1) God, (2) wife and children, and (3) occupation?

The average number of hours that pastors spend each day in church work as reported by their wives is:

8 hrs. or less	16%
9-10 hrs.	36%
11-12 hrs.	27%
13 hrs. or more	20%

Nearly two thirds of the wives report that their husbands spend fewer than *two hours per day* with the family, including meal-times! Even when he is home the pastor is likely to be studying, on the telephone, or involved in other job-related tasks. "Our whole life is centered upon our members and church work," commented one wife. "It's hard to say when work ends and family time begins."

Write-in comments indicate some confusion regarding why Mrs. White's counsel on the importance of the family has not been given more emphasis by conference administrators. A number of wives suggest that pastors should not feel guilty about taking one day off each week, considering their heavy six-day schedule. Yet one third

of the wives report that their husbands rarely or never take a day off. One wife wrote that she did not mind helping her husband with church work, but felt a balance was needed between professional duties and time spent with the family.

It is no longer a secret. Disruption exists in far too many Adventist pastors' homes. Some clergy marriages are ending in divorce. In other cases men are giving in to the pressures and leaving the ministry. Many who do not take this drastic step are frustrated, unfulfilled, or unhappy in their work.

The roots and solutions to this problem are complex indeed, and this article does not presume to present a simplistic answer. Still, there seems to be strong reason to believe that the pastor's total effectiveness in ministry is related to the quality of the relationships in his home life. A 61-year-old experienced pastor's wife summed it up this way: "The home is the very basis of a strong, successful ministry. Ellen White supports this repeatedly, yet many ministers' families suffer from the husband's preoccupation with work. Children are lost and ministry is weakened or fails altogether." The wives seem to be trying to tell us that unless we have strong families in the church, we will not have a strong work. And unless we have strong ministers' families, we will not have strong families in the church.

A second major concern that surfaced in this study is the need of the wife to feel that she is a recognized partner on the pastoral team. The minister receives the advanced education necessary to his profession and is in the spotlight of constant attention in the church. The wife is expected to support him in his roles and to do her part in church work, yet stay in the background. For a number of reasons the ministry has often been viewed as a one-man show rather than as a true

partnership.

The wives indicated that they felt left out of conference programming and plans. One wrote, "Pastors' wives need to be considered by the conference as part of the team." Another noted that there were meetings, publications, and seminars to help her husband in his work, but often she was called upon to perform similar tasks without the benefit of any training. She pointed out that workers' meetings were geared for the men and did not generally teach a team approach. Others expressed the desire for professional educational programs that would elevate the position of pastor's wife to a true professional standing. Some referred to the Spirit of Prophecy counsel concerning remuneration of wives who work side by side with their husbands and wondered why it was generally ignored.

Many wives were hopeful that the study would focus leadership attention on their plight. "You mean finally someone out there recognizes that we do exist?" wrote one. "Pastors' wives have needs too, you know!"

In summary, wives in the study feel that the basis for a solid ministry is a strong home with the wife supporting her husband in his work and sharing it with him. In return, she needs to know that her husband, the church members, and the conference recognize her as an integral, indispensable member of the partnership.

Perhaps a new perspective of the pastoral family as people who require the same building and nourishing of their interpersonal relationships as anyone else will allow the calling of the ministry to take on a new vitality. A focusing on the ministerial couple as a team, composed of equals who each contribute an essential component and share in the rewards, may yet herald an era of unprecedented fruitfulness in soul-winning leadership.

Prayers from the parsonage

Walter and Ann Lauer retire this year after thirty-four years with the same congregation. No need for the church public-relations secretary to submit an article—the local newspaper sends a reporter and prints columns of tribute. The church plans an open house, inviting the community to wish this couple well. Two banners, lovingly sewn by members, hang in the sanctuary. One traces the influence of the pastor and his wife—actually a history of the church, as well as of its pastor's family. The other depicts some clumps of grass, two sheep, and a shepherd's staff, with the words "A Pastorate of Love."

By Cherry B. Habenicht

You must be pleased, Lord, with the Lauers' faithful service. They've shown that a growing church provides a lifetime of challenge and that members appreciate stable leadership.

"But he that entereth in by the door is the shepherd of the sheep" (John 10:2). Unless we stay long enough to participate in a community, how can we know which approaches will open homes and hearts?

"To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out" (verse 3). We may quickly memorize names, but only when we have worked with those members will we know their unique personalities.

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow

him: for they know his voice" (verse 4). Will anyone follow before he has learned to trust us? Can we give our best care when we are never in one place more than a few years?

There is something appealing to me about staying by a congregation. What joy to lead someone to You and then watch him mature! What honor to meet the *real* needs of a community! What a privilege to be part of the full cycle of members' lives!

May we be good shepherds, not hirelings that leave the sheep when problems come, or rovers who restlessly seek better pastures for their own advantage. We've dedicated our lives to You, gentle Shepherd. Would it be wrong to hope that we might live them out in one location?

means, it seems plain that the editor intended thereby to bring a damaging smear on the reputation of some of his brothers in Christ. Yet he has not shown that they are vicious in motivation.

I would have thought that this is time for thought leaders in the church (including prominent critics of traditional interpretations of Ellen White) to seek ways of healing, not ways of dividing.—Charles Scriven, Walla Walla, Washington.

In objecting that one cannot persecute Ellen White because she has been dead for several decades, the letter writer has missed the primary point of the editorial, it seems to us. There the editor spoke of "undermining faith in both her life and her work" and of attempts to "overthrow her work." Indeed, the final paragraph spells out quite plainly what the term persecution means in the editorial's context: "There are other ways to persecute the prophets besides putting them to death. To ridicule or ignore the messages God sends through His prophets is a most effective form of persecution." When a person dies, his influence and work does not cease (see Heb. 11:4). To attempt to tear down all that a person tried to accomplish while alive is merely a post-mortem kind of persecution and indicates what attitude the persecutor would have taken toward that individual had he lived as a contemporary with his victim.

We cannot agree that it is impossible to persecute an individual who is no longer physically present. Note, for example, the words of Jesus to Paul on the Damascus road: "Saul, Saul, why persecutest thou me? . . . I am Jesus whom thou persecutest" (Acts 9:4, 5). Obviously, Paul was not engaged in attacks on the person of Jesus, who was in heaven. Yet he is accused of persecuting Jesus through attacks on the cause of Christ and Christians. English usage abounds in statements that may appear to be impossible or unlikely when the meaning of the words is woodenly interpreted in a literalistic fashion, but that are crystal-clear to one who looks for the sense of what is said.

We regret that the reader found "extremely offensive" the editorial's parallels between those who in Bible times persecuted God's prophets (both physically and by ignoring and opposing their messages) and those who in modern times are engaged in a similar work. No doubt Stephen's hearers found his words extremely offensive as well—so offensive, in fact, that according to the record, they refused to listen any longer, stopping their ears with their fingers, and rushed upon him to take his life. It is quite likely that those spiritual leaders whom Jesus straightforwardly denounced as hypocrites and followers of their fathers in persecution of God's messengers also found His words offensive.

The editorial made no attempt to "smear

. . . the reputation" of any person. Indeed, it attempted to say in as healing a manner as possible what the editor felt needed to be said. In view of widespread news reports regarding attacks on Ellen White's life and work within the church itself, the editor felt that to deal in specifics was both inappropriate and unnecessary. Thus no names were given, nor was any blanket condemnation made of all those who raise questions regarding Ellen White's inspiration and authority. The editorial recognized that legitimate issues exist in our understandings of these things, and that not every concept that has been held in the church on these matters is without error. The editorial acknowledged misuse and misunderstandings of her work on the part of some. Thus the editorial did not class as persecutors all who ask questions or have doubts. But to actively work to destroy the integrity of her message and authority in the church (as some have and are doing) certainly, in our opinion, classes a person with those of old who did a similar work in regard to God's prophets at that time. Sometimes healing can take place only by clearly identifying the ailment and taking measures to combat it.—Editors.

Hits nerve

I don't know who Ron Runyan is, but he certainly hit a nerve in his article "What! Fire a Pastor?" (February, 1981). If pastors are measured simply by the numbers beside their names on the baptismal reports, then perhaps most of them should be fired. However, many pastors are shuttled from one church to another every three years (or less) at the discretion of a conference administrator, who often doesn't even bother to find out how productive (really productive) he is.

My husband happens to be a small church pastor who inherits another clutch of three or four churches every few years, most of them with less than one hundred members. Two thirds of the churches in our conference have memberships under one hundred. He doesn't baptize every person who shows a faint interest in religion. He believes that people should know what they are doing before they become members. As we look back over the years, we can still find most of the people he has baptized working faithfully in one of our former churches.

Conference executives need to examine their own practices before considering firing the small (or large) church pastor who is going about unwearyingly trying to hold things together. In the thirty-two years my husband has been a pastor, we have yet to have a conference president (or other conference officer) darken our doorstep to find out how we were doing in our district. The single time a president did come to visit us, he requested that we meet

him in a hotel lobby downtown (six blocks from our home) because he was too busy to stop by the house! I know that conference presidents have one of the most thankless jobs on earth, but pastors come in a close second. Why don't we communicate better, so that both pastors and administrators feel less pressure? Maybe then we can both get the work done that we were put here to do.—A pastor's wife.

A tug on the leg?

I am intrigued by the article "What! Fire a Pastor?" It strikes me that the style matches the editorial flair found elsewhere in the journal. I also note that Ron Runyan is lacking the customary blurb about his location and position. In checking my Yearbook, I discovered only two workers named Runyan, but no Ron. Finally, I checked my leg and found that what I had dismissed as creeping arthritis may have been a tug from someone in Washington, D.C.—Gayland Richardson, Alhambra, California.

The Ron Runyan, who writes *Preacher's Progress* from time to time, is as real as the John Bunyan who wrote *Pilgrim's Progress*, although he admits to being somewhat elusive.—Editors.

Accountable at all levels

Ron Runyan ("What! Fire a Pastor?" February, 1981) is right—shape up or ship out! We need more accountability. As a pastor, I welcome it. However, it raises some intriguing questions. Are those who demand more accountability of pastors willing to be more accountable themselves? How is competency to be defined? If the criterion were to be one soul baptized per year, surely there wouldn't be many administrators or editors left to dismiss incompetent pastors! I find the statement attributed to an unnamed conference president incredible: "More than half our pastors are nonproductive, and some are actually counterproductive." If such a situation is true (which I sincerely doubt), he is the most incompetent of anyone in his conference for creating such an environment. I would suggest that the competency of the local pastor is generally greater than any other category of worker within this denomination. The most difficult position in the church is that of the local pastor. He is evangelist, teacher, counselor, financier, et cetera, all rolled into one. If heads must roll—then let them. But let's require accountability at all levels. If we did, perhaps such a disproportionate amount of funds would not be spent on administration, thus freeing more money for evangelism within the local church.—Forrest L. Howe, West Chester, Pennsylvania.

Shop talk

Recent statistics indicate the average Seventh-day Adventist pastor baptizes about thirty persons per year. How do you compare with the world average? How do you compare with God's expectations?



Amazing Facts sermons

Thirteen new booklets by Amazing Facts speaker Joe Crews have recently been released by the Review and Herald Publishing Association. These compact pocket-size booklets present major Seventh-day Adventist doctrines in a factual yet gripping manner. Their low cost will make them ideal for mass distribution. Prices: 1-99 copies, 49 cents each; 100 or more copies, 40 cents each.

Where are you?

Would you like to know how your baptismal record compares with the "average" Seventh-day Adventist pastor in your division? In the world field?

The 1980 Annual Council report, distributed by F. Donald Yost, General Conference director of Archives and Statistics, gives the figures for 1979—the latest year for which complete tabulations are available. Inter-America, with 90.7 baptisms and/or professions of faith per active ordained minister, led the world. North America had the lowest figure: 10.1. Between were: South America (71.0); Trans-Africa (61.2); Afro-Mideast (60.9); Far East (40.8); Southern Asia (36.9); Northern Europe-West Africa (24.1); Australasia (14.1); and Euro-Africa (13.4). The average for the world field (not including General Conference workers, China, or the congregations of the U.S.S.R.) stood at 31.5.

While such figures may be interesting (and enlightening), the real question is not How do

I compare with my ministerial colleagues? but How do I compare with God's expectations for me in my particular field of labor?

Revival in the land

North American Missions, under the direction of Joseph Espinosa, coordinates the gospel work in four specific areas: (1) non-English-speaking peoples; (2) native Americans; (3) hearing impaired; (4) Jewish people.

These areas represent some of the most challenging opportunities of the church in our day. More than 40 million persons whose mother tongue is other than English have come to North America from other parts of the world. The presence of such a large multilingual society has provided a mission field at home for the church and many times just next door to where we are.

"God in His providence has brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light before men of other tongues."—*Review and Herald*, July 25, 1918.

These beautiful people from other lands are motivating a true revival in our midst. Forty thousand each Sabbath gather in their various places of worship. They now represent the fastest-growing segment in the church today. There is a revival in the land.

But the needs are legion just now: new congregations are being formed, new cities are being entered, pressing opportunities are opening up on radio and television, additional witness literature is required, and there is a need to enter Indian reservations and to provide a special program on It Is Written for the 14 million who are hearing impaired.

Participate generously in the North American Missions Offering June 20, and encourage your church to do likewise.

Faith has lost power

George Gallup, Jr., and his staff at the Princeton Religion Research Center have made a significant analysis of the condition of religious faith in the United States today. PRRC's *Emerging Trends* (December, 1980) says, "Our religious faith appears to have lost much of its power to impel us to creative action and to provide a solid value system. And the chief cause of this weakening of faith I see in three alarming trends we have monitored over the last two decades: (1) a decline in spiritual discipline, (2) a decline in religious knowledge, and (3) a misunderstanding of the true meaning of Christian experience, which is sometimes confused with emotionalism and phenomenology.

"Our religious convictions and commitment are weak because we are often unclear about *what* and *why* we believe. Therefore, how can we expect religion to have an important impact on our lives and on society?"

For more information contact the Princeton Religion Research Center, 53 Bank Street, Princeton, New Jersey 08540.

Revival sermons

Are you looking for a way to increase attendance and the benefits of your midweek prayer meeting? Many pastors are, and some have found it successful to divide the congregation into geographical areas, with a house prayer meeting in each. But it is a problem at times to secure adequate lay leadership for each meeting place.

Here is good news! The General Conference Lay Activities Department has developed

a series of sermons designed to meet this very need. And the theme ought to appeal to every pastor and member: revival. *Encounter for Revival* is a collection of 32 sermons for lay evangelists-to-be and comes in convenient 5½-by-8½-inch loose-leaf form for easy insertion into the Bible. Its twofold purpose is to provide lay members with inspirational and valuable material to present at the prayer meeting service, and to prepare selected lay members for greater preaching ministries. It is available at the local Adventist Book Center for \$2.

The Orion adventure

An innovative magazine, *Orion*, has been launched to tell the story of the great controversy to young people in an exciting, narrative form that will appeal to a generation nurtured on exploits in space. Filled with Christian parables, free offers, puzzles, et cetera, *Orion* can be the perfect follow-up for a VBS or other youth evangelism endeavor. It has been created by Concerned Communications in consultation with General Conference, union, and local Sabbath school directors for specific use with VBS. A detailed teacher's and leader's guide outlining how the first issue can be used each day of Vacation Bible School is available without cost from your local conference Sabbath school department. Beginning in September, nine monthly issues are available to be mailed directly to the child's home. These monthly issues will contain a continued story giving the great controversy in a children's narrative.

For a free sample copy of the premier issue, see your conference Sabbath school director. If he cannot supply you, write Concerned Communications, P.O. Box 2001, Arroyo Grande, California 93420.

Recommended reading

*Just as a would-be artist studies famous paintings by the masters, so the Christian must study all facets of Christ's portrait. Bernard Seton's **These Truths We Hold** provides just such a portrait.*

These Truths We Hold. Bernard Seton. Review and Herald Publishing Association, Washington, D.C., \$5.50 paper.

This book of thirteen chapters is designed to complement the Sabbath school lessons for the third quarter, 1981; each chapter of the book is correlated with one Sabbath school lesson. The theme of the third and fourth quarters of this year is the fundamentals of Seventh-day Adventist belief.

The author, an experienced teacher, editor, administrator, and former associate secretary of the General Conference, views life-saving belief as "more than verbal assent to a list of doctrinal assertions." For him a study of Christian doctrine is a study of Christ. Just as a would-be artist must spend long hours studying the intricate details of famous paintings done by the masters, so the Christian who wishes to pattern his life after that of his Master must study all the various facets of His portrait, including those exemplified in the great doctrines of the church.

Among the facets of the portrait are descriptions of God as Revelator and Eternal Father, and of Christ as Eternal Son, Creator, Sustainer, and Giver of immortal life, the One who introduces us to a sinless eternity. The author devotes a chapter to the life, death, and resurrection of Christ, and shows how we become participants in those great events of history. The book ends on a high note in the chapter entitled "Fruitful Belief."

If you have any inkling that you will be a Sabbath school teacher during the third quarter, or if you wish to make yourself a more knowledgeable participant in the discussion of the lesson, then you will want this book in your library. Its value will exceed the thirteen weeks of study.—Warren Johns.

Tips for Teachers. W. Richard Leshner. Pacific Press, Mountain View, California, 1980, 109 pages, \$4.50 paper.

The Sabbath school, says the author, is just that—a school. Not a school just like the Sunday school or formal day school, but one in which the purpose is to focus on the Scriptures, the salvation of its members, and their liberality for the preaching of the gospel. This being the case, the

Sabbath school teacher and the lesson study take on a tremendous significance and deserve the best efforts of both teacher and students.

Written to help Sabbath school teachers be more effective, this book is nonetheless valuable to all those involved in Sabbath school in any way. Readers will be especially interested in the chapter "How Quarterlies Are Made."

A teacher, pastor, administrator, and missionary, Dr. Leshner served for eight years in the General Conference Sabbath School Department with responsibility for the adult lessons. Since 1979 he has been director of the Biblical Research Institute.—Russell Holt.

No Appointment Needed. Bernhard Aaen. Review and Herald Publishing Association, Washington, D.C., 1981, 128 pages, \$4.95 paper.

This is a book about counseling—not a scholarly discussion of various counseling theories, but, as the subtitle states, case histories. The author has dedicated more than thirty years to working with young people, serving as a teacher and administrator. And from his years of sitting behind the counselor's desk, he draws stories that point out many important counseling principles.

Dr. Aaen also reaches into the pages of the Bible and brings out important principles from the case histories he finds there—Jesus' one-to-one encounters with real people.

Pastors will find this short, easy-to-read book full of helpful counseling ideas. But don't expect to find them listed for you at the end of each chapter. You will have to read the stories; only then will the counseling principles become clear.—Shirley Welch.

Yours in the Blessed Hope, Uriah Smith. Eugene Durand. Review and Herald Publishing Association, Washington, D.C., 1980, 320 pages, \$9.95.

Dr. Durand has done a masterful job of telling the story of a leading Adventist pioneer and longtime editor of the *Review and Herald*. But it isn't just the story of one man; it is the story of fifty years of the Adventist Church and fifty years of the *Review and Herald* magazine.

Because of the topical organization followed in the book, Dr. Durand is able to place Smith in the cultural, political, and religious milieu in which he lived and wrote—both within and without the church. He is thus able to pull together scattered bits of denominational history into a coherent and meaningful whole, all the while painting a fascinating picture of the book's leading character, Uriah Smith.

Smith was not without his faults, and the author does not gloss over the less-than-desirable characteristics of the man. We are shown a man who bravely used his pen to defend the church from the attacks of its opponents, who struggled for years to rightly understand the prophetic gift, who was left torn and bruised by the 1888 Minneapolis General Conference, but who bravely stood by his church in the face of personal defeat.

This book grew out of the author's doctoral research at George Washington University, and as a result, is well documented. It provides a valuable addition to previously published works on Adventist leaders. (Unfortunately, however, the book has no index.) Dr. Durand is currently assistant to the editor of the *Adventist Review*.—Shirley Welch.

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