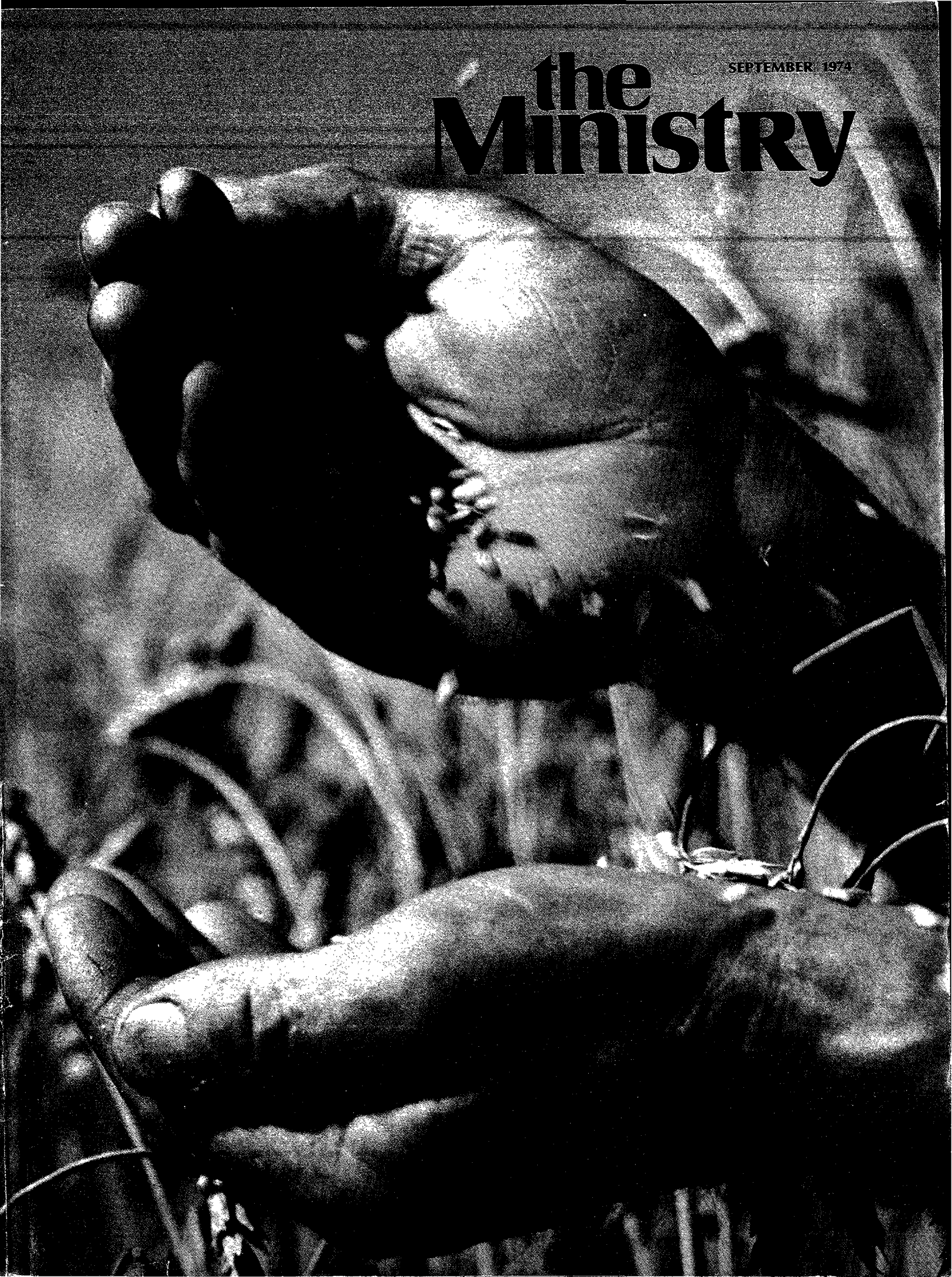


SEPTEMBER 1974

# the Ministry



# Centennial Commitment

SHOULD not one's life be committed to God every day? Yes, of course. Then why a special day of commitment on October 14, 1974?

There are many reasons.

It was during the month of October, back in 1844, 130 years ago, that the Millerites, our spiritual ancestors, experienced heart-searching and yet very joyous days during which they fully expected to meet their Saviour.

They knew that Daniel's prophecy of the 2300 years was ending. They equated that event with the return of Jesus to this earth. In this respect they were wrong, and of course disappointed, but it was a rewarding experience. The vivid expectation of seeing the glory of the Second Coming made a deep impression on their lives. Perhaps simply reflecting on that event is ample reason for a day of commitment.

Early autumn, 1874, J. N. Andrews embarked for Europe as the first foreign missionary sent out by the young Seventh-day Adventist Church. Thousands have followed. And today Heaven's representatives preach the everlasting gospel in almost every land of this earth. Perhaps it is not appropriate to celebrate such an anniversary in the light of the challenge of our unfinished task, but certainly it is an appropriate time for commitment and recommitment that the work of carrying the good news to every nation, kindred, tongue, and people might soon be completed.

Annual Council, October, 1973, occurred almost one year ago. At that time the church took a different approach in transacting its business. It was also a spiritual approach. A time of adjusting priorities and of putting first things first. Through the providences of God, members of the World Departmental Advisory Council were attending that Annual Council, and together with world administrators they carried around the world the spirit of the 1973 Annual Council, and the church took a turn, a desirable turn. That turn was upward.

Soon world leaders will again

assemble, this time in the 1974 Annual Council and on the campus of Loma Linda University, one of the church's great educational centers. We are one year nearer the return of Jesus.

This year we believe that God will lead the whole church into a simultaneous commitment to Him and to His work. Church leaders and pastors on every continent of the earth and members in every Seventh-day Adventist church will be led into a deep experience of commitment. It is not a programmed commitment. There is no prepared text. It is one more opportunity for the pastor to lead

his congregation into an experience of meaningful communion with God.

What does commitment mean? Simply this: "Lord, I am Thine, all Thine, completely surrendered to Thy will, doing today what I have always known that I must do in order to be able to meet my returning Saviour. Lord, take control of my life. It is Thine. Use it to Thy glory." This experience is what God has been waiting for. This is what God needs in order to be able to wind down the affairs of this old world and open heaven for His saints.

Commitment Day, October 14, 1974. Make it genuine.

F. C. Webster  
Assistant to the President  
General Conference

## "Take Heed to the Ministry"

DR. RICHARD HAMMILL'S concluding challenge in his expository study of Colossians at the recent Bible Conference conducted at Pacific Union College is especially directed toward the ministry of this church. His appeal centered around Paul's words recorded in verse 17 of the last chapter of this Epistle.

"Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

Although directed particularly to Archippus, who was probably a young minister in training in that

area, these words are written "for our admonition." Archippus probably was pleased that Paul remembered to include him in his list of those being mentioned by name. Undoubtedly he spent many hours pondering such questions as, "What did Paul really mean to tell me? What did he mean for me to understand by those words?"

As we think through their significance for us, we might consider the words "take heed" to be a challenge to pause and reflect on what we are actually accomplishing in the ministry we have "re-



### The Story Behind the Cover

On Thursday, July 11, Don Satterlee and I went in search of a wheat field ready for harvesting, in order to illustrate the wheat and chaff concept mentioned in Elder Pierson's article. We found a field near Vienna, Virginia. The equipment was already in the field to begin harvesting. It had rained heavily the night before, and harvesters were waiting for the wheat to dry.

The owner, Robert N. McNair, came out to the field while we were there. After examining the wheat he told us that he would harvest it on Saturday. He knew the different types of wheat in his field. He was even able to tell us when each type would be ready for reaping and in which rows they were. Some barley had accidentally been mixed in several rows and would have to be separated, or it would affect the sales potential of the wheat. Weeds in the field would also need to be exterminated.

Mr. McNair took some grain in his hands and showed us how Christ and His disciples had separated the wheat from chaff "one Sunday." I reminded him that it was most likely on a Saturday—to which he agreed. He was most friendly and helpful. His toil-worn hands made good subjects for our photos.

Elfred Lee

ceived in the Lord." Have we really "fulfilled" God's purpose in calling us to this position of responsibility? Or are we perhaps just running in place, barely keeping up with the daily demands on our time?

In answering such questions, we must first of all recognize that God, speaking through Paul, does not intend for this probing examination of our ministry to add to the tensions and guilt that already tear the intensely earnest preacher desperately trying to be all things to all men in this chaotic age. Instead, He is most interested in our personal spiritual welfare, which is, of course, basic to our ability to serve and to get our priorities straightened out.

Our heavenly Father isn't so impressed with our busyness if it becomes a substitute for bearing fruit to His glory. He is saddened if our concentration on problems and programs deters us from claiming His promises and power.

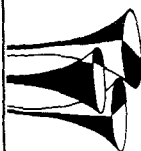
In this last generation, which is not to pass until His purpose is fulfilled, Christ's commission and concern is not merely that of carrying forward the work of His church and extending our witness in the world. Ours is the challenge to cooperate with God in the final reaping of earth's harvest by fostering the "manifestation of Himself in His church." For "when the character of Christ shall be perfectly reproduced in His people," and NOT UNTIL THEN, will He be able to "come to claim them as His own" (*Christ's Object Lessons*, page 69).

This is God's program for finishing His work—and it's the only one that will finally succeed. The same reference tells us, "Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."

Our great challenge, then, is to "take heed" to *this* ministry "received in the Lord," that we "fulfill it."

L. R. V. D.

**Correction:** The maximum seating capacity of the Stadthalle, in Austria, is 12,000, instead of 16,000, as was stated on page 13 of the August issue.



# the Ministry

THE VOICE OF THE SEVENTH-DAY ADVENTIST MINISTRY • VOLUME XLVII, NO. 9

## CONTENTS

<b>Editorials</b>	<b>2</b>
<b>A Time of Dividing Ahead</b>	<b>4</b>
<i>Robert H. Pierson</i>	
<b>Well-planned Witnessing</b>	<b>7</b>
<i>George E. Knowles</i>	
<b>The Adventist Emphasis</b>	<b>8</b>
<i>Gordon M. Hyde</i>	
<b>The Growth-Line Method of Age Dating</b>	<b>11</b>
<i>Conrad D. Clausen</i>	
<b>"How Long, O God?"</b>	<b>14</b>
<i>Desmond Ford</i>	
<b>The Cross in the 2300 Days</b>	<b>17</b>
<i>James H. Rhoads</i>	
<b>Target 80—The Bold Adventure—Part 1</b>	<b>18</b>
<i>Bruce Johnston</i>	
<b>The Return of the Jews</b>	<b>22</b>
<i>Orley M. Berg</i>	
<b>Adventist Mission: After a Hundred Years</b>	<b>24</b>
<i>Gottfried Oosterwal</i>	
<b>The Challenge of a Total Commitment</b>	<b>28</b>
<i>Don Hawley</i>	
<b>Above All Things</b>	<b>32</b>
<i>S. L. Dombrosky</i>	
<b>Simple Home Remedies</b>	<b>34</b>
<i>Calvin Thrash</i>	
<b>Response to Poll</b>	<b>36</b>
<b>Protein—That Vital Ingredient —Part 1</b>	<b>38</b>
<i>Lydia Sonnenberg</i>	
<b>Charismatic Countdown</b>	<b>41</b>
<i>Roland R. Hegstad</i>	
<b>In Case of Baptism—Read These Instructions</b>	<b>43</b>

## DEPARTMENTS

<b>By His Side</b>	<b>38</b>
<b>News Notes (Health)</b>	<b>31</b>
<b>Profiting From His Prophet</b>	<b>34</b>
<b>Seminary News</b>	<b>21</b>
<b>Shop Talk</b>	<b>41</b>
<b>Spotlight on Health</b>	<b>37</b>

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## IN THIS ISSUE

For too long the wheat and chaff have been mixed together. But, as Pierson's article points out, we have come to the final time of sifting. What a challenge this presents to us, as those responsible for the spiritual welfare of God's people, to examine ourselves and renew our commitment to God and His service. Webster's editorial points to the special day of commitment set aside on the 100th anniversary of the embarkation of the first foreign missionary officially sent out by Adventists. Much of this issue is designed to relate to this most solemn challenge to commitment and to help you prepare for a meaningful service in your church on this centennial commitment Sabbath.

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# A Time of Dividing Ahead

ROBERT H. PIERSON

FELLOW LEADERS, a time of shaking is just ahead! The Word of God foretells it. The Lord's last-day messenger confirms it. The experience will be a traumatic one indeed, for we will see some shaken out of this message in whom we had great confidence. There will be others whom we felt were weak in faith who will stand like rocks. You and I as leaders in His church need to be prepared for the days ahead.

Centuries ago, through the prophet Amos, God declared, "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9:9).

How often I have watched an Indian or Pakistani farmer winnow grain by repeatedly tossing it into the air and catching it in a flat receptacle. Each time the wind would blow away the chaff while the sifted grain remained. Israel was to be sifted in the same way. The text literally states, "I will toss about," "shake to and fro." Israel was to be scattered "among the nations" and there "tossed about," "shaken" in the sieve of affliction and persecution. Through this experience would be demonstrated which of those who claim to be followers of God would remain loyal and which would cleave to idolatrous and heathen customs and refuse to return from captivity.

The fulfillment of this prophecy is a matter of history. Israel was scattered, afflicted, shaken, and persecuted. Yet the God of Israel

did not cast off His loyal ones. "Not the least grain" fell upon the earth.

Another shaking or sifting time is predicted for the people of God. "'Yet once again I will shake not earth alone, but the heavens also'" (Heb. 12:27, N.E.B.).\* The words "once again" imply a second shaking. J. B. Phillips described it as "this final shaking." This second shaking separates the chaff from the wheat. The purpose of it is to purify the church. "He will have a clean and holy church." —*Testimonies*, vol. 1, p. 99.

The shocking, depressing troubles engulfing our world convince me that this shaky old globe cannot stand much longer. The early coming of Jesus is our only hope. Victory and deliverance are at hand. Yet before deliverance comes, a time of shaking in which Satan unites the efforts of all his forces in a last great effort to cause men and women to be lost, will surely occur. He knows that his time is limited. He desperately does all he can to get Adventists to leave the truth.

These are fearful days in which we are living. "Oh, what a day is before us! What sifting will there be among those who claim to be the children of God! . . . The enemy is diligently working to see whom he can add to the ranks of apostasy."—*Testimonies to Ministers*, p. 163.

## Now in Shaking Time

Perhaps the most solemn thought of all is that we are *now* in the shaking or sifting time. One with divine insight discloses that "we are now in the shaking time. Satan is working with all his power to wrest souls from the hand of Christ. . . . Angels of God are weighing moral worth. God is

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*Robert H. Pierson is president of the General Conference of Seventh-day Adventists.*

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testing . . . His people."—*Testimonies*, vol. 1, p. 429. "God is now sifting His people, testing their purposes and their motives. Many will be but as chaff—no wheat, no value in them."—*Ibid.*, vol. 4, p. 51. (Italics supplied.)

What causes this shaking? Satan will use different methods in different lands to shake the people of God. In newly developing countries, political inducements and pressures shake some out of the message. In other places the shaking is brought on by persecution.

#### Modern Demases

Perhaps Satan's most successful method of winnowing the chaff from the wheat, however, is love of the world. John firmly reminds us to "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). The early church faced a problem similar to the one we face today. "For Demas hath forsaken me," Paul wrote, "having loved this present world, and is departed unto Thessalonica" (2 Tim. 4:10). We have our modern Demases whose chafflike Christian experience can be traced to a love for this world.

It is a fearful thought to entertain that multitudes hoping to be saved will be lost. Many in this category are the proponents of the "say and pray and you're saved" philosophy. They assert that we can live the way we want, read what we want, and see what we want—it really doesn't matter. What we are seeing today was accurately described years ago. "Many who were once earnest Adventists are conforming to the world—to its practices, its customs, its selfishness. . . . Daily the church is becoming converted to

the world."—*Ibid.*, vol. 8, p. 119. This shallow experience causes people to believe that there is no relationship between external actions and internal attitudes.

Within our own ranks there are those who express the thought that standards are only external and have nothing to do with a person's spiritual experience. Proponents of this concept are in danger today of joining those disciples in Christ's day who "went back, and walked no more with him" (John 6:66).

Numerous study groups and committees have met and continue to meet here at headquarters to discuss standards of literature, dress, adornment, music, entertainment, and sports. Why are such committees necessary? It is because the leavening influence of the world is raising questions about the standards of the church and making it necessary for us to clarify and confirm our position.

Another cause for the shaking is the deception of false doctrines. Doubt, derision, discontent, and a climate of rebellion and unbelief have caused many to feel safe in disregarding the teaching of the Bible.

"The world intellectual climate is rapidly moving ever further away from the biblical view of God and man. In the West, a new and unprecedented rejection of Christian ideas, attitudes, and conduct is evident in the culture at large. Former bastions of Protestant orthodoxy are succumbing to a deceptive secularism that contradicts the revealed word of Scripture and distorts the meaning of the Gospel."—"The Surging Wave of the Future" (Editorial), *Christianity Today*, Oct. 28, 1966, p. 32.

This attitude leads to the repu-

diation of God, His Word, the Creation story, and miracles. What has been the result evidenced in many Christian denominations? Missions have disintegrated, schools have been secularized, church attendance has dwindled, and faith has disappeared. How did most of this disintegrating process begin? When the evolutionary theory and the philosophy of the humanists were accepted by Christians the book of Genesis became a battleground. Then came the deluge of unbelief and resultant church deterioration.

What Satan has so successfully accomplished in other churches he will naturally try in ours. Christ warned in Matthew 24:14 that even the very elect might possibly be deceived. How? "Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect."—*Testimonies*, vol. 8, p. 293.

#### Blowing Winds of Doctrine

We are living at a time when we are not only being attacked on the right by fanaticism and on the left by liberalism but are being pressed on every side by every shade of disbelief and false teaching. An amazingly accurate description of our time is found in the following words:

"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. . . . The Lord has faithful servants, who in the shaking, testing time will be disclosed to view."—*Ibid.*, vol. 5, pp. 80, 81.

It is important to understand that when Satan makes his final attack upon the Law of God "the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils."—*Selected Messages*, book 2, p. 368.

Every minister and member of the Adventist Church should have a clear understanding that Satan is not only desperately fighting the Ten Commandments but "the testimony of Jesus Christ" which is the "spirit of prophecy" (Rev. 19:10). "There will be a hatred kindled against the testimonies that is satanic. The workings of Satan will be to unsettle the faith of the churches in them, *for this reason*: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded."—*Ibid.*, book 1, p. 48. (Italics supplied.)

I appeal to my ministering brethren to reread this statement. Why is Satan wroth with the remnant people of God? Why does he use sly undermining attacks against the Spirit of Prophecy? When we understand the reason for this it should not surprise us, for God has already told us why. Satan

God's people."—*Early Writings*, p. 270.

We have the tremendous promise that not the smallest grain will "fall upon the earth." The only thing that hits the earth is the chaff. The same assurance that Jesus gave to Peter is ours today. "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren" (Luke 22:31, R.S.V.). It is a wonderful thought to know that others are praying for us. Yet imagine what it means to have Christ praying for us. Our only hope is in His saving power.

"Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. They are invited by the Saviour, 'Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me!' "—*Evangelism*, p. 626.

The same words that Christ spoke to Paul are spoken to us today. "My grace is sufficient for thee" (2 Cor. 12:9). Our yesterdays, todays, and tomorrows are all in His hands. When Christ takes over, pressures or persecu-

nothing will take us away from Him and His truth. We will appreciate the gift of prophecy as never before, for we will see in it the biddings of His love. Not a speck of rebellion against God's counsels will be found in our lives. In our minds will be found only total and complete submission to His revelations and complete trust and confidence in His will. We will be free at last from the tyranny of self and sin. We will be blessed with the happiness of heaven on earth. No matter what sneers or snares the devil throws our way they will not be able to shake us. We will have learned to accept everything God allows to happen as means by which He seeks to make our characters even stronger in resisting the fiery darts of our enemy. And most of all we will be united in love for one another and in the overwhelming desire to share the peace, joy, and contentment we have discovered in Jesus with those about us who so desperately need it.

This Satan fears. This he will try his best to thwart by fair means or foul, working in the church and out of the church, in these last moments of the final great shaking of Israel. But he will not succeed with those who are willing to lay self and pride of opinion aside and accept the clear teachings of the Bible and the Spirit of Prophecy.

What a challenge this presents to us to restudy God's will for our time and to come into line. We have this thrilling prophetic picture of what is already beginning to happen in our church. "An angel flying in the midst of heaven put the standard of Immanuel into many hands, while a mighty general cried out with a loud voice: 'Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters. Let all who will come up to the help of the Lord, and to the help of the Lord against the mighty.' "—*Testimonies*, vol. 8, p. 41. ➤

\* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970.

## No matter what sneers or snares the devil throws our way they will not be able to shake us

knows that he cannot deceive and keep souls in the darkness of delusion if "the warnings and reproofs and the counsels of the Spirit of God are heeded."

Little wonder then, that the messenger of the Lord, when she was asked the meaning of the shaking, replied, "I . . . was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. . . . Some will not bear this straight testimony. They will rise up against it, and this is what will cause the shaking among

tion cannot move us. With Christ praying for us all the allurements of the world will not entice us.

### Time to Wake Up

We often sing, "'Tis almost time for the Lord to come," but really, it's long past time for the Lord to come. How long must He wait for us to be stirred from our Laodicean condition? It's time to wake up! Time to respond to His knock at the door of our hearts—to open the door wide and let Him in!

When Christ comes in He will be first, last, and best in everything—

WE MUST ever be conscious that our commission is to "preach the gospel to every creature" (Mark 16:15). We are not simply another denomination competing for members. The justification for the existence of this movement is the preaching of the last-day message in a gospel outreach designed to reach all men everywhere. Our world organization is structured with this goal in mind. From the General Conference to the local conference we carefully define areas of responsibility. Specific persons have individual responsibility for specific geographic areas.

It seems strange that this plan of territorial assignment breaks down at the local church level—the very area where great efficiency is needed if "every creature" is to hear the message. We are faced with a situation at the local church level similar to what we might expect in a local conference if the president failed to assign specific territorial responsibility to the ministers.

Two possible objections to the foregoing comparison come to mind. The church member is not paid a salary by the church, therefore the pastor might hesitate to delegate specific duties to him, and in most cases the church member has not been trained to do this kind of work. Both objections are answered by one brief statement from the Spirit of Prophecy: "God expects His church to discipline and fit its members for the work of enlightening the world. . . . There should be no delay in this well-planned effort to educate the church members."—*Christian Service*, p. 58.

For a long time we have admonished our people with generalizations. That which is needed now is not exhortation, but specific assignment of soul-winning responsibility. There is also a need for on-the-job training to equip our members to fulfill their assignments. Another great need is that of adequate supervision to perpetuate a lay witness program.

Our growth rate can be greatly increased if we remove witnessing from the area of competition with a multitude of other activities and give it the priority it deserves and

# Well-planned Witnessing

GEORGE E. KNOWLES

must have before our mission can be accomplished.

Anyone who has engaged in house-to-house visitation knows that a percentage of people in any area will respond favorably to a religious visit. Wherever we have members they may claim the promise: "My brethren and sisters, there are souls in your neighborhood who, if they were judiciously labored for, would be converted."—*Evangelism*, p. 114.

The rapid growth of the Latter-day Saints and the Jehovah's Witnesses demonstrates that there are people to be won if we will go out searching for them. In many instances it is a case of who gets there first that decides which group will win the new converts.

Essential to the success of Christian mission is the concept that we are born again to reproduce spiritually.

Witnessing must be engaged in upon a regular basis. It cannot be left to convenience. Sabbath school meets each week at a specific time on a specific day. In-gathering bands meet at a specified time and location. By contrast, witnessing is usually done (or in most cases, *not done*) on the basis of convenience.

It would seem that our denominational soul-winning program would be greatly strengthened if one day a week were to be set aside for witnessing. What a wonderful thing it would be if there could be witnessing bands going out from every one of our churches on one afternoon and/or evening each week. The result would be an inspiring and productive concerted drive, and a

by-product would be more spontaneous witnessing at other times.

Among factors that might be listed as being essential to the success of the soul-winning program of the church are:

1. An individual conversion experience on the part of potential witnesses.

2. A recognition of the command to witness as being on a par with other divine commandments.

3. Provision of on-the-job training in the art of witnessing to all church members from the time they affiliate with the church.

4. Delegation of responsibility by the pastor to members.

5. The assignment of specific territory to each able church member.

6. The implementation of a plan to reach every home at least once a year, and where possible, once a quarter.

7. A master plan for coordinating all the soul-winning programs of the church.

8. A ceiling of 300 on the membership of a local church. In the plant and animal kingdoms growth takes place by cell division. When a cell reaches a certain size it divides and growth is potentially doubled. Experience has demonstrated that this natural principle also works in the growth of Christian congregations. When the individual congregational cell is kept by the process of cell division from getting excessively large there is increased vitality, improved health, and more rapid growth.

*George E. Knowles is associate director of It Is Written.*

# The Adventist

***Seventh-day Adventists have something unique and final to say for God to the world today.***

A REALISTIC look at the billions of human population in the world today may prove somewhat disheartening to anyone who believes that Seventh-day Adventists have a message to give to the world. Christianity as a whole is losing rather than gaining dominance among world religions (numerically speaking), and Seventh-day Adventists must be reckoned but a "drop in the bucket" among Christians as a whole. With the world's population more than tripled since we began our history as a people, one might suggest that we face at least as staggering a task today as did our pioneers when they set out with three preachers (and one of those a woman) to warn the world.

Seventh-day Adventists are compelled to acknowledge that their message has never yet been given to "the masses" in any part of the world. Indeed, the great masses in the cities of our nation and of the world are not even aware that we exist, let alone having any idea of what we have to say to the world at this time.

Were it not for the assurances of the prophetic portions of God's Word, supported by the Spirit of Prophecy, we would have no basis to believe that we have a message which the

world is going to hear. But we do have the assurance of Revelation 14:6 that the everlasting gospel is to be preached to every nation and kindred and tongue and people, in harmony with Christ's original commission to the church. Equally, we have the assurance of Revelation 18:1 of another angel messenger to come down from heaven having great power, and the record is that "the earth was lightened with his glory." To the "all nations" which have partaken of the wine of Babylon the invitation is to be extended from Heaven itself, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (verse 4).

## **Every Position of Our Faith Searched**

In a letter written by Ellen G. White in 1886, we have the following encouragement: "Our people have been regarded as too insignificant to be worthy of notice, but a change will come. The Christian world is now making movements which will necessarily bring the commandment-keeping people into prominence. . . . Every position of our faith will be searched into; and if we are not thorough Bible students, established, strengthened, and settled, the wisdom of the world's great men will be too much for us."—*Testimonies*, vol. 5, p. 546.

We believe that Seventh-day Adventists constitute

(despite their present imperfect and Laodicean condition) the final and special witness of God to the world immediately prior to the end of the present age, and therefore have something unique and final to say for God to the world today.

We also believe that despite unsound premises, inaccurate deductions, faulty interpretations, and certain theological differences and inadequacies, the men and women who clung to the expectation of the 1844 movement and who emerged from their disappointment with the identifying marks of the Sabbath, the sanctuary truth, and the Spirit of Prophecy, and who evolved into the Seventh-day Adventist Church, were and are the channel for the ongoing messages of the three angels of Revelation 14, and of that other angel of Revelation 18, just as truly as were Christ's immediate disciples the eyewitnesses of His majesty and the channels then of His message of redemption to the world.

These strong convictions make it mandatory for Seventh-day Adventists to present to the world today precisely the same prophetic messages that called them into existence. These messages also indicate that we have been given the responsibility of beginning the "loud cry" of the third angel's message as portrayed in the work of the "other angel" of Revelation 18. It is with-

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# Emphasis

out doubt necessary that the church find ways of expressing these messages in language and experience that will be meaningful to the present generation, but in essence the message must remain unchanged.

The arguments supporting this contention are historical as much as theological, in that a particular people was called into existence historically as the result of the proclamation of a theological understanding of a portion of the Bible.

## **Our Movement in Perspective**

With our advantage of being able to look backward over the course of the Seventh-day Adventist Movement, we can see in perspective that once the formative years were terminated about 1848, the cardinal positions of the Seventh-day Adventist Movement had been established. The next epochal event historically, prophetically, and theologically speaking, in the experience of Seventh-day Adventists, was the Minneapolis General Conference of 1888 and the message given emphasis at that time.

Since the three angels' messages of Revelation 14 and the message of the other angel of Revelation 18 are alike "terminal" in that they lead to and result in the second coming of Christ to reap the harvest of the earth (whether in the exaltation of the saints or in the destruction of

the unbelieving), there is no logical basis for expecting a change of emphasis in the message Seventh-day Adventists will be giving to the world until time ends.

It is not necessary to rehearse here the message and emphasis of 1888—the message of righteousness by faith, of Christ our righteousness, or of justification and sanctification. Other writers have performed this task admirably and adequately. It is pertinent to observe, however, that the same Spirit of Prophecy that led the "little flock" safely through the shoals and rocks of disruptive and destructive contentions following the Disappointment and brought it on to the relative unity and calm of the next forty years, places unqualified endorsement upon the message of 1888. It also speaks of this message as being the beginning of the voice of that other angel of Revelation 18 that is to result in the earth being "lightened with his glory."

The question may legitimately be raised as to what light would need to be added to the message of the three angels of Revelation 14. Here again, theology, seen in historical perspective, provides the answer. And it lies in the record that others have traced for us of the formalism, Arianism, and legalism that had marred the presentation of the three angels' messages in the years leading up to 1888.

If 1888 did anything at

all, it clarified and corrected the views concerning the nature of Christ, the atonement, the relationship of faith and works, and the joyously good news that righteousness was not and could not be the result of human discipline and effort, in keeping the law. Instead, it was to be received as a gift in response to the exercise of a child-like faith, trust, and dependence upon the righteousness of Jesus Christ offered to the penitent believer.

## **Champions of Righteousness by Faith**

Leaders were clearly instructed that the message of 1888 was not to be presented as a new message but rather a recovering of an emphasis the remnant had lost sight of. This approach seems to be supported by the close parallel between the message spoken by the other angel of Revelation 18 and the cumulative messages spoken by the three angels of Revelation 14. It is not so much a change of message, as the repetition or renewed emphasis of a message. And can it not be seen today that with the Christian world leadership abandoning faith in the divinity of Christ and in the adequacy of His atonement we, as Seventh-day Adventists, can and must emerge as the champions of the faith once committed to the saints, and as champions of law and order based upon the commandments of God in this

***There is no logical basis for expecting a change of emphasis in the message before time ends.***



***We shall  
emerge as  
the cham-  
pions of  
the gospel of  
righteousness  
by faith.***

age of unprecedented lawlessness?

If the message that Seventh-day Adventists should be stressing today is anything other than the message contained in Revelation 14 and 18, then our very reason for existence has lost its validity. It is thrilling indeed to contemplate that in the outworking of Heaven's providence we shall emerge as the champions of the gospel of righteousness by faith and as the champions of the perfect law of righteousness, the foundation of the government of God.

As far as this writer has been able to ascertain, it is our involvement with the three angels' messages that marks us as unique in the Christian world today. In virtually all other respects our doctrinal positions and theological concepts are shared either by the majority, or at least by some other of the evangelical Christian groups. And among those Christian groups there must be hundreds of thousands who are bewildered by the betrayal of their faith that they find in their own communions. In God's providence we must lift a banner and light a beacon to which these wanderers may turn for a renewal of their confidence and faith in the Lord Jesus Christ.

**The One Great Question**

It is perhaps not so much a question of *what* Seventh-day Adventists should be stressing in their message to the world today. This

can be discovered quite readily if the premises laid down earlier are accepted. The much greater question is *how* Seventh-day Adventists can deliver their message to the world today. Surely it is long past time for this church to invest its time, resources, and men in a prayerful, diligent, earnest commitment to the task of warning a doomed world of its impending destruction on the one hand, and of extending the invitation to eternal life on the other.

Some of the directions such endeavors must take into consideration are the following:

1. The practical communication problem confronting the church today in reaching the more than 3 billion people in the world.

2. The obvious necessity of utilizing all available mass media to give a worldwide impact to our message and, at the same time, of developing simple and inexpensive means of multiplying vehicles of communication at the personal level to the masses of the world's illiterate.


3. The necessity of finding ways and means of capitalizing upon the answers to present-day world and national problems that lie in the hands of Seventh-day Adventists so that the attention of the educated, cultured, humanitarian elements of the civilized world may be led to ask, "Whence hath this people such great wisdom?"

4. The need of studying

how to convey to the nominal Christian world the valid level of Christianity to which we cling, and of which we could emerge as the champions.

5. The imperative necessity of recapturing that heartfelt enthusiasm for Christ and His truth that was once a trade-mark of Seventh-day Adventists. Particularly, to demonstrate to the youth that we have a task to perform, and a message to give, and a way of life to offer that is more exciting, more meaningful, more relevant to our times, than that which can be offered by any combination of groups or movements operating in the world today.

Another great challenge is that of studying and praying for wisdom to lead our own membership into an active, vital, personal experience with Christ in righteousness by faith, which alone can bring the "latter rain" and the fullness of the "loud cry" of the third angel's message.

Our great opportunity as well as our task in these challenging times is that of alerting genuine but bewildered Christians of every denomination to the fact that there is for them a safe haven and a Christ-centered welcome in the Seventh-day Adventist Church. We must demonstrate to their satisfaction that we still champion the cardinal doctrines concerning Jesus Christ and His glorious standard of righteousness—the law of Ten Commandments. 

CONRAD D. CLAUSEN

# The Growth-Line Method of Age Dating

A cross section of a portion of clam shell magnified 36 times. Notice the fine alternating dark and light lines, and how these lines are grouped together into several major bands.

"The [Adventist] church recognizes that the creationist position faces some very difficult problems. . . . There is the problem of the age rings on clamshells. . . . On some fossil clams [these] seem to indicate that these clams were living on the earth 450 million years ago—just as the evolutionists insist they did."<sup>1</sup> This quotation is from one of at least two articles<sup>1,2</sup> in recent Adventist literature that have referred to clam growth rings as a difficult problem for creationists. What are these rings? How are they used in age dating? Are they a serious problem for those who accept the book of Genesis as historically accurate?

In 1963 J. W. Wells of Cornell University first proposed age dating fossils by growth rings or

growth lines.<sup>3</sup> This new method (which will here be called the growth-line method) of age dating was important because it was apparently independent of the various radiometric time clock methods and because it could date a fossil directly. (Radiometric methods for older samples can usually date only certain rocks surrounding the fossils.) If the growth-line method gave fossil ages similar to those obtained by the radiometric clocks, it would definitely help establish the validity of the radiometric ages. The partial agreement of preliminary growth line age determinations with radiometric ages has caused some perplexity among those believing in the short Biblical chronology. Recent research, however, does not support its use as an independent age-dating method, as will be seen.

This article will describe how

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the growth-line method works, the problems in applying it to age dating, and how growth lines could provide scientific evidence in support of the Biblical Flood account.

### Growth-Line Method

First, two concepts need explanation—periodic growth bands and tidal friction. Many living organisms produce periodic bands or lines as they grow. Growth lines found in coral skeletons, clam and brachiopod shells, fish earbones (otoliths), and certain algae (stromatolites) have possible use in age dating. The growth-line patterns in these organisms are considerably more complex than the more familiar features of tree rings.

The basic unit of these patterns consists of a dark band, high in organic (protein) content, and a lighter color band consisting mainly of mineral material (calcium carbonate) (see photo). This basic unit we will term an "approximately daily (circadian) band," although an organism may produce two or more of these basic units each day. Circadian bands usually vary from one ten thousandth to two thousandths of an inch in width. Longer, more complex, growth patterns are usually formed by periodic fluctuations in the width or nature of the circadian bands. Fortnightly, monthly, and annual patterns often occur in this way. These patterns are correlated with and are presumably a response of the organism to various physical environmental factors such as the light-dark cycle, tidal fluctuations, temperature, and sedimentation.

The second concept, tidal friction, requires sophisticated mathematics for a complete explanation, but the basic concept is quite simple. As the earth rotates, the moon raises tidal bulges on the earth. Due to friction, these bulges lag in time, causing the earth's rotation to slow down and the moon's motion to speed up. As a result the days have gradually lengthened and the number of days per month and days per year has gradually decreased.

Scientists estimate that the day length is growing longer at the

rate of two thousandths of a second per century. They base this figure on the observed changes in the orbits of artificial satellites and comparison of actual with expected times of ancient eclipses or other astronomical events.<sup>4</sup> Although such a change seems insignificant and undetectable, it could be significant in some cases. For example, if the geologic (radiometric) time scale is accepted, 100 million years ago the day would have been 33 minutes shorter than the present day, giving 374 days per year. At 600 million years (the oldest radiometric dated material where well-defined fossils occur), the day would have been 3.3 hours shorter, giving 424 days per year.

With these figures in mind Wells proposed the growth-line method as an independent time clock. He<sup>3</sup> suggested that if both daily and yearly bands could be identified in fossils, the fossil's age could be determined by counting the number of daily bands per yearly band. Thus (from our previous examples) a fossil containing 374 daily bands per yearly band would be 100 million years old, and one containing 424 daily bands per yearly band would be 600 million years old. Other ages could be calculated in the same way.

Using fossil coral specimens from the Devonian and Pennsylvanian geologic strata, Wells<sup>3</sup> counted respectively 385-410 and 385-390 daily bands per yearly band. From the radiometric dates assigned these strata, the expected number of daily bands would have been 399 and 392, respectively. The correlation was close. Approximately 360 daily bands per year of growth were counted in specimens of one recent coral species living in the West Indies. Although interesting, Wells's data is inconclusive because of the small number of specimens used and the large range in values.

Most of the recent work of this type has been done with clams, and results are expressed in terms of changes in days per month rather than days per year, since complete monthly sequences are more commonly preserved in the fossil record. While some of the

growth-line ages that have been reported agree with the radiometric ages, these data contain two serious irregularities where the growth-line ages differ greatly from the radiometric ages.<sup>5</sup> These irregularities indicate that (1) the earth's rotation has not slowed down at a constant rate, (2) the radiometric ages are correct, or (3) insufficient data has been collected. G. Pannella,<sup>5</sup> formerly at Yale University, maintains that the differences are real (i.e., that sufficient data has been collected to verify that the irregularities do occur) and the radiometric ages are valid. He believes the irregularities indicate that the earth has not always slowed down at the same rate.<sup>5</sup>

### Problems With Method

The most serious problem in using the growth-line method concerns the amount and constancy of the slowing down of the earth's rotation. The ancient astronomical records, which offer historical evidence that the earth's rotation is slowing down at the rate of two thousandths of a second per century, are not easily interpreted. Some of these ancient records are definitely not reliable. R. R. Newton, of Johns Hopkins University, discusses this problem at some length.<sup>4</sup> The evidence seems to indicate that the earth's rotation has not slowed at a constant rate even within relatively recent historic time. Newton states that "ancient astronomical data show with high confidence that the amount of tidal friction ten centuries ago was twice what it is now." As far as I am aware no method exists for independently (i.e., independent from growth lines) determining the amount of tidal friction or slowing down prior to the ancient astronomical observations.

The growth-line data previously alluded to are interpreted as indicating a changing slowing down rate, and geophysicists are, in fact, now using the growth-line data to establish this rate. However, if the growth-line data are used to calculate how the earth has slowed down, they *cannot* be used as an independent age-dating method, for this would involve circular reasoning. They

could still be used in age dating by calibration with the radiometric ages, but then the independence between the two methods would be lost and the value of the method greatly reduced.

The data presently available on growth lines in recent living organisms is insufficient to properly evaluate their meaning in fossil species. It is not always simple to determine what is a daily, monthly, or yearly band. Sub-daily bands often occur and may be confused with daily bands. Since growth lines are occasionally missing, some researchers urge the use of maximum line counts rather than average counts. However, this can lead to unsure conclusions, since in one recent species anywhere from 283-425 circadian bands per yearly band have been found.<sup>6</sup>

If such large ranges (283-425) are typical, large sample sizes (many fossils) would be required to get adequately precise averages for the method to be meaningful (i.e., the range of normal variation could be much larger than the change in the average to be expected over many millions of years). An adequate sample size is difficult to obtain because sufficiently well-preserved fossils are rare. Preservation of growth lines in fossils is often not good and the researcher can let his bias help interpret unclear growth patterns. Objective methods of identifying and counting these bands are not now available. Environmental factors change the nature of the lines in ways that we do not now completely understand. Some of these problems could disappear with future work. Others seem insurmountable.

### Alternative Interpretations

The use of growth lines in age dating fossils does not seem feasible, and it has not been advanced as such in recent papers on the subject.<sup>5,6,7</sup> However, the growth lines might provide other types of useful information—particularly in the context of the Biblical Flood. For example, could the apparent changes in number of circadian lines per month or year provide information about antediluvian and flood conditions or events? Might they indicate an

## ***Growth lines could provide scientific evidence in support of the Biblical Flood account.***

abrupt change in the earth's rotation during the Flood? Such change would be in harmony with the violent nature of the Flood as revealed in inspired writings. While the growth-line data are not at present easily interpreted in terms of an abrupt change, the irregularities that occur in the data do partially support it.

Different depths at which the antediluvian marine animals lived might also be a cause of variation in the number of circadian lines per month and year. Depth is known to have an effect on the nature of the growth lines in recent organisms—however, no data is presently available on the quantitative relationship between depth and number of lines. If valid, this explanation would fit H. W. Clark's<sup>8</sup> interpretation of fossil distributions. He explains these in terms of the ecological distribution (e.g., depth) of organisms at the time of the Flood, rather than as the consequence of prolonged evolution.

Growth lines may also provide other information about the natural history or ecology of fossilized organisms (paleo-ecology) since they are often sensitive indicators of environmental conditions. Present research in this area is mainly concerned with gathering sufficient data on growth lines in living organisms to allow interpretation of fossil growth lines. It is suggested that such information as depth (previously alluded to) and temperature of water, age of the organism, and season of the year when death occurred may be reflected by the growth-line patterns. More importantly, by comparing the growth patterns of fossils within a bed of fossils, the fossil group might be determined as (1) a community with a catastrophic (flood) death (growth pat-

terns have the same endpoint), (2) a normal life-span community (overlapping growth patterns), or (3) no community, e.g., not in position of growth (no correlation between growth patterns). In a catastrophic explanation of the geologic record (as compared with a long time sequence explanation), the first and third cases should occur most frequently.

### Conclusions

Relatively little work has been done with invertebrate growth lines; therefore caution should be used in saying just how they can or cannot be used. Present information does indicate, however, they will not be useful as an independent age-dating method.<sup>5</sup>

As in so many instances where there is apparent conflict between science and revelation, more data or a careful analysis of the already available data suggests alternate interpretations. "True science and Inspiration are in perfect harmony."<sup>9</sup> The use of inspired testimony regarding the natural world enables the Christian scientist to reach greater understanding than would be possible from nature alone.

All problems regarding growth lines (or other aspects of science) should not be expected to become completely resolved, for God has not promised to remove the possibility of doubt. It is sufficient that we make decisions on the weight of evidence,<sup>9</sup> in confidence that with adequate investigation the weight of evidence will be on the side of Inspiration. ➤

<sup>1</sup> Signs Report to the Nation: Adventists and Evolution: "Glorious victory or sad mistake?" *Signs of the Times* 96 (6):12, 13 (1972).

<sup>2</sup> Donald E. Hall, "The 23-hour day," *Spectrum* 3:39-51 (1971).

<sup>3</sup> J. W. Wells, "Coral growth and geochronometry," *Nature* 197:948-950 (1963).

<sup>4</sup> R. R. Newton, "Secular accelerations of the earth and moon," *Science* 166:825-831 (1969).

<sup>5</sup> C. Pannella, "Paleontological evidence on the earth's rotational history since early Precambrian," *Astrophysics and Space Sci.* 16:212-237 (1972).

<sup>6</sup> G. E. Farrow, "Periodicity structures in the bivalve shell: experiments to establish growth controls in *Cerastoderma edule* from the Thames estuary," *Paleontology* 14:571-588 (1971).

<sup>7</sup> C. T. Scrutton, and R. G. Hipkin, "Long-term changes in the rotation rate of the earth," *Earth-Science Rev.* 9:259-274 (1973).

<sup>8</sup> H. W. Clark, *Genesis and Science* (Southern Publishing Asso., Nashville, Tenn., 1967), pp. 76-80.

<sup>9</sup> Ellen G. White, *Messages to Young People*, 1948, p. 190.



Dare to Study Daniel—9

# “HOW LONG, O GOD?”

DESMOND FORD

THE monumental pillar upon which an atheist hangs his doubts is the existence of evil. If there is a good God, why doesn't He do something about the tragedies of existence? Why is He indifferent to sorrow, pain, war, poverty, and the like?

Of course it never occurs to most atheists to ask another question, one that is far more significant. If there is no God, how can we account for the good things of existence? If chance is our father, and chaos our source, how is it that the riches of life, personality, intelligence, beauty, love, and their kin abound?

For every thousand persons who inquire regarding the fact of evil there is hardly one who inquires concerning the fact of good. Yet surely the second is more important than the first—and even a key to it. Evil might be expected if this world just happened, but the plethora of beneficent factors cannot be explained that way. On the other hand, if a merciful and righteous heavenly Father launched life it might be expected that existence would be a training school, and thus “hard” things could be anticipated.

But will evil be permitted to endure forever? If there is a God,

has He appointed no end to the discords in His creation? Are broken hearts and stomach ulcers always to be the badges of man?

We have now come to the eighth chapter of the book of Daniel—a chapter vitally concerned with the issues raised above. This chapter asks the question, “How long, O God, wilt Thou permit wickedness to prosper?” And a reply is given concerning the time of the end and the judgment day, which will right all earth's wrongs.

It is important that we recall Christ's own emphasis upon this chapter. This prophecy was given by Him in His preincarnate days, as a comparison of Daniel 8:13-16; 10:4-6; 12:1; Revelation 1:13-18; 1 Thessalonians 4:16; John 5:28, 29 makes clear. He also referred to it in His Olivet discourse. The gospel writers urge those who read to “understand . . . Daniel the prophet” and particularly the references there to “the abomination of desolation.” (See Matt. 24:15 and Mark 13:14, and compare Dan. 8:13, 14.)

## The Climax of the Symbols

It is no exaggeration to say that this chapter forms the basis of the entire eschatological scheme of the New Testament. Each section that deals with latter-day events in detail (the Olivet discourse in Matthew 24, Mark 13, Luke 21, 2 Thessalonians, and

Revelation) quotes from Daniel, chapter 8. (See 2 Thess. 2:3, 4 and Rev. 11:2.)

Daniel 8 is the climax of the symbolical presentations of the book. In chapters 2 and 7 we have a line of symbols succeeded by an interpretation. In this chapter we have the same arrangement—symbols succeeded by explanation. But at the point of verse 14 the presentation of new symbols in the book ceases. All the rest of Daniel is a commentary upon the symbolic vision of chapter 8; upon verse 14 in particular.

There are no more dreams concerning metals or beasts. Instead the language is direct and literal, ever referring back to the key vision of our present chapter. Thus at the close of this chapter we read that Daniel “did not understand.” The next chapter opens with his seeking for further understanding. Then the visiting angel admonishes him to “consider the vision,” saying, “I am now come forth to give thee skill and understanding. . . . I am come to shew thee; . . . therefore understand the matter, . . . know therefore and understand” (chap. 9:22-25). Chapter 10 introduces the last prophecy of the book, and it begins with the statement that as a result of this final revelation “he [Daniel] understood the thing, and had understanding of the vision.”

Each successive chapter has

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shown God's ability to vindicate His threatened people as well as His own name. But here, for the first time in the book, the actual word for vindication appears. Daniel 8:14 literally reads: "Unto two thousand, three hundred days; then shall the sanctuary be vindicated." The Hebrew word here used for "vindicated" springs from a root term that is used about 500 times in the Old Testament, but the form of that word in chapter 8:14 is unique, as if to call special attention to the verse. Daniel 8:14 is thus one of the most important verses in the book, summarizing as it does the key motifs of all the other chapters.

The words from Gabriel which follow in Dan. 8:16-26, make it clear that this vision covers the same ground as Daniel, chapters 2 and 7, except for reference to the empire of Babylon, which was about to fall. It begins with the time of the prophet himself and terminates with the kingdom of God referred to in verse 25 by the allusion to the stone spoken of in chapter 2:34, 35.

Why then is this vision given if it covers the same ground as the preceding prophecies? It seems to me that this is because it enlarges the latter-day elements of the earlier outlines. For example, note the parallels in the chart below, particularly the last point.

Because in Daniel the sanctuary is a symbol of the kingdom of God on earth, the symbolism here used unites both the histories and the prophecies of this book and sets forth the truth that the holy things of God, which have been profaned through the ages by unbelieving powers, are soon to be vindicated in the judgment, and likewise the holy ones—the worshipers. In view of the apparent crumbling of God's visible kingdom on earth as indicated by the treading underfoot of the sanctuary by profane powers, this prophecy foretells the vindication of truth and its believers and the final establishment of God's eternal kingdom. An integral part of this theme is the destruction of wicked powers, and thus their prominence in each vision.

One of the surprising aspects of the judgment as presented by

Daniel is that it is shown to begin *before* the return of Christ. The need for a judgment prior to the Advent is made evident by the truths presented in Revelation 20, where we are told that the resurrection will be in two parts, separated by a thousand years. Only "the blessed and holy" are to rise at Christ's coming. (See Rev. 20:6.) If then the righteous alone are to be raised at the Advent, it is obvious that decisions must have been made prior to that event. The judgment of the saints must precede their receiving of the resurrection reward.

The judgment of the professed people of God is shown in Daniel to cover the period referred to as "the time of the end." Note that this expression does not mean the same as "the end of time." Rather, it refers to a period of time during which climactic events before the Advent transpire. Daniel was told that the 2300 days reached to the beginning of "the time of the end" (Dan. 8:17). He was also told that he must stand in judgment "at the end of the days" (the 2300 days). (See Dan. 12:13.)

Next month's article will deal with the all-important beginning point of this prophecy. In the balance of this article, we need to attempt to better understand the place of the sanctuary in this prophecy.

### The "Cleansing" of the Sanctuary

The symbolic prophecies of Daniel the prophet find their climax in the promise "unto two thousand and three hundred days; then shall the sanctuary be cleansed [vindicated]" (chap. 8:14). What was the sanctuary and what did it signify?

The entire structure consisting of a tent with two apartments, placed within a spacious court-

yard and erected according to the precise blueprint of inspiration, witnessed to Christ and His work. Outwardly the tabernacle appeared black and unattractive. But the priest within was surrounded by shimmering gold. Above him the wings of the cherubim were woven in blue and purple and scarlet and fine-twined linen. All the beauty within was dependent upon the illumination granted by the golden lampstand. Thus it is with Christ Himself. When we first hear of Him we are rarely attracted. Only as the Holy Spirit illuminates our minds and unfolds the glories of the One altogether lovely are we captivated.

### Christ Our Righteousness

Each item of furniture in the sanctuary prefigured some of the glory of Christ: the showbread pointed to Him as the Bread of Life, the candlestick spoke of Him as the Light of the world, the sweet-smelling incense told of His righteousness, which alone can make our prayers acceptable. The ark testified to the One who declared "Thy law is within my heart," and the mercy-seat that stood between the Shekinah and the violated law spoke of Christ as our propitiation. God views the believer's sins only through the atoning blood of His Son.

A direct line through the door of the courtyard to the Shekinah in the Holy of Holies indicated the true "pilgrim's progress" for every believer. The initial gate (veil) was wide, as if to say, "Whosoever will, may come." And once inside, the first view was that of the altar of burnt offering against the backdrop of the white walls of the court. The one who responds to Christ's invitation to come must first hover by the place of the of-

Daniel 7	Daniel 8
lion	.....
bear	ram with two horns
leopard with four heads	he-goat with four horns
beast with the little horn	little horn
the judgment	the "cleansing" or "vindication" of the sanctuary.

fering, the cross, for it is there that he learns he is now "complete in Him," "made the righteousness of God in Him," as surely as the penitent of ancient times found himself completely surrounded by the spotless white curtains.

Legal cleansing, which we call justification, is not enough. The power of sin must go as well as its guilt. Thus there was the cleansing laver where the priest washed before entering the first apartment. In the initial room stood the gifts of food and light, testifying to our need of the sustaining Bread of Life in the Word, and the illuminating Spirit of Christ. The prayer altar reminds us of the privilege of communion. In the Holy of Holies we see symbolized the mature Christian experience whereby the law of God, accompanied by principles of mercy, controls our hearts and minds. Then indeed we have Christ within, our Shekinah, "the hope of glory."

### The Church's Progress

The sanctuary not only illustrates the individual Christian's progress but also the historical progress of the church as a whole. Its spring and autumn festivals signified the major events in the history of redemption. While Passover, First Fruits, and Pentecost respectfully typified the cross, the resurrection and the gift of the Spirit to the church, the later feasts—Trumpets, Day of Atonement, and Tabernacles—prefigure events associated with the second coming of Christ—the worldwide proclamation of the imminent end, the judgment, and the harvest of earth's multitudes.

It was only on the Day of Atonement, for example, the most solemn day of all in the Jewish calendar, that the high priest entered the second apartment to make the climactic atonement or "cleansing" for the sins of Israel. Certainly our Lord Jesus Christ entered into the presence of God immediately upon His ascension, but the distinctive work of the second apartment regarding the allocation of sins upon the scapegoat prefigures solely His work at the end of the age.

On that solemn day the Israel-

ites fasted and abstained from secular occupations. They watched as lots were cast over two goats, one being sealed as the Lord's goat and the other being marked as the goat for Azazel (the devil). Thus they saw symbolized the ultimate disposition of all men into two camps, those numbered with Christ, and those aligned with Satan, the initial and final antichrist.

The day was a day of judgment and prefigured Christ's closing work in heaven above. Leviticus 16 describes this day of the cleansing of the sanctuary, and it should be particularly noted that the three terms found in Daniel 9:24—"sins," "transgressions," "iniquities," all occur in this ancient record. The same verse from the seer of Babylon speaks of the Messiah making "atonement for iniquity." (See most modern versions, which use "atonement" rather than "reconciliation.") Complete atonement for sin was provided on Calvary and is finally applied in the judgment. Lives are examined to see whether the fruitage points to an abiding trust in the merits of the Lamb of God. To this event Daniel 8:14 and Daniel 7:9, 10 point.

Thus the prediction that "unto

two thousand and three hundred days; then shall the sanctuary be cleansed" is fraught with allusions to other passages of Scripture concerning the Day of Atonement in type and antitype. Many other passages such as Zechariah 3; Revelation 6; 11:19; 15:5 point to the same reality.

How intensely relevant is the symbolism of the sanctuary and its cleansing for our own day! The ancient tabernacle testifies to the reality of the law, sin, the blood atonement, and the judgment. These are the very matters that have become exceedingly dim for church-goers in our days of skepticism. Even pulpits echo the doctrine that the Ten Commandments are no longer binding. All standards are declared to be relative except the standard of situational ethics. But where there is no law, there is no sin. We might as well think we could convulse the universe by declaring matter effete as believe that the law of God—the reflection of His own character—could be abolished. But if law remains, then sin does also. And sin cries out for either atonement or judgment. Your sin and mine demand either one or the other. Which will it be? ➤

## AAM Study Guide

### Daniel—9

*Readers who are members of the Academy of Adventist Ministers, or who may wish to join this organization and receive academy credit should respond to the following questions on 8 1/2 by 11 inch paper and mail this response to the AAM, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Your responses will be carefully evaluated and returned. Those who submit responses to all twelve study guides on Daniel will be credited with one year's study requirements for AAM membership (fifty clock hours).*

1. Write a paragraph on how Jesus interpreted the prophecies of Daniel.
2. Are you clear on the timing and sequence of the judgment? When does it begin? When does it end? What is the difference in time and location between the investigative and executive phases? When are the righteous judged and how does this differ as far as time is concerned from the judgment of the wicked?
3. What possible meanings can be listed for the Hebrew word translated "cleansed" in Daniel 8:14, and what significance does a clearer understanding of this term have as far as Adventist theology is concerned?
4. Read the last section of Ford's article that deals with "The Church's Progress." What is your reaction? Can you develop this application more specifically?

# The Cross in the 2300 Days

## A New Approach to a Familiar Prophecy

JAMES H. RHOADS

AS A CHURCH we take proper pride in the fact that Christ is the glorious center of every doctrine and tenet of our faith. We dare not preach any message unless it bears in visible prominence the impress of the cross. The power of Paul's ministry derived from his constant exaltation of the cross. "I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). Our ministry in these modern times can be effectual only as our prayers, our study, and our public ministry are set in the context of this determination.

With this principle in mind might we not find a better way to present, or at least to introduce, the 2300-day-prophecy of Daniel 8 and 9? Our traditional approach begins with Daniel's dream of the beasts symbolizing the empires of history, and the subsequent mental and physical distress he experienced as he contemplated the vast chasm of time that must elapse while a "king of fierce countenance" afflicts the people of God. Mystified and perplexed Daniel prays for understanding and again the angel Gabriel returns to give him further instruction. Then we establish 457 B.C. as the beginning date.

We talk of the "70 weeks cut off" for the Jews, at the end of which time the gospel is proclaimed to the Gentiles. At long last we come to the Messiah who is cut off in the midst of the last week of years. So ultimately, but often incidentally, we arrive at the cross in A.D. 31.

Really, the focus and climax of James H. Rhoads is a retired pastor, educator, and departmental secretary who lives in Hendersonville, North Carolina.

the 2300-day-prophecy is first and foremost its affirmation of the Messiahship of Christ. The year 1844 becomes truly significant because it follows in chronological sequence and is anchored in prophetic time by the cross of Jesus. As truly as Christ is the Son of God, so the church that proclaims the three angels' messages of Revelation 14, based upon the 1844 awakening, is the remnant church of God. The fulcrum over which this great time prophecy balances is none less than the cross of Christ. When we measure backward from the cross we establish the vital date, 457 B.C.; when we move forward to complete the period, we arrive irrevocably at A.D. 1844. Thus the validity of the Advent Movement is sealed by the blood of Christ on the cross in A.D. 31.

### A Suggested Approach

Within the framework of these principles may we suggest a new introduction: "In the year A.D. 27 there appeared in Palestine a young man of peasant parentage who claimed to be the Son of God. His origin was somewhat shrouded in mystery. He lived a simple life among the common people, yet He was the source of much concern to the intellectuals of His day. He was the object of much controversy, yet His conduct was above reproach. He healed the sick, worked miracles, taught profound truths by simple parables, and even professed to forgive sins! The masses rejected His claim, but many followed Him.

"Was He truly the Messiah of whom the ancient prophets wrote? Was He verily the Son of God? Or was He a self-deluded fanatic, or a bold impostor?

"Tonight, on the authority of God's Holy Word, I shall proceed to establish with all Biblical accuracy that He was who He claimed to be—the Son of God. In order to do this we will turn in our Bibles to the ancient book of Daniel, written several centuries before Jesus appeared on earth. In the eighth and ninth chapters we discover a marvelous prediction that carries us dramatically to modern time, and in the heart of this great time prophecy we will establish certain historical events that will irrevocably settle the question of the Messiahship of Christ."

From this point the salient facts of the prophecy can be delineated, and be made to move, step by step, toward a climactic confirmation of the chronological accuracy of Messianic prophecy. Having established the sealing of the prophecy by the shed blood of Christ upon the cross at the precise time according to Gabriel's prediction, we are prepared to move out to the date of 1844 with an assurance and certitude born of the infallible Word of God.

As we anchor 1844 upon the Messiahship of Christ, our eschatological ministry cannot be refuted, for it will be animated by the Spirit of the living and soon returning Son of God. "Christ crucified—talk it, pray it, sing it, and it will break and win hearts." —*Testimonies*, vol. 6, p. 67. The cross on Calvary's hill is the high point from which both the beginning and the ending of this magnificent prophecy must be established. From this eminence we can confidently affirm the relevance of the three angels' messages, for the Advent hope is the sequel of the cross. ➤

# target 80— the bold adventure

**Bruce Johnston/Part 1**

TARGET 80 involves the application of modern management principles to church growth and strategy. It has really captured the imagination of our administrators and departmental leaders throughout the Far Eastern Division. We have already begun to see a strong upward turn since launching this eight-year evangelistic thrust. Many areas have had more baptisms this year than for the same period in 1973.

The Target 80 emphasis comes from a keen desire on the part of our workers throughout this division to step up the pace in order to more swiftly accomplish the Lord's work. Because of our desire to experience acceleration in the rate of growth and the advance of the church throughout the Far Eastern Division, we began to ask the basic question: How can we stimulate all organizations and workers to focus on the things that will really accomplish the purpose for which we exist? It was during the latter months of 1972 that we wrestled with this question in our Mission Advance Research Committee (MARC), a group appointed by President Paul Eldridge to give study in depth to future mission advance.

The financial uncertainty owing to dollar devaluation had compelled us to take a long hard look at how we were using our resources—both men and money. It seemed that we needed a more long-range plan of action—a master plan for setting objectives and allocating our resources with the view of achieving maximum results with the resources at hand. Thus the birth of a new concept in mission planning: a committee of the future that would not only study trends and changing patterns but that could recommend creative, innovative new dimensions of planning to the division committee.

## **Master Strategy of the Future**

A MARC proposal to the annual committee in November, 1972, resulted in the adoption of an eight-year master strategy that involves every unit of organization throughout the Far Eastern Division in establishing objectives to be reached by mid-year 1980. From the selection of this date we have taken

*Bruce Johnston, until recently Far Eastern Division evangelist, is president of the Sarawak Mission.*

our theme: Target 80.

MISSION '72 introduced and MISSION '73 and '74 have underlined a new life-style for the Seventh-day Adventist Church—a continuous, coordinated evangelistic outreach in which all departments of the church work together as a team to accomplish united objectives. This is the very heart of Target 80. MISSION '73 became the first of eight yearly steps toward the achievement of the Target 80 objectives.

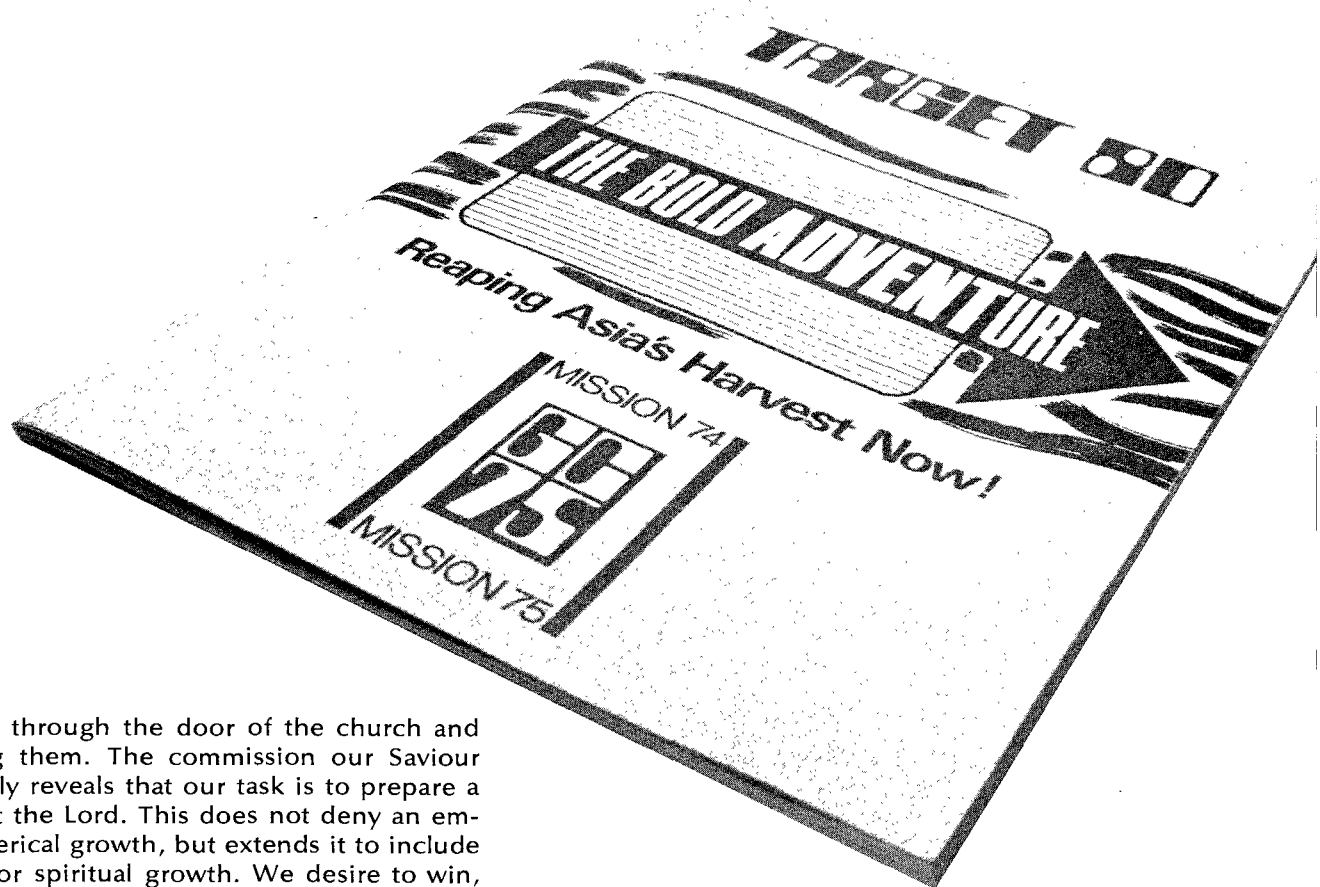
A Target 80 workbook was prepared and distributed first to the division and union officers and staff, then to each of the missions. A second MARC publication, *Target 80 Work Sheets and Planning Models*, provided the materials for a serious self-study by each unit of organization throughout the division. It incorporated a definite plan for setting objectives, listing priorities, allocating resources, and concentrating energies to reach the goals of Target 80.

The unions and many of the local missions have now completed their self-studies. The response was even more enthusiastic than we had anticipated. One union president commented: "This is the best plan we have seen, for it gave us the opportunity to sit down and take a serious look at ourselves. Instead of just dealing with the day-to-day problems we face in maintaining our program, we asked ourselves serious questions about everything we are now doing. We were able to give creative thought and study to new ways and means of getting our job done better and quicker. It was a most stimulating experience."

At the present growth rate, it would take us twelve years to double our membership. Under the Target 80 program we have set an objective to accelerate the growth rate and accomplish in eight years what would normally require twelve. This is a bold, mind-stretching objective, but there is an attitude of confidence among our workers that the goal, while challenging, is realistic and can be realized if we will but trust in God and concentrate our energies and resources on its accomplishment.

## **Quality and Quantity**

We believe that baptismal goals alone, however, are too limited. They tend to create a mentality of



leading people through the door of the church and then forgetting them. The commission our Saviour has given clearly reveals that our task is to prepare a people to meet the Lord. This does not deny an emphasis on numerical growth, but extends it to include responsibility for spiritual growth. We desire to win, hold, nurture in righteousness, train and guide in service, ever larger numbers of persons who will stand loyal and true to Jesus Christ until He comes again.

We are setting objectives for baptisms, membership growth, number of churches, workers, tithe increase, participation in lay evangelism, et cetera, but we are also asking:

What kind of church must we have by 1980?

What kind of spiritual growth is expected?

What quality of fellowship and "community" should be found in the church?

What measure of unity, love, and service is to be displayed?

What kind of spiritual dynamics center should the church be in the community where it is located?

What kind of character should church officers and leaders have? How deep and selfless their experience in Christ?

Admittedly, these are not measurable objectives that can be charted, but we believe that they should be kept at the heart of all our thinking and that no plans should be laid that do not keep these as the primary ideals toward which we labor under God.

### **Extraordinary Performance**

When challenging objectives are blended with administrative leadership, the impact can be truly significant. During the Meiji era, Japan, aspiring to international leadership, set imaginative national goals. Immense resources were allocated and energies concentrated on the achievement of her goals. From these Japan has never swerved, though her method of achieving them has changed.

World War II ended with Japan in shambles but her goals intact: she would, according to her goals and aspirations, yet emerge as the greatest industrial and economic power on earth. The only change was from military to economic methods. She has arisen



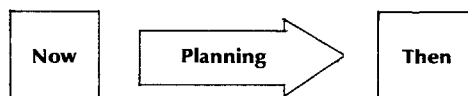
from the ashes of World War II with a rapidity that has astonished the world. It is not by accident; it is the result of boundless energies coupled with exciting, challenging objectives that have captured the allegiance and loyalty of 100 million Japanese.

Jesus said, "The children of this world are in their generation wiser than the children of light" (Luke 16:8). The children of this world know how to plan ahead.

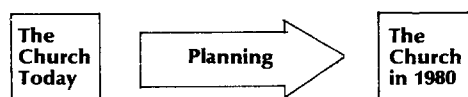
Planning is essential in order to make happen what we want to happen. A plan is a mental picture of a future accomplishment. Planning is writing history in advance. Planning is seeing things as they are now, describing things as we want them to be at some point in the future, then taking the appropriate action to make them a reality. Planning begins with setting clearly defined goals.

### Three Essential Elements of a Goal or Objective

According to management specialists there are three essential elements of an objective: (1) a defined starting point; (2) a specified finishing point; and (3) a stated time by which the objective is to be reached. We can say the same thing by asking three questions: Where are we now? What do we want to accomplish? When must it be completed? We can also chart it visually:

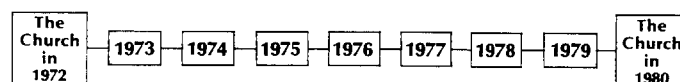


Applying these principles to our work in the Far Eastern Division we came up with the following conception:

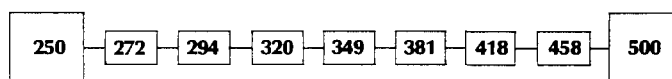


Using statistics from the last year available (in this case, 1972) we took a good look at where we are now and then projected eight years into the future. The growth rate for membership is already high by denominational standards, but, not satisfied with merely maintaining the *status quo*, we set as an objective a considerably increased rate, realistic, yet sufficiently high to challenge our workers and inspire them to reach beyond the average. We aimed for something high—something that would make us stretch to reach

—rather than for something easy. Objectives were set not only for church membership but also for starting new churches, stewardship, participation in lay activities, et cetera. Our planning model chart for the eight-year strategy now looked like this:



It was necessary to begin with the objectives we wanted to achieve. That meant starting at the right side of the chart. We did not think in terms of the next step but in terms of what we wanted to accomplish by 1980. Once having set the goal, we worked back from there to set up the steps (yearly) that would be necessary. In this way we would have subgoals against which we could measure our progress from year to year. Taking church membership as an easily understandable example we have (figures in thousands):



### Objectives and the Holy Spirit

Lest we be accused of merely running the church as a business let me hasten to add that it is imperative that we keep our church management on a strong spiritual foundation. The Holy Spirit is waiting to energize our plans. He is available with abundant and sufficient resources. When the human will is united with the divine will it becomes omnipotent. The only question concerning our objectives should be, Are they in harmony with God's purpose for finishing His work on earth quickly? It is my conviction that anything we decide to do that is in harmony with God's will may be accomplished through His power. There is no thought behind the Target 80 program to delay the coming of Jesus by setting a target date for the accomplishment of certain goals by 1980. The whole idea is to hasten the coming of Jesus. We hope and pray that the Holy Spirit will move in such a powerful way that the work may be finished in far less time than any dare think possible. Meanwhile, we must "occupy" till He comes.

*To be continued*

## AU Conducts Extension School in England

The Seventh-day Adventist Theological Seminary at Andrews University conducted a ten-week extension school, June 10 to August 15, at Newbold College, Bracknell, England.

Dr. Leona Running, professor of Biblical languages, taught "Bible Lands and Their Exploration" during the first five weeks, and "Archeology and the Bible" in the last five weeks.

The session was designed for four-year college graduates who wish to take part of their graduate work in England before transferring to Andrews as well as for ministers who are working toward advanced degrees. Participants received credit for course work in the Theological Seminary or towards the Master of Arts degree in religion offered by the School of Graduate Studies.

Assisting Dr. Running were Dr. Edward Heppenstall, professor of theology and Christian philosophy, emeritus, who taught "Doctrine of Righteousness by Faith," and Pastor Roy E. Graham, president of Newbold College, who was scheduled to teach "Ecumenical Trends."

Andrews University began its extension school program in Uruguay in 1950, and since that time has conducted schools in Africa, Asia, Australia, Europe, South America, and throughout the United States.

## Fourth Archeological Expedition to Heshbon

The fourth season of archeological excavations at Biblical Heshbon near Amman, Jordan, conducted by the Seventh-day Adventist Theological Seminary of Andrews University began June 26 and ran through August 14.

Dr. Lawrence T. Geraty, assistant professor of Old Testament at AU, directed the expedition, which included 60 staff members from the U.S. and other countries as well as 120 Jordanian laborers.

According to Geraty, the expedition's plans included "continuing excavation of a sixth-century A.D. Christian church, the 'pools in Heshbon' mentioned in Song of Songs and the city defense system from the Biblical period."

The staff headquartered this year at the United Nations Works Relief Agency (UNWRA), a vocational training school located about seven miles from the Heshbon site.

Besides Dr. Geraty, AU faculty scheduled to participate in the expedition included Dr. James J. C. Cox, associate professor of New Testament; Paul Denton, instructor in education and director of the audio-visual center; and Harold James, assistant professor of geology, serving as a supervisor, chief photographer, and geologist, respectively. Dr. Siegfried H. Horn, dean of the Seminary and director of the first three Heshbon expeditions, spent three weeks at the site.

Assisting Andrews University in funding the work at Heshbon this year are Calvin College, Grand Rapids; Hope College, Holland; Grace Theological Seminary, Winona Lake, Indiana; Covenant Theological Seminary, St. Louis, Missouri; Loma Linda (Calif.) University; and the American Schools of Oriental Research.

According to Dr. Geraty, "The three previous Heshbon expeditions have already provided abundant data for the little-known culture and history of Trans-Jordan.

"For instance, George Ernest Wright of Harvard, the world's leading Biblical archeologist, has described Heshbon as the type-site for all archeologists for pottery sequences from Roman to the Crusader periods. The Heshbon expeditions have also produced several of the few existing Ammonite inscriptions known. Another result is the development of new techniques for processing other valuable data."

Successful excavations in 1968, 1971, and 1973 confirmed the site's occupation from about 1200 B.C. to A.D. 1400, but further digging is necessary in order to seek remains from earlier times,

Geraty explained. He plans at least one more expedition besides that just completed.

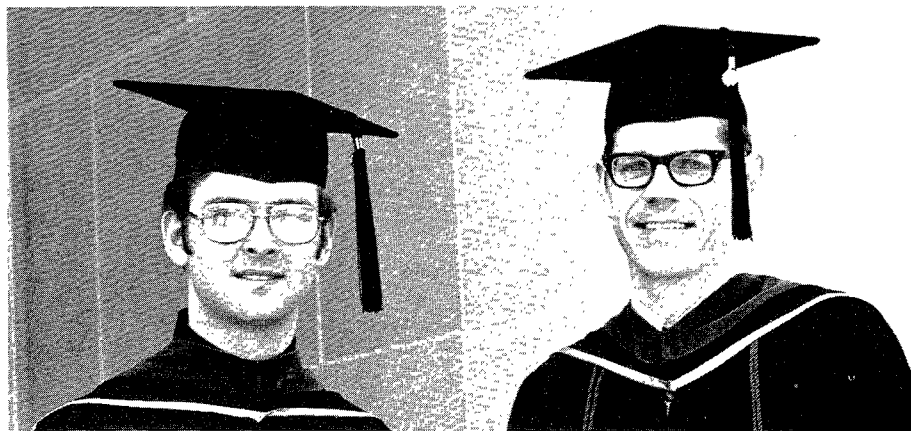
## Unique Nonsectarian Ministry Described in New Book

A unique preaching ministry begun more than 65 years ago by prominent Chicago businessmen—after church leaders decided religious work was too difficult in the heart of Chicago—is the subject of a new book by Dr. Steven P. Vitrano, SDA Seminary professor of preaching and director of field education.

*An Hour of Good News: the Chicago Evening Club* describes the nonsectarian "club" founded in 1907 to bring to Chicago's Orchestra Hall the most prominent preachers in the English-speaking world every Sunday evening from October to May.

Since 1922 most of the meetings have been broadcast by several Chicago radio stations, and the programs have been telecast since 1956 by WTTW, channel 11. Currently the programs may be heard year-round on Sundays at 5:00 P.M. on channel 11 and at 10:00 A.M. on radio station WCFL (Chicago *Times*).

Dr. Vitrano originally undertook this extensive research into the history of and preaching at the Club for his doctoral dissertation, "The Chicago Sunday Evening Club, a Study in Contemporary Preaching," completed in 1966 as a requirement for the Ph.D. degree from Michigan State University. His new book is a continuation and updating of that research and a presentation of it in a popular style.



Ron Ruskjer (left) and Bernard Spencer were graduated with honors from the Seminary at the Andrews University spring commencement, June 2. Ruskjer received a Master of Divinity degree cum laude; and Spencer, a Master of Theology, magna cum laude. Among the 291 spring graduates, 28 were from the Seminary.

# THE RETURN OF THE JEWS

ORLEY M. BERG

This article is a condensation of Chapter VII, "The Present State of Israel," of the soon-to-be-published volume, *The Restless Land—Israel in History and Prophecy*. This volume is scheduled for release by the Review and Herald Publishing Association, November 1, 1974.

TODAY the state of Israel exists as a nation in Palestine, and approximately one sixth of the world's Jewish population reside there as citizens of the country. The establishment of the Jewish state of Israel has become a fact of modern history. It is important, however, that we recognize a distinct difference between the present return of some Jews to Palestine, and a *promised* return based on *conditional promises* that were never met. There is considerable difference between an occupancy of the land and the restoration of which the promises speak.

The Israel of Old Testament times was a theocracy. As such, her supreme ruler was God. The highly organized legal system given through Moses at Mount Sinai for His chosen people embraced every phase of life—religious, social, and political. There was no separation between church and state. The words of the Lord to His people were, "Ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:6).

As a "holy nation" Israel was to exist as an independent commonwealth, or political entity, among the nations, with God as King and Lawgiver. Thus Israel

was to be a theocracy under the direct government of God.

When the Israelites first settled in Canaan, they acknowledged the principles of the theocracy, and the nation prospered under the good rule of Joshua. In the course of time, however, they became dissatisfied, and asked for a change in government, demanding a king. The reason they gave was: "That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles" (1 Sam. 8:20). Thus they made it clear that they wanted less of God's direction and rule in their lives.

When Samuel the prophet expressed displeasure at this request the Lord informed him, "They have not rejected thee, but they have rejected me, *that I should not reign over them*" (verse 7).

Not only did the Jews reject the government God intended for them but later the Messiah as well. At the close of the 490 day-year prophecy of Daniel 9:24-27 probation ran out for them as a theocratic nation.

## A New Ruler in Israel

When Jesus came, He began His preaching on a distinctly theocratic note: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15). The kingdom of which He spoke was the kingdom of grace entered into through repentance, faith, and

personal acceptance of Himself as the Messiah, Saviour, and Lord.

Those who formed the nucleus of the early Christian church were referred to by Peter in language similar to that of Exodus 19:6: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9).

The apostle John speaks of those who have been made free through the blood of Jesus as "kings and priests," or, according to Phillips' translation, as "a kingdom of priests" (Rev. 1:6).<sup>\*</sup> God's kingdom is today made up of all who accept the rulership of King Jesus over their lives. This relationship crosses all racial boundaries. In Christ there is neither Jew nor Greek. We are all one in Him.

The time is yet to come when the crucified, resurrected, and ascended Messiah will return to earth as Lord of lords and King of kings. He Himself has said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31). Then the redeemed of all the ages will shout, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). It is then, that "the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32, 33). This will be done in fulfillment of the prophecies of Daniel 2:44 and 7:14, 22, 27. When this long-awaited event has taken place, the ultimate and permanent theocracy of true Israel, spoken of by the prophets, will become a reality. Then the promises made to Abraham and to his seed will be fully fulfilled. Then, and then only, will God's "will be done in earth, as it is in heaven" (Matt. 6:10).

## Zionism

In the light of these salient facts, how shall we regard the present return of the Jews to Palestine? A study of the Zionist

movement, which brought forth the establishment of the present Jewish state, reveals it to be basically secular. As such it could never meet the specifications of the promised fulfillment.

Theodor Herzl, founder of Zionism, is usually characterized as an irreligious man. A reading of his sensational treatise *Der Judenstaat* (The Jewish State), first published in 1896, indicates that this movement was a purely political plan, inspired by philanthropy and pity toward the many suffering Jews in exile. It was to be achieved by political and financial negotiations.

How have the plans of Herzl worked out for the Zionist state of Israel? While in Israel in 1965 the writer attended a lecture by Dr. Shlomo Avinery, a member of the faculty of Hebrew University, in which he discussed government in Israel. "Zionism," he emphasized, "was purely a secular, political movement without a religious aspect." "In a sense," he continued, "it grew up as revolt against religious life as lived by the Jews in the exiled countries."

from any kind of political state."—*Questions Jews Ask: Reconstructionist Answers*, p. 402.

Because of the secular nature of the Zionist movement, it was opposed for many years by Orthodox Jewish leaders. Still many of the Jews seeking refuge in Palestine were of the Orthodox faith. One of the real problems in Israel today is that posed by the continuing conflict between the Orthodox and the more liberal Jews. The state of Israel presently gives Orthodox Judaism token recognition and collaboration, but is not united with her in the concept of a theocracy. Orthodox Judaism, on the other hand, insists that the state of Israel must change its present status and identify itself with Judaism as the Orthodox define it.

The strongest opponent to Israel's synagogue-state relationship is the new Civil Rights Party, headed by Mrs. Shulamit Aloni, which surprisingly won three seats in the December 31, 1973, New Year's Eve election. She battled openly against "religious coercion." "Israel," she declared, "is a theocracy known in public as a secular state which is selling out basic human rights and freedom of conscience."—*Newsweek*, Jan. 21, 1974.

Prof. Ephraim Urbach of Hebrew University argues, "The mixing of politics and religion is damaging to the cause of religion. . . . Religion would attract many more if it were not forced down our throats by the rabbinate."—*Ibid.*

### A Restless People


There is a growing restlessness among Israeli citizens over the undue restrictions imposed on them by the Orthodox rabbinate. Every effort on the part of Orthodox leaders to put that nation under a fully religio-political regime of government is obviously doomed to failure. Even if it succeeded, it would be a far cry from the state of peace and tranquillity depicted in the prophecies of the restoration.

The trend, however, is clearly toward a greater liberalism. Rabbi Richard G. Hirsch, head of the Reform Commission on Israel, sees "liberal" Judaism playing a

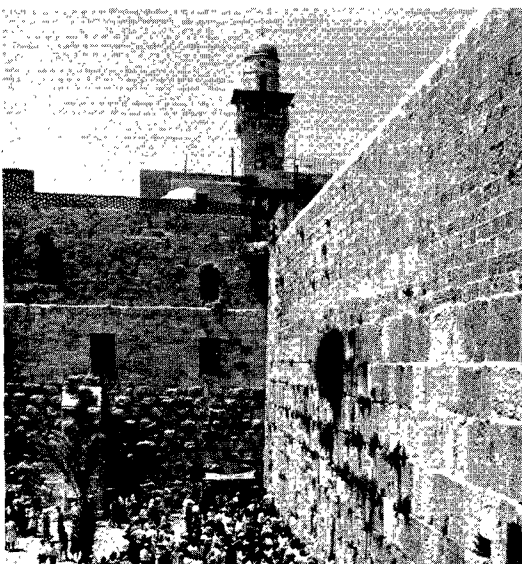
major role in the future state of Israel. He declares that two thirds of all Israeli Jews "don't believe in God in a formal, religious sense." This Reform clergyman is now the director of the World Union for Progressive Judaism in Jerusalem. Religious News Service, of October 25, 1972, commenting on this fact, reports that "the Chief Rabbis do not recognize him as a rabbi," but points out that "the existence of the World Union of Progressive Judaism in Israel, like the Hebrew Union College there, is evidence that no government hostility to non-orthodox Judaism exists."

According to Dr. Avinery, at least 70 per cent of the Jews in Israel are irreligious. This he said was due partly to the reaction to Orthodox Judaism, but primarily to the secular nature of Zionism.

Dr. Kaplan, commenting on the Orthodox rabbinate, writes, "This reduces religion to a form of authoritarian clericalism which degrades and corrupts it. Instead of relying on its ability to satisfy the spiritual needs of Jews, it comes to depend on coercion and the police power of the state. Its main concern becomes the political defense of the vested interests of the rabbinate and other religious functionaries rather than the cultivation of the spirit of piety and sincere devotion to spiritual and ethical values. Only a free religion can be a sincere religion, and a religion that is dependent on the state and partisan politics cannot be free."—*Questions Jews Ask: Reconstructionist Answers*, pp. 414, 415.

The student of the Scriptures will find it very difficult to find in the rise and development of the present Jewish state, and in conditions in the state of Israel today, a fulfillment, or even the prospects of fulfillment, of the glorious promises of the ancient prophets. Actually, Israelites, whether Jew or Gentile, do not see their future within the narrow geographical confines of Jerusalem. They look forward, rather, to a far better and more glorious fulfillment of the promise. 

\* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.



Dr. Mordecai Kaplan, speaking for Reconstructionist Judaism, has declared, "The State of Israel must not be counted on to be a theocratic state, governed by a supernaturally revealed law. It will have to be a democratic state, governed by laws, in the making of which non-Jews will have a share. Judaism, as the religious civilization of the entire Jewish people, must detach its destiny

# Adventist Mission:



GOTTFRIED OOSTERWAL

AFTER a hundred years of overseas mission the Adventist Church has grown from a small community of about 6,000 believers in 1874 to a worldwide movement of nearly 2.4 million believers today; from an exclusively America-based group to a universal church, 80 per cent of whose members now live outside North America. And, if the present differences in the annual growth rates continue, ten years from now approximately 85 per cent of the Adventist world membership will be found in countries outside North America.

This shift from an all-American movement to a universal church is also evident from the tremendous increase of missionaries coming from areas outside the United States. Exact figures are not available yet. But from the data that has come in so far in the current research conducted by the secretariat of the General Conference and the Department of World Mission of Andrews University concerning the number of missionaries, their countries of origin, their places and types of work, and their educational backgrounds, it seems that the number of missionaries whose countries of origin are outside North America has already reached approximately 60 per cent of those coming from North America.

But what amazes even the casual observer is not just the immense and continuous growth of the Advent Movement around the globe, now at nearly 5.7 per

cent per year; its 345 hospitals and clinics; 462 colleges and academies; 3,847 elementary schools, 50 publishing houses, 49 orphanages and old peoples' homes, 27 food factories; its high per capita giving (US\$161.31 per year); its more than 70,000 employees and multi-million-dollar investments; but it is rather that this rapidly growing, worldwide community has preserved such a remarkable unity in the face of all the forces that are breaking up global structures today. After a hundred years Seventh-day Adventist mission, universally, is still fervently proclaiming the same message that also moved its pioneers and founders—namely, that Christ, the Redeemer of all men and the Lord of this world, has now entered the last phase of His mission, the judgment, to bring about the restoration of the kingdom of God in full glory (Rev. 14:6-12). It is this unity of faith and of witness, of spirit and of service, of message and of fellowship, that to a large extent will determine whether the mission God has entrusted to His church will be accomplished in this generation or whether still another generation will be called to do the work that God has entrusted to us. It is as Christ Himself once said, "May they be perfectly one. Then the world will learn that thou didst send me, that thou didst love them as thou didst me" (John 17:23 N.E.B.).\*

After a hundred years of mission work, though, a number of trends, concepts, and structures have developed that if not clearly recognized and checked may cause stagnation in the missionary outreach of the church.

Our recognition of our centennial of missions, therefore, should be a *celebration of awareness*. We should, of course, praise God and thank Him for the evidence of His presence in the church and its mission. But we also need to take advantage of this opportunity to see Him more clearly at work in the world; to recognize those trends and events in the world and in the church that sometimes by force, sometimes very subtly, are hindering the work of mission; to discover new opportunities for mission in a hostile world and to recognize the harvest that God Himself already has prepared; to reassess our commission as a church and as individuals and to accept our responsibility with confidence, knowing that the Lord is coming soon and that all power has been given to Him, in heaven and on earth.

## The Most Striking Change

Perhaps the most striking change in the nature of the Adventist overseas missionary movement after a hundred years has been the shift from pioneer evangelism and the planting of churches to the specialized ministries of education, hospital work, technical assistance, and administration; from proclaiming the gospel to the world and winning unbelievers to Christ, to an institutional ministry of service in the church and to the believer.

Today less than 2 per cent of all the missionaries sent out from North America and Europe are called directly to work as church planters or evangelists. The only boundaries a person has to cross today in order to be labeled a "missionary" are political. That is

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# After a Hundred Years

what we call "from home base to front line." But the front lines are no longer the boundaries between belief and unbelief, between the household of God and the world. The missionary movement of even a few decades ago has become a vast system of intrachurch aid. The *sending* church has become a *lending* organization.

Few people detect anything abnormal in this development. In fact, it is heralded as a great achievement, a sign of success and missionary growth. And, at first sight, and in some respects, it really is. After churches had been planted in even the most remote areas of the world, the actual propagation of the gospel was entrusted to them, while the missionary turned to the role of strengthening the church and equipping it for service.

In this respect our pioneer missionaries built well. Nearly everywhere in Latin America, Africa, and Asia the church is reaching out evangelistically and almost 200,000 people are being added to the church in a year. As a result, in a great number of countries of the Third World the ratio of Adventists to non-Adventists is far greater than in Europe or North America. It ranges from 1:33 in Jamaica, and 1:56 in Ruanda, to 1:250 in the Philippines, while the ratio for North America is 1:510. The role of the missionary sometimes is to educate and to administer, to equip and to lend assistance, until that part of his ministry also can be given over to the indigenous members and leaders of the church.

The concept has developed

root, therefore, that mission is a success when it makes itself dispensable and the missionary can move out. This view, espoused by Eastern and Western church leaders alike, is certainly in perfect harmony with the present political and economic trends in the world. But applied to the work of mission I detect in it also a very dangerous trend that if not checked will cause considerable stagnation in mission. The trend may be in perfect harmony with the political and cultural forces at work, but the question is: Does it have its source in the dynamics of faith and the gospel? Is this what mission really is? Does our Biblical understanding of the church support these presuppositions?

This challenges us to rediscover again the true nature and mission of the church. And we stand in desperate need of a clear theology here that could guide us. For unless we will be guided by theological principles our mission work will continue to be influenced, or maybe captured even, by forces and motives that have their source in this world's economy or politics or social and cultural developments, but not in Scripture.

Theologically, the church is commissioned to send out to preach the gospel to the ends of the earth, with the aim to win unbelievers to Christ, to plant churches, and to warn men of the impending judgment, as an integral part of the soon coming of Christ. This means that no church, and certainly not the church in America, can ever say that its mission has been accomplished until all men have been con-

fronted with the Person of Jesus Christ and His work of salvation, and our King shall have appeared in great glory. This mission is the heartbeat of the church. As soon as it stops, the church ceases to exist.

## Two Trends Stand Condemned

In the light of this, two trends that have developed especially in the past twenty years stand clearly condemned: one is the all-too-exclusive emphasis of our overseas missionary movement as an intrachurch program, with its lack of evangelistic outreach to all the peoples on earth; the other is the concept that missionaries should return home as soon as there are indigenous workers and leaders prepared, able, or willing to take over their specialized ministries.

These trends are based on the concept that after a church has been planted in an area, that church becomes responsible for the evangelization of its territory. This is clearly a sound Biblical principle as the work of the apostle Paul has shown us. But nowhere in the Scriptures is this concept applied as an exclusive principle, meaning that the missionary movement should shift from pioneer-evangelism and church planting to institutionalized service and that after a while, when these institutional services also can be taken over by indigenous workers, the missionary should move out altogether.

Too often our approach has been to move in; then move up, and when there is no higher position to climb to, no greater specialization to reach, we move out. The example of Christ shows us,

sionaries badly needed but also new missionary structures have to be developed to win people to Christ and to plant new churches.

After a hundred years of mission the Adventist Church may have been planted in 85.4 per cent of the countries of the world, but this is a far cry still from having brought the gospel of Jesus Christ to all the peoples, tribes, and tongues of the world. There may be, in fact, nearly 2 billion people who have never even heard of the name of Christ, and another billion, perhaps, may never have been clearly confronted with the three angels' messages. The Adventist missionary movement stands, or falls, with the concept that mission is always reaching out to those who do not know Christ, not by proxy, but by personal involvement among all the kindreds and peoples and tribes and tongues.

I don't mean to give the impression that these cultural and ethnic and social barriers, which have prevented the churches from reaching out to all classes and groups in their countries, existed only outside of the Western world. Nothing is further from the truth! There are whole segments of the population, classes and masses, in Western society we simply have never been able to reach.

In the United States, where the church at best is reaching out to 15 to 20 per cent of the population, existing prejudices, ethnic, social, and cultural barriers prevent millions of people from hearing the Advent message. It was not until a new church structure was added to the existing organization that Adventist work among American blacks began to grow.

All this challenges us to take a hard look at our present missionary structures and to recapture the flexibility and evangelistic outreach to accomplish what we have been commissioned to do.

The challenge to increase immediately and rapidly the number of missionaries—from everywhere, to everywhere—is not only pinpointed by our Biblical understanding of the gospel commission, the dynamics of our faith and the present missionary chal-

however, that real mission is not climbing up, but moving down; not going out, but going on. It is not making oneself dispensable, but making oneself nothing and becoming a servant; not narrow specialization, but "becoming all things to all men."

Not only does Biblical theology demand it, but the very missionary situation leaves us no choice. The facts simply are that even if a church has been planted in a country and it assumes its God-given responsibility to evangelize, the many social and cultural and ethnic barriers commonly prevent it from reaching out to all peoples and kindreds and tribes and tongues in that country. Because of these human factors, each church in each country tends to grow among particular groups of people, but is at the same time unable to reach other populations living in that same area.

The Adventist Church is solidly planted in the Philippines, with a rapidly growing membership of over 150,000 people, 300 ministers, three colleges and many other institutions. But the church grows mainly among the people of the lowlands. Inherited prejudices, cultural barriers and social mores are preventing the Adventist Church in the Philippines from reaching out to the 4 million Moros or to the many millions of other so-called minority groups, from the Ifugao to the Samal.

In India Adventist work is limited to a few castes only. Social and cultural barriers prevent church members from reaching out to the hundreds of other castes, shutting off millions of people from the gospel.

That is why in areas such as these, not only are pioneer mis-

sonaries badly needed but also an urgent one because of the very nature of our church, especially our concept of a world church and its unity as a basis of mission.

### The Unity of the Church

One of the most powerful factors in the success of Adventist mission these past hundred years has been the unity of the church. And it is a miracle that this oneness of faith and fellowship, of commitment and community, has been preserved until now, even though the church is made up of peoples of all cultures and languages and nations, with a tremendous diversity of interests, ideas, and aspirations.

At times, of course, the unity has been strained, and here and there some cords were broken. But the ties have commonly been restored and the universal unity has been maintained. Among the factors that have strongly promoted this unity are, in the first place, the writings of Ellen G. White, which have given the church not only a common authority but also a common principle of hermeneutics on almost every aspect of church life and theology.

Further, a very strict organization, based on the equality of all local churches everywhere in the world, the priesthood of the believers, yet united through and governed by one central administration, which facilitates rapid and easy communication between the churches and which stimulates world participation in the common goal for which the church has been called into existence: mission. There is one common polity, which does allow for local additions to accommodate particu-



lar situations; one theology; and one brotherhood, stimulated by frequent contacts between the central organization and its parts, through visitations, correspondence, world meetings, church magazines, and many others.

If some cords of this world unity would break, or if ties would become extremely strained, the missionary advance of the Adventist Church would be seriously hampered, as some recent events have clearly shown. Continuous and increasing strains on a number of cords that tie the church into one body have now reached such proportions that these cords have come to a breaking point. It is in this context that a rapid and increased flow of missionaries from everywhere to everywhere becomes a matter of life or death to the one universal Adventist Church today.

### Threats to Unity

The one great factor that more than any other today, and increasingly so in the immediate future, is putting the unity of the church to the test is *nationalism*. It affects the church today especially in two forms: *cultural nationalism* and *inverse nationalism*—the first coming from the churches of the Third World, the second from those in the United States.

It is not political or economic nationalism in the Third World that will break the unity of the church, no matter how hard their forces may hit. It is the much more subtle and pleasing cultural nationalism that is gradually subverting the church, its universal character, and its oneness.

The church faces a great dilemma here. On the one hand, it

should recognize that Adventism needs to become more deeply rooted in indigenous soil. In far too many places the church is a foreign institution, making its converts strangers in their own society and culture. Recent and past history of mission is replete with tragic examples of what happens to churches and movements that are not rooted in the soil where the gospel was planted. When an evil wind came, the church was blown away. But the current movements toward a black theology, Asian forms of worship, or a Latin church also stand in danger of taking far too uncritical a stand toward their own culture, and minimize the role of the church as a prophetic judgment on society.

It is true that the churches in Europe and North America likewise have not taken that critical attitude toward their own "world" and its values either, and have been far too closely identified with the thinking and behavior of the segments of society of which they are a part. But that cannot be an excuse for the churches in Africa and Asia and Latin America to abandon their prophetic function and their duty to guide the believers to remain "pure and undefiled" from this world, its values and aspirations.

*Inverse nationalism* is also causing much stagnation today in the missionary advance of the church. This inverse nationalism, which is such a serious threat to worldwide missions as we enter into our second century of Adventist missions, is evidenced in the increase in the rate of giving for home and local projects in comparison with mission giving, in the increase of the percentage of workers employed in North America in comparison with overseas figures, and in the trend toward institutionalization especially evident in North America.

### Has the Missionary Era Ended?

There seems to be developing a myth—one of those many myths in mission—that the missionary era has ended and the doors are closed. But that is definitely not so. Certainly there are areas where missionaries from other countries cannot enter. These areas

point up the challenge to the laity to become aware of and accept its missionary role. A much greater emphasis should be given, therefore, to the office of *Adventists Abroad* in the immediate future. Lay missionaries, because of their professions, can still enter where it is hard for the career missionary to obtain a visa.

If we add up all the countries where career missionaries at present cannot enter or where they find it difficult to obtain a visa, we shall discover that they are not even twenty in all. And some of these are closed only temporarily and will be opening up soon. True, we may expect some other doors to become closed again. But that should urge us all the more to make haste with the preparation and the sending of hundreds of missionaries, from everywhere to everywhere, to reap the harvest God has already prepared among the tribes and nations and kindreds and tongues of the world.

There really is no end to the potentials of mission today. Issues such as the rapid increase of population, urbanization, the revival of the old religions, and the rise of new ones are no problems to a church that is wholly committed to the task of world mission and that is prepared to adapt its structures, the spending of its money, and the deployment of its personnel and resources for that supreme goal. But this means that after a hundred years the battle of Adventist mission has to continue right in our back yard. ➤

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# The Challenge of a Total Commitment

A FEW months ago I made a startling discovery. For the first time since just after my baptism some twenty-six years ago, I really wanted the Lord to return. Not at some later date but right then, preferably that same day.

Of course, I had thought I wanted Him to come all along. If you had even questioned me on the subject, I probably would have been offended. I would have replied, "Why, of course I want the Lord to come! I'm an *Adventist*. As an ordained minister I've held meetings to urge others to get ready for His coming."

But how easily we deceive ourselves. Sometimes I think we have clearer insights into the hearts of others than we do into our own. No wonder Jeremiah said, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).

Yes, through these many years I wanted the Lord to come—provided that coming was not scheduled at too early a date. After all, there was that lovely vacation in the mountains coming up, and numerous lesser enjoyments such as the basketball season, the annual corn roast, et cetera. Then, of course, there were a few little things in my personal life that would have to be straightened up before I could actually afford to see the Lord face to face.

Suddenly I realized my commitment to the Lord had been a partial one. There had always been certain reservations—not many, but some. I had not known complete assurance and joy in the

Lord because I had never given Him all the pieces of my life.

"Ye shall seek me, and find me, when ye shall search for me with *all your heart*" (chap. 29:13).

## 100 Per Cent

When God is partially locked out of our heart, then what He can accomplish for us in terms of victory is also partial. We never really know the full joy of serving Him. What I would like to urge is *total commitment*. Total as in 100 per cent rather than 95 per cent. Anything less than total commitment is unacceptable to God and will eventually prove to be fatal.

"Those who would rather die than perform a wrong act are the only ones who will be found faithful."—*Testimonies*, vol. 5, p. 53.

True Christianity is essentially a love affair with a particular person, Jesus Christ. God so loved the world that He poured out all heaven in one supreme gift; God gave until there was nothing else to give. How can we make a partial commitment in response to a love like that?

It is a true love for God that will see us through the time of trouble and into heaven at last. But before the final seal is placed on God's people, their profession of love must pass inspection. How can the genuine be told from a mere profession? "This is the love of God, that we keep his commandments" (1 John 5:3).

Now don't jump to conclusions. I am not an adherent to the "work your way to heaven" school of thought. Obedience will never earn anyone a ticket to heaven. But a day is coming soon when our record will be checked against the immutable standard of God's

law, and in this way He will know whether we have really made Him Lord and Master of our life.

But suppose we *do* want to make a total commitment to the Lord; how shall we proceed? The path that leads to life has been proclaimed "strait and narrow," and sometimes it seems difficult to tell just where the edges are.

So often we find ourselves protesting, "But I can't see what is wrong with that!" The key portion of such a declaration might well be the words, "I can't see." A person who cannot see is blind, and spiritual blindness is one of the disabilities of the church of Laodicea.

Fortunately, our Lord never leaves us without hope, and He points out the remedy for spiritual blindness in Revelation 3:18. He admonishes us to buy *eyesalve* that we may see. Obviously this eyesalve is something every earnest seeker for the kingdom ought to possess. Do you know what it is?

"The eyesalve is that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise."—*Ibid.*, vol. 4, p. 88.

Did you notice that last phrase, "to detect sin under any guise"? What a challenge that is to our complaints about how difficult it is to tell right from wrong. But there are other statements equally challenging:

"Those who decide to do nothing in any line that will displease God (a total commitment), *will know*, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength."—*The Desire of Ages*, p. 668.

## DON HAWLEY

"If men are willing to be molded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. By His power the way of life will be made so plain that *none need err therein*."—*The Acts of the Apostles*, p. 53.

Does this mean then that true religion is merely a list of do's and don'ts—with the don'ts predominating? Not at all. True religion is a very positive affair.

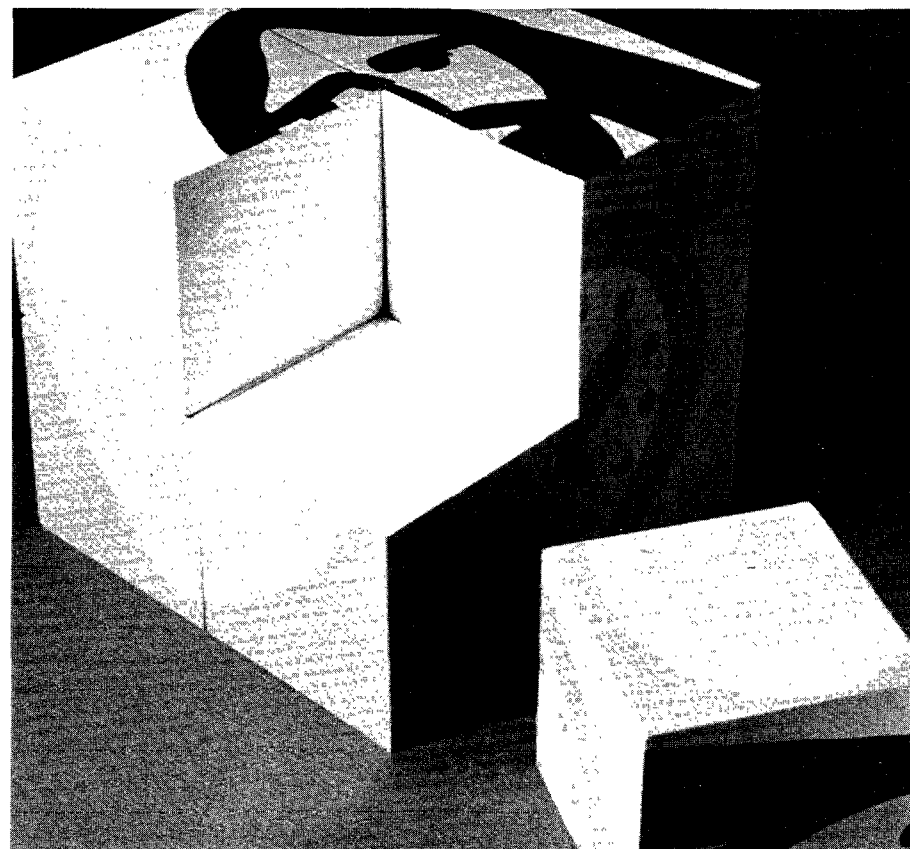
I used to be bothered because all but two of the Ten Commandments are stated in the negative. I like to think of God as a positive Being. But perhaps there is a reason for these negations.

### Minimum or Maximum

If you look at the world around you, you will find many minimal absolutes, but few maximal ones. Note just two examples:

1. Temperature. Scientists speak of "absolute zero," and tell us that nothing can be any colder. But when it comes to how hot something can be, there seems to be no limit. Higher and still higher temperatures are constantly being attained.
2. Direction. How far "down" can one go? Only to the center of the earth, and then one is on his way "up" again. And how high is "up"? Our mightiest telescopes always tell the same story; there is more beyond.

Is it not possible that many of God's commandments are stated in the negative because they represent the absolute minimal goal for the dedicated Christian? Take for example the admonition, "Thou shalt not kill." Surely the



least we can do for our neighbor is to refrain from taking his life. But how far could we go in showing him kindness, courtesy, tact, helpfulness, et cetera? The only limit would be the measure of our love for him.

Another commandment reads, "Thou shalt not steal." Is not this once again the very least to be expected of us? Should we not be more concerned with how faithful we can be in giving of our means and ourselves in service?

So think of the Ten Commandments as merely the base from which we begin our walk with God, the first rung in the ladder of development. Then we must ask ourselves, "What will it be in my life, minimum or maximum?" The rich young ruler was willing to show a minimal allegiance to Christ, but when the Master called for a greater dedication, he turned away sadly.

The only safe course lies in asking ourselves, "How closely can I walk with my Lord? How much like Him can I be?" With such an attitude, the standards problem will prove to be no problem at all.

One major reason we so often fail in ordering our lives aright

is that we begin on the periphery. We try to work from the outside in, removing this bad habit and that improper practice. This may seem like an admirable program, but the sad fact is that it just doesn't work. We may make a few changes for the better, but they turn out to be temporary and soon we are right back where we started. God has a better way.

"The plan of beginning outside and trying to work inward has always failed, and always will fail. God's plan with you is to begin at the very seat of all difficulties, the heart, and then from out of the heart will issue the principles of righteousness."—*Counsels on Diet and Foods*, p. 35.

In other words, we need to get right to the core of the matter; what we really need is a change of heart as a result of a total commitment. When this takes place, bad habits and improper practices begin to drop away almost without notice. Often where we anticipated some great struggle, there is no conflict whatsoever.

This brings me to a most thought-provoking statement in the writings of the Spirit of Prophecy. Have you ever felt life was

so complex it was almost impossible to cope with? Consider this:

"The gospel is a wonderful simplifier of life's problems."—*The Ministry of Healing*, p. 363.

Now this statement is completely contradictory to what many Christians believe. They think, To serve the Lord is a real burden. It means not doing the things I want to do, and doing the things I don't want to do. It's a real drag, but then it's worth it all if I make heaven at last.

Young people, especially, are inclined to consider the gospel a real complicator of life. To them it often means adopting a life-style that seems hardly worth the living. Many conclude that it certainly isn't worth pursuing while one is enjoying his youth. They decide to gamble with eternity by waiting until they are a little more decrepit before "settling down."

What a tragic misrepresentation of the true life in Christ! The fruit of the Spirit is joy and peace, not gloom with a guilt complex. Then what is the real problem? Someone phrased it very aptly by stating, "Half of the troubles of living the Christian life come in trying to half live it." The difference between a life of gloom and defeat and one of happiness and victory is a matter of *total commitment*.

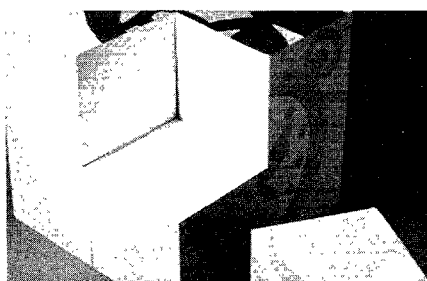
Such a *total* commitment will bring about some decided changes in your life. There is hardly any area of your life that will not be touched one way or another. Perhaps you will allow me to be specific by demonstrating what a total commitment has meant in just one area of my own life-style.

### Commitment Demonstrated

We need, of course, to live by principle. One great fundamental principle is stated in the following Bible text: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Now this is not just an arbitrary ruling that God handed down to make life complicated. Whenever God asks us to do something, it is because He loves us and because it is for our own good.

"The better you observe the laws of health, the more clearly can you discern temptations, and



resist them, and the more clearly can you discern the value of eternal things."—*My Life Today*, p. 141.

The laws of health then have been given in love that we might live longer, healthier, and happier lives here, and have a better chance of living eternally.

We have seen these laws of health pay off dramatically in recent years. A survey of residents in California indicated that Seventh-day Adventists live an average of six years longer than the other residents of that State. In an ordinary life span, six years is no insignificant amount of time.

The main reason for this impressive advantage is because of the low incidence of lung cancer in Adventists, and the reason for this is in turn because of our prohibition on smoking. Back in the days when physicians were still prescribing cigars for pulmonary problems, Adventists were warned that tobacco was a "slow, insidious, but most malignant poison" (*The Ministry of Healing*, p. 327).

Some time ago I asked one of our leading church health educators what he thought the result might be if our people really lived up to all of our health message. He replied, "I have no doubt but what Adventists would be living at least ten years longer than the average American." What a marvelous treasure we have in our health message! How avidly we should be studying these God-given instructions and bringing our lives into line with these precepts.

When I became an Adventist I was introduced to our health message, and as a result made a number of important changes in my life-style. For one thing I became a vegetarian. I also cut back drastically on my sugar intake, quit eating late at night and be-

tween meals, began getting a reasonable amount of sleep at night, et cetera. As a matter of fact, I probably was just a bit smug about all I was doing—while conveniently ignoring the things I still was not practicing.

I went right on heavily salting everything on my plate (without even bothering to taste), I overate at meal after meal, I carried a few extra pounds of weight, I continued to drink liquids with every meal, I avoided my daily exercise, I ate very little (if anything) at breakfast, and made the last meal of the day the largest.

Now people who have made a partial commitment to the Lord tend to be prickly. They don't like to be confronted with their shortcomings. Whenever my wife kindly pointed out that I was courting high blood pressure with my heavy salt intake, I bristled. She was aware that I knew better, and I didn't appreciate her concern.

But how nicely things smooth out when one makes a *total* commitment in every phase of life. Now I found myself saying, "Honey, I honestly want to live up to all the light God has given us for taking care of our bodies. If you ever notice me doing something that contradicts such instruction, please call it to my attention." And I really meant it.

Now don't misunderstand. I'm not making a "big thing" of these "little" health items. They are just minor matters that fall into place very naturally. I'm not advertising my wares or picking on someone else because he doesn't happen to share my interest. I'm just "doing my own thing" in the field of health, without apologies. And it is paying off. In a matter of weeks I can tell the difference in my over-all sense of well-being. That's what health reform is all about.

Total commitment. It's a big concept, but nothing less will suffice. And no one can make a commitment for another, no matter how dear. Each one must in the inner recesses of his own heart ask, "How much for Christ; minimum or maximum?"

Condensed from Don Hawley, *Getting It All Together*, Review and Herald Publishing Association.

# NEWS NOTES

## Ann Landers' Column Sparks Interest in Five-Day Plan

St. Helena Health Center live-in Five-Day Plans normally fill reservations only about a week before they begin, but the seven Stop-Smoking Plans offered during May and June were filled to capacity—twenty-three in each—weeks ahead of time. In fact, an additional program has been added each month through the summer to accommodate this unexpected response.

What brought it all on? Two members of Ann Landers' family attended a plan earlier in the year and were tremendously impressed with the program. This led to her favorable reaction in her column of April 8, in which she gave the address of the St. Helena Health Center.

Within the next few weeks more than 3,000 inquiries were received as the result of the column that appears in more than 800 newspapers and reaches a potential readership of 54 million. Ordinarily the Health Center receives about 400 inquiries monthly.

Requests came from as far away as Puerto Rico, Venezuela, Canada, and Mexico, and from every State of the U.S. Bankers, psychologists, physicians, factory workers, housewives, librarians, and even a university student working on a term paper wrote to the Health Center requesting information on the Five-Day Plan.

Most of the inquiries just asked for an informational brochure, but special categories of replies had to be set up to answer some of the unusual requests received, such as the one asking the Health Center medical director, Dr. Herschel Lamp, to write to the inquirer's son telling him that his hair was falling out because he was smoking.

Or the 13-year-old who didn't know whether or not he was "hooked," but wanted information on how to quit at home, since he couldn't come for obvious reasons. Or another who also wanted help on quitting on his own because he was a prisoner.

To those who said they were unable to participate in the live-in program but wanted help in kicking the habit, the Health Center sent a special packet containing the Health Center's brochure, an insert thanking them for their interest and telling them to contact their local Seventh-day Adventist church or any of the Seventh-day Adventist medical facilities that were listed for them, and a supplement of *These Times*, entitled "How to Stop Smoking Without Gaining Weight." The four-color supple-

ment graphically shows diseases correlated with smoking and outlines the principles of the Five-Day Plan to Stop Smoking.

To send immediate replies to all who wrote, part-time workers were hired and volunteers from the retirement center of the hospital came to help send out the packets of information that included a four-color brochure telling about the Health Center's programs, entry dates, and a reservation card.

## Heart Team in Vietnam

A 13-year-old boy with a hole in the partition that separates the two pumping chambers of the heart was the first recipient of open heart surgery in South Vietnam. The surgery was performed by the Loma Linda University Heart Surgery Team that was in Saigon in April.

Some fifty Vietnamese benefited from the services of the team of specialists headed by Dr. Ellsworth Wareham. The surgery and hospital care was given at no charge to the patients. Supplies for the surgeries were donated by various pharmaceutical and medical supply companies in the United States. One piece of equipment, the heart-lung machine, is valued at US\$18,000 and will be left at the hospital in Saigon.

Dr. Joan Coggin, cardiologist and codirector of the team, stated that the purpose of the trip was twofold: first, to diagnose and treat as many Vietnamese people as possible; second, to give Vietnamese physicians further training in the field of cardiac surgery. Although the heart team examined hundreds of patients, time allowed only some fifty surgeries during the visit. Present plans, however, call



"Hello, can you tell me please how the patient in room 401 is doing?"

for three more trips to Vietnam in the next twenty-four months.

This "first" for South Vietnam has been covered by *Time* magazine and the three major U.S. broadcasting networks in addition to the local press. Newscaster Walter Cronkite ran the story on the *CBS-TV Evening News*, April 25. (*The Furlougher*, Far Eastern Division, May 19, 1974.)

## Exhibit Brings Citation of "Best Contribution"

B. F. Pingho, president of the Adventist church in Sri Lanka, tells of the church's booth at the Meals for Millions Exhibition in Colombo earlier this year.

Distinguished visitors to the booth, he says, were the Prime Minister, the Minister of Agriculture and Lands, and the Minister of Trade and Internal Affairs. The Prime Minister expressed her feeling: "This is the best contribution anyone has made to the total program."

Vegetarian breakfasts, lunches, and dinners were tastefully prepared and beautifully arranged, says Pingho. "Many visitors marvelled that there could be vegetarian dishes that are equivalent in taste and likeness to meat or fish."

Demonstrations were given in the preparation of soy flour, soy milk, and the baking of bread. Nearly 200 enrolled in health courses. (*Tell*, May, 1974.)

## Health Exhibit Materials

For health exhibits, you can secure many fine suggestions and helps from dairy companies, insurance companies, or your State department of health. There are posters and other helpful materials that will make your task easier and more specific.

If your exhibit is on nutrition or on vegetarian eating, say so in a big way. Then have samples of different kinds of vegetarian recipes and give out the recipes at the same time. If your expert cooks have favorites ask them to prepare the special meatless entrees, and have a sheet of recipes or recipe cards printed to give away.

You might also contact the Southern California Conference department of communication to see whether you can purchase some of the recipe cards they use in connection with the "It's Your World" television show. They also have a cookbook that is available at \$2.95 a copy. You might wish to keep a stock of these on hand for people to buy. And, of course, there's the sparkling "Quick Look" folder available through your conference communication department. (*Tell*, May, 1974.)

# Above All Things

**S. L. DOMBROSKY**

SENSING a need for a more personal contact with people, and alarmed by the news released by the U.S. Health Department that 25 million Americans suffer from hypertension and are not even aware of it, the Florida Conference has developed several Adventist Community Services centers and eighteen Mobile Screening Units.

The conference is divided geographically into five federations, with each federation operating one, two, or three vans, depending upon its ability to utilize and provide the trained personnel to perform the duties connected with the screening process. Personnel for this work are trained at the Adventist Community Services Clinic in Orlando.

The function of the vans is to move into a shopping center or a mall, or where large groups of people meet, and do hypertension screening. Several industrial plants have requested us to come to their plants and screen their employees. Permission for the project has been granted by the State Health Department, and all screening is being done according to their guidelines. County Health Department secretaries and medical associations are informed of our services, and the cooperation of physicians has been gratifying.

During the past thirty months, 250,000 contacts have been made, and a follow-up program with the physician is working very smoothly. One in twenty-five individuals screened is referred to his physician for further checking.

The vans were purchased from a bakery company that had discontinued its operation. Our original investment was around \$11,000. We painted these vans blue, white, and yellow, to correspond with the church road signs used throughout Florida and the Southern Union.

The vans are also equipped and stocked with materials that enable us to work closely with the Red Cross and Civil Defense during a disaster. Clothing, water, and food can be dispensed from all of our vehicles. Among these vans is a communication van, operated by

*S. L. Dombrosky is health secretary of the Florida Conference.*

our conference communication secretary, Roy Ulmer, so that we can keep in constant contact with all vans working in a disaster area.

We also have a large 33-foot van that was purchased from the Orange County TB Association and converted into a multiphasic mobile unit. All personnel working with this van are given special training in their particular field of screening, and they work in all five federations throughout the State. They do hypertension screening, glaucoma testing, diabetic detection, hemoglobin testing, and urinalysis checks. Specialists in ophthalmology and internal medicine, and general practitioners throughout the State have given excellent counsel and encouragement.

When the vans are working in the field, they usually receive about \$40 a day in donations. Many people insist on leaving something in appreciation for the service.

In order to train the personnel to work on the vans and to carry on the screening program in the local churches, which have been designated Community Services Screening centers for this purpose, we have established the Adventist Community Services Clinic in Orlando. From time to time seminars are conducted in which volunteers are trained in the proper procedures of screening and nutrition.

The Heart Association is granting us \$1,500 this year for literature to be used in our vans and clinics. The Diabetic Association has given us \$1,900 for diabetic materials. Miscellaneous contributions have amounted to \$3,000.

We have distributed 720,000 pieces of health-related literature in this program, using mainly *Life and Health, Your Heart Health*, and the offer of the gift-Bible enrollment.

In order to tie this entire program into our over-all evangelism, we have established a five-point program:

1. The vans circulate throughout the State—in shopping centers, malls, industrial plants, et cetera—doing hypertension screening and urinalysis checks. The vans are really the "bird-dogs" in that they

are the point of contact with individuals. We offer a simple service of love and concern to anyone who cares to take advantage of it.

2. Those receiving this service are then invited to obtain such service on a regular basis at the local Seventh-day Adventist Community Services center. (We now have thirty churches operating these screening centers in their churches. They usually operate one day a month, from 10:00 until 2:00. We have one woman in Boynton-Beach—a retired nurse, 80 years young—who is operating a clinic with as many as 100 people coming to her church for this service.)
3. Then a cooking and nutrition course is announced. Those taking advantage of our program are already coming to the church and are acquainted with the fact that our church is health-oriented. Recently a cooking school was conducted in Orlando Central church, with 100 registering, 52 of whom were

non-SDA's. Forty-eight of these enrolled in the gift-Bible program upon the completion of the cooking school. In Brooksville, Florida, five persons were baptized as a direct result of attending a cooking school.

We conducted eighteen cooking schools during the first quarter of 1974, with 779 in attendance.

4. Following the cooking school, a Five-Day Plan to Stop Smoking is announced. Many who have attended the cooking school attend this program and bring their friends.
5. The program, of course, is not complete without an evangelistic thrust. This may be accomplished in a variety of ways. For instance, an evangelist may be sent into an area where the above programs have been carried on and an interest established, to conduct regular evangelistic meetings. Another approach is to begin Bible classes, drawing on those who have enrolled in the gift-Bible program. Sometimes a pastor

or active layman may wish to conduct regular evangelistic meetings. Since the people involved have been coming to the church for a number of months, much prejudice has been broken down and confidence has been established. They are eager to know what motivates Adventists in their work for others. One layman in Sanford, who operates a van, has been responsible for eighteen baptisms in his church.

This kind of community service, which serves as an opening wedge, was called to our attention many years ago by the pen of inspiration:

"We have come to a time when every member of the church should take hold of medical missionary work. . . . Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities. . . . In every large city there should be a corps of organized, well-disciplined workers; not merely one or two, but scores should be set to work. . . . Medical missionary work should have its representative in every place in connection with the establishment of our churches."—*Welfare Ministry*, p. 138.

Not only have our laymen and medical personnel responded to this program beyond our fondest expectations but we have found that the general public has been made aware of Seventh-day Adventists and their vital interest in the health and welfare of their fellow men.

Recently, Walt Disney World in its annual Awards Program presented Adventist Community Services with a beautiful trophy and a check for \$1,000 in recognition of general community services rendered.

We have learned that when we offer these kinds of community services and health-related programs, we not only break down prejudice and build confidence in our message but our own members catch a new vision of what it means to follow in the footsteps of Jesus.



The Florida Conference's Community Services vans and centers break down community prejudice with community service and health-related programs.



### What are the natural remedies?

"Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies."—*The Ministry of Healing*, p. 127.

"Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skillful use requires work that the people do not appreciate. Fresh air, exercise, pure water, and clean, sweet premises are within the reach of all with but little expense; but drugs are expensive, both in the outlay of means and in the effect produced upon the system."—*Testimonies*, vol. 5, p. 443.

"Why need anyone be ignorant of God's remedies—hot-water fomentations and cold and hot compresses."—*Selected Messages*, book 2, p. 290.

### Who should know how to use these remedies?

"Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge."—*The Ministry of Healing*, p. 127.

"All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease."—*Ibid.*, p. 146.

### How are gospel workers and laymen to receive training in the use of natural remedies?

"Those who desire to become missionaries are to hear instruction from competent physicians, who will teach them how to care for the sick without the use of drugs. Such lessons will be of the highest value to those who go out to labor in foreign countries. And the simple remedies used will save many lives."—*Medical Ministry*, p. 231.

### How can this work be used evangelistically?

"The purest example of unselfishness is now to be shown by our medical missionary workers. With the knowledge and experience gained by practical work, they are to go out to give treatments to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise would never have heard the gospel message."—*Counsels on Health*, p. 538.

### In what way can the natural remedies be used most effectively?

"The use of natural remedies requires an amount of care and effort that many are not willing to give. Nature's process of healing and upbuilding is gradual, and to the impatient it seems slow. The surrender of hurtful indulgences requires sacrifice. But in the end it will be found that nature, untrammelled, does her work wisely and well. Those who persevere in obedience to her laws will reap the reward in health of body and health of mind."—*The Ministry of Healing*, p. 127.

*The instructions for simple treatment that follow illustrate ways in which the Ellen White counsel cited above may be practically applied.*

## PROFITING FROM HIS PROPHET

CALVIN THRASH

# SIMPLE

## I. Burns

There are few medical emergencies that can rival a burn in production of pain, potential complications, and disability. Burns may be thermal (produced by heat), chemical, or electrical in origin; there is little practical difference in either sequelae or in treatment. They are classified in severity as first, second, and third degree.

First-degree burns involve the deeper layers of skin and produce blistering, with subsequent loss of tissue fluids into the blister and a denuded area with the potential for infection.

Third-degree burns cause charring and destruction of skin and underlying tissues, and are of course the most serious of the three. In an emergency situation, the untrained person will not be concerned with classifying the burn. Fortunately, the initial treatment is the same for all burns, and good immediate relief of pain can usually be obtained by simple methods.

If there is any question about the severity of a burn, call a physician immediately. Then the following treatment, which has been found effective in relief or reduction of pain in first- and second-degree burns, involving 10 per cent or less of the body surface, may be initiated. Clinical impressions, as well as some animal experimentation, suggest that this method results in less tissue injury as well as more rapid healing. A more detailed treatment of how to deal with various kinds of burns is covered in "House Call" in the February, 1973, issue of *Life and Health*. But the following simple procedure can be used:

# HOME REMEDIES



1. Immediately plunge the burned area into ice water; seconds may count in easing injury and disability. If on the trunk, or covering an extensive area, use ice-water compresses.
2. The cold treatment **MUST** be continued until it is possible to discontinue treatment without the return of pain. The time required may be from 30 minutes to as long as five hours.
3. Do not use butter or grease. If one of these has already been applied, or if a bandage is in place, remove them in the ice-water bath.
4. If only a small area is involved, or there is little or no blistering, no other treatment may be required.
5. More extensive burns require medical evaluation and treatment as soon as possible.

## II. Chronic Bronchitis

"Tobacco is a slow, insidious, but most malignant poison."—*The Ministry of Healing*, p. 327.

Perhaps nowhere is the insidious nature of tobacco more exemplified than in chronic bronchitis. By the time the smoker is willing to admit that he has more than "a little smoker's cough," irreversible changes have often taken place that may make the victim a respiratory cripple or even lead to death.

Pathological changes owing to smoking may take place rapidly at first, with paralysis, then loss of protective cilia lining the respiratory tubes. Then come irritative and inflammatory changes in the lining cells, an increase in mucous production, spasm of the bron-

chial muscles, and swelling of bronchial membranes, and an increased susceptibility to infection, allergies, and other noxious agents. These changes produce the typical clinical picture of a chronic hacking cough, mucous production, wheezing, and shortness of breath, at times with low-grade fever.

Occasionally chronic bronchitis is seen in the nonsmoker, caused by recurrent acute infections, allergies, or environmental pollution. It is estimated, however, that about 90 per cent of patients are smokers, and usually the last-named factors are merely aggravating conditions.

Although both patients and physicians tend to become discouraged with the treatment of bronchitis and its fellow traveler, emphysema, improvement may be remarkable if only the patient can be induced to stop smoking. I have seen patients who were almost bedridden, with constant wheezes, cough, sputum production, and recurrent infection, become almost asymptomatic after finally ceasing their "internal pollution"! (For a more detailed description of the causes and pathology of bronchitis, see "This, Too, Can Kill!" in the February, 1973, issue of *Life and Health*.)

Before undertaking any remedial measures, an accurate diagnosis should be made by a physician, as chronic cough may be caused by many things, such as cancer of the lung, tuberculosis, or other diseases.

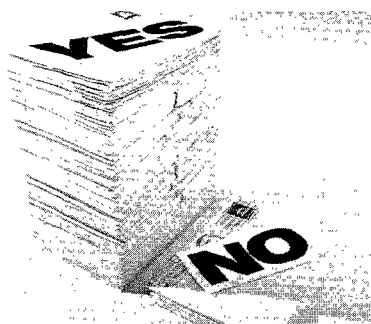
### Treatment

1. Stop smoking! Unless this is done, treatment is doomed to failure.
2. Hydrotherapy (once or twice

a week—more frequently with acute flare-ups).

- a. Alternate hot and cold to the chest.
  - b. Fomentations to the chest, front and back; cold mitten friction; hot foot bath.
  - c. Heating (moist) compress to chest overnight, especially for acute flare-ups.
3. Use of a steam vaporizer and direct steam inhalations may be helpful.
  4. Honey-eucalyptus cough syrup (few drops of eucalyptus oil to a cup of honey) as needed.
  5. Measures to promote thinning of secretions.
    - a. High fluid intake.
    - b. Saturated solution of potassium iodide, 8 to 15 drops in 6 ounces of water, 3 or 4 times daily. (*Caution:* Some people are allergic to iodides and may develop a skin rash or swelling of the salivary glands.)
  6. Program to build up general resistance:
    - a. Simple, nourishing, well-balanced diet.
    - b. Avoid exposure to wet or cold.
    - c. Keep extremities well-clothed.
    - d. Avoid loss of sleep.
    - e. Sunbaths, ultraviolet, and/or heat treatments.
    - f. Moderate exercise in the open air.
    - g. Trial on a diet free of dairy products, to which many persons are allergic.
    - h. Deep-breathing exercises.
    - i. Avoid dry, over-heated air.
    - j. Avoid dust, smog, other air pollutants as much as possible.

# RESPONSE TO POLL



The response from the poll concerning continuing the Health Evangelism section in *The Ministry* has been overwhelmingly in favor of doing so. As of the date of this writing 514 out of 535 respondents have indicated their definite desire that the Health Evangelism section be continued. Only six checked that they felt it could be dispensed with, and fifteen wrote in to tell us they felt it was good but should not be emphasized to the detriment of other sections.

Actually, we seem to have stirred up somewhat of a hornet's nest of reaction by not specifically detailing the purpose behind the poll. One articulate reader set forth his opinion in words we didn't have any difficulty interpreting.

"I am quite convinced that this poll requested is in good faith and in the best interest of the readers of *Ministry* as far as your intentions go. Along with you, I also believe in the democratic process, both in and out of the church. However, as I review religious history in all ages, it is clear to me that the majority rule has never had application in matters of spiritual concern where the will of God has been made clear through His counsels. As a case in point, if Noah had taken a poll, the ark would never have left the drawing board. The quotations from the Spirit of Prophecy that you have presented as well as the work of Christ during His earthly ministry leave me quite convinced, as you are, that health evangelism is not to be separated from the work of the ministry.

"Since God has made His will crystal clear in this matter, what difference does it make whether I agree or disagree? If the majority of readers of *Ministry* believe that Health Evangelism should be deleted from the magazine, would you accept the will of man in preference to the will of God? Now, would you? Don't you see that the majority has nothing to do with the issue? In Holy Writ as well as in the Spirit of Prophecy it has been made abundantly clear that the majority has never chosen to accept God's will. Are we then going to formulate our policies to conform with the unregenerate heart? God forbid! . . .

"As I see it, brethren, the question is simply whether we will obey God or man! To go one step further, if you as editors really and truly believe 'that it is part of our divinely appointed task to assist our workers in setting a worthy example in healthful living,' then as I see it, you have but little choice. To turn aside from your conviction would place your-

selves on very dangerous ground. May God give you the courage of your convictions."

Fifteen others seconded his expression of opinion by writing comments such as the following:

"I don't even understand why you are troubled about doing what the Lord suggests."

"Why should there be any question, in view of all that God has told us to do in this matter?"

"Our counsel from God on this issue is too plain to be ignored. You shouldn't even send such a questionnaire."

"It is not a matter that should depend on the whims and fancy of the worker."

These reactions point up the fact that we should have explained more clearly why it was necessary to take such a poll.

When the Health Evangelism section was initiated by approval of the Annual Council in 1972, it was with the understanding that it would be reviewed after two years' trial, and if the reaction was favorable should then become a permanent part of the magazine. That review is due at the Annual Council in Loma Linda next month. Therefore, the editors felt it was necessary to ascertain the reaction of the field to this feature in order to present as strong a case as possible for continuing it.

From the continuing and nearly unanimous favorable reaction we have received from our readers, both orally and in written form, since the inauguration of the Health Evangelism section, we were sure that we were meeting a felt need as well as fulfilling the instruction God has given through His prophet. Impressions alone, however, are not enough to demonstrate this to our assembled administrators. We need solid statistics to back them up. This you have provided in no uncertain terms and we appreciate your taking time to respond.

There is one area, apparently of some concern to a number of our readers, that needs clarification. *Ministry* was not in any way cut down so that the Health Evangelism section might be included. Because of an increased size there is actually more space devoted to other than health materials than there was before the magazine's expansion. Therefore, we have in no way added the health evangelism materials to the detriment of other sections of *Ministry*, as some have seemed to feel we have been doing.

On the other hand, we cannot agree with those who honestly, but we think mistakenly, feel that the health message is not an integral part of the gospel message. The instruction God has given is too clear to be misunderstood.

"God desires His people to bind medical missionary work up with the work of the third angel's message. This is the work that will restore the moral image of God in man."—*Medical Ministry*, p. 160.

"The gospel of health is to be firmly linked with the ministry of the Word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."—*Ibid.*, p. 259.

"Medical missionary work and the gospel are one. If united, they make a complete whole."—Letter 92, 1902.

"When the gospel ministers and the medical mis-

sionary workers are not united, there is placed on our churches the worst evil that can be placed there."—*Medical Ministry*, p. 241.

"Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it."—*The Ministry of Healing*, p. 147.

Thank you for your fine response to the poll. It has been so decided that we are more than ever convinced that the right move was made in adding the Health Evangelism section and pledge our determined effort in making this section, and the entire magazine, as significant and useful as we can to Adventist workers everywhere.

The Editors

## SPOTLIGHT ON HEALTH

### FOOD CRISIS NOW



"Energy Crisis Today, Food Crisis Tomorrow" is the title of an editorial by Helen D. Ullrich, M.A., R.D., in *Journal of Nutrition Education* (Jan.-March 1974, p. 4). Her point is that the energy problem should not divert attention entirely from the food problem.

"A look at the present state of our national food consumption compared with 25 or 50 years ago shows a decline in the consumption of food of high nutrient quality in relation to consumption of foods of low nutrient quality. In part, the decline may be due to the over-zealous development and heavy advertisement of 'fabricated' food products that are not equal to the conventional foods they replace. In part due to the desire of the American consumers in recent years for the easy way out in preparation of meals. In part due to the greater affluence of our people since World War II. In part, due to ignorance of the people as to what and how they should eat. In part due to less physical activity. The decline is also due in part . . . to the failure of some nutrition educators . . . to effectively teach the reasons for wise food choices. . . . Food crisis tomorrow? We have a food crisis now." ("Nutrition Notes," United Fresh Fruit and Vegetable Association, March 1974, p. 5.)

### GONORRHEA MAY BE SPREAD BY UNHYGIENIC CONDITIONS



"For years the contention that gonorrhea could be spread by means other than direct sexual contact had met with ridicule.

"But now a Swedish physician, Dr. Claes Henning, of Sundsvall Hospital, insists that it is quite conceivable that the disease may be transmitted through indirect contact with surviving gonococci in infected toilets and rest rooms.

". . . Having first added freshly isolated gonococcus strains to a broth in a concentration of about 108 bacteria per milliliter, he inoculated the bacterial suspension on various surfaces in a disinfected toilet room. . . .

"Even after four hours, he said, he succeeded in isolating gonococci from a toilet seat, a washbasin, a water tap, an electric light switch, and a damp towel. In certain areas, isolated surviving bacteria were found as late as six to 24 hours after inoculation.

Further, he managed to isolate gonococci from fingertips that had been in contact with surfaces inoculated four hours previously.

". . . Results show, said Dr. Henning, that there is a clear possibility of contracting gonorrhea in unhygienic bathrooms and rest rooms and that the patient who insists he cannot have been infected by direct sexual contact must be taken seriously." (*Hospital Tribune*, March 26, 1973.)

### WHITE MAN'S HABITS HARMFUL TO ESKIMOS



The white man's world has caught up with Eskimos: they are battering their children and are dying from violence related to alcohol, two doctors have reported.

Drs. Brian Brett and Patrick Abbott said the battered-child syndrome was unknown to Eskimos a decade ago. Now there are documented cases.

Until ten years ago, the Eskimos died mostly from infection, viral or bacterial, which killed off about a tenth of the people in the community. But in the past four years, the leading causes of death have been injuries and violence. These include exposure, drowning, asphyxia, suicide, homicide, and accidental wounds.

Alcohol is associated with between 50 and 55 per cent of these deaths. (*Alcohol Abstracts*, March-April, 1974, American Business Men's Research Foundation.)

### FOOD IS FUEL FOR STOMACH AND SOUL



The Smith Clinic in Provo, Utah, operates a vegetarian restaurant known as the Bread Basket, through which evangelistic contacts are being made that could be made in no other way. The management feels that good health is a very real aid to good Christian experience, and that good nutrition is one of the most important ingredients of good health. The manager greets the patrons with a sincere smile and is always ready to answer their questions about this "so different food." To the surprise of many, she even gives them recipes of any dishes they inquire about. (*ASI News*, October, 1973, p. 5.)

LYDIA SONNENBERG

# Protein- That Vital Ingredient

## PART 1



FOR MANY people protein has taken on special, almost magic qualities. They have been told it can be counted on as a body builder and also a body slimmer! Because of some popular reducing diets, the notion seems to be widespread that protein either does not contain any calories or it "burns up fat" in some marvelous way!

Many individuals who claim to be especially careful about their diet will tell you they eat "very few starches—they are fattening, you know. And fats, well, what about cholesterol and heart disease? But protein—oh yes, it represents the best!" Today, with the world facing a food crisis, especially a shortage of proteins, it is important to separate fallacy from fact.

Although many people talk about them, relatively few know what proteins are and what they really do. And never before has the Seventh-day Adventist homemaker had such a golden opportunity to share her knowledge. Many are searching for ways to lower their food costs and somehow stretch the ever-shrinking food dollar and still be assured they are feeding their families nutritious meals.

In a very real sense people are what they eat. The substances in foods are continually being rearranged into the living persons they are. Food becomes muscles, bones, nerves, blood, heart. And proteins are vital ingredients of every living cell. No one will argue this point.

However, the functioning of the nutrients in the body should be thought of as a *team* effort. Each nutrient in the amount needed by the body is essential and no one of them can be considered *the most important*. The nutrient needed in the least amount is as essential as the one needed in the largest quantity.

When the chemist analyzes proteins, he finds that they are really packages of basic units called amino acids. Proteins, which can be likened to words and sentences, are made up of twenty

*Lydia Sonnenberg is an associate professor of nutrition, Loma Linda University School of Health.*

amino acids, comparable to the twenty-six letters in the alphabet. Even as almost a countless number of words can be made from just twenty-six letters, so thousands of different proteins can be made from only twenty amino acids. The body hooks them together by chemical bonds into long chains of hundreds and sometimes thousands of amino acids to form a protein molecule. Each amino acid has a precise place in the chain and proteins are among the most complex substances known to man. The laws governing the continual, rapid, and orderly formation of the hundreds of complex proteins in the body are indeed outstanding evidences of God's sustaining control in our life processes.

Since protein is present in every cell, its major function is to build new tissue. For this reason the need for adequate protein is especially important during the growing years of childhood and adolescence, as well as during pregnancy and lactation.

Adults, however, never outgrow their need for protein. There is a constant breaking down and building up of body tissues from the beginning to the end of life. In this intricate exchange plan, there is some loss, some destruction which makes necessary a continual replacement.

Besides being necessary for growth and replacement, proteins are involved in hundreds of biological processes. In this way, they serve as body regulators.

Certain vitamins and minerals combine with proteins to form enzyme systems, which promote and coordinate activities occurring throughout the body. Many of the hormones that regulate vital processes are protein in nature. Hereditary traits and characteristics are determined by the genes, which also are made from proteins. We marvel at the Creator's handiwork when we realize that from such a limited assortment of amino acids, substances are made with such a multiplicity and diversity of functions!

Proteins contain calories and—like starches, sugar, and fats—supply energy. One gram of protein will yield four calories when it is burned in the body. This is

about the same amount of energy provided by starches and sugars.

In order for the body to function at all, fuel is a basic necessity. When one is running or climbing stairs, he is aware that he is using energy. And when one stops to think about it, he realizes that it takes energy for the heart to move blood through miles of arteries, veins, and capillaries!

But there are hundreds of unseen and unthought-of chores that the body constantly does to keep us alive. It takes energy, for example, to split the large molecules of food proteins into the amino acids and then join them together again to build the large variety of proteins found in the body.

Carbohydrates and fats are the main suppliers of fuel and energy, although protein may also be used for this purpose if there are not enough fuel foods in the diet. As we have just seen, however, protein has many specific functions that only it can perform. When it is called on to meet fuel needs, it cannot perform these truly protein functions.

Food proteins are broken up by stomach acids and enzymes into fragments, and in the intestine they are broken down further into single amino acids. After absorption they enter the cells and are reassembled into human proteins.

The body can even make some of its own amino acids out of other ones. These are called "non-essential" amino acids—not because they are not essential to life, but because it is not essential to eat food proteins to get them. In other words, the body has the ability to make them and does not depend upon a food source for them. Eight of the twenty amino acids, however, are called "essential"—they must come from the food because the body cannot make them from other substances it has available.

Early in nutrition research it became apparent that the proteins found in various foods differed from each other. This difference was due to the proportion of the amino acids they contained. Each food has a certain pattern and if there is not quite enough of one essential amino acid, it must be

Dear Shepherdesses,

As the various shepherdesses' newsletters come to our house I feel especially proud of the women who stand so loyally at the side of our men, promoting the work of God in the world.

Jackie Beck, writing in the Upper Columbia Conference newsletter entitled "The Helpmate," points out this loyalty. "This past month my husband and I have been traveling around the conference quite a bit. . . . What pleases me so much is the wonderful spirit of cooperative togetherness that I see among our husband-wife teams. You wives are involved in your husband's work with all your heart—even though some of you have heavy responsibilities and some have to work outside the home. In spite of all this, I'm proud to report our ministers' wives are truly, wholeheartedly involved in God's work with their husbands."

Another newsletter carries a report from Pearl Patzer, telling of a cooking school in Syracuse, New York, for nonmembers, which included vegetarian Lenten menus being served; bake sales; vegetarian food displays; and a tasting party in Watertown. Daily ladies' meetings during camp meeting are being planned and also a group of singing ministers' wives will add beauty to the camp meeting service.

The material in this month's article, "Protein—That Vital Ingredient," gives us valuable information that can be quoted with authority as we share our health message with others in cooking classes and nutrition schools.

With love,  
Kay



supplied by another food source. For this reason it is wise to eat a variety of foods so that the assortment of amino acids coming from these various sources will meet all the needs of the body. Nutritionists speak of this improved value when amino acids from several foods are combined as "supplementation."

It is a well-known fact that animal foods adequately supplement plant proteins. Thus the practice of adding milk to breakfast cereal is an example of an excellent combination. What is not so generally known, however, is the excellent supplementation that occurs among the various kinds of plant proteins.

In general, legumes and vegetables are low in sulfur amino acids, and cereals are low in lysine. Since legumes and vegetables are generally good sources of lysine, they will nicely supplement cereal proteins. Some good combinations are peas and wheat, whole-wheat bread and peanuts, or whole-wheat bread and beans. Scientific studies have substantiated an observation that Dr. Henry C. Sherman, of Columbia University, made years ago when he said: "The customary combination of baked beans and brown bread makes a 'main dish' that ranks with meat as a source of nutritionally good proteins and vitamins of the B group."—H. C. Sherman, *Chemistry of Food and Nutrition* (New York: The Macmillan Co., 1952), p. 602.

Refining food often removes not only valuable vitamins and minerals but excellent protein portions, too. White flour, for example, is lower in both quantity and quality of protein than whole wheat. Some of the richest part of the protein content is found in the embryo or germ portion. Another good reason for using whole grains.

Since many Americans equate the word "protein" with meat and in its absence or insufficiency they feel health and vigor cannot be maintained, Seventh-day Adventist homemakers can share with their neighbors the advantages of a meatless diet. They can assure them of the complete adequacy of such a diet. After all, Seventh-day Adventists have more than a

hundred years of experience with the meatless diet! Specific details as to recent information that can be shared will be presented in next month's article.

*To be continued*

## dear kay:

*Some of our members say it is wrong to use salt in making communion bread. Is it? What about diluting the bottled grape juice when using it as the "wine" during Communion?*

*Minister's Wife*

Dear Minister's Wife,

The recipes I have used and seen all use salt, in a very small amount, in making the bread. The recipe in the *Church Manual* and the one given in *By His Side* both call for salt. So I decided to do some research.

*The SDA Bible Commentary*, on Matthew 5:13, says, "Salt was added to every sacrifice in the ancient ceremonial ritual, without which it was unacceptable. Here, the salt typified the righteousness of Christ." In *The Desire of Ages*, a similar statement is made. "In the ritual service, salt was added to every sacrifice. This, like the offering of incense, signified that only the righteousness of Christ could make the service acceptable to God."—Page 439.

These statements satisfy me that salt adds a useful quality to the bread.

Regarding the wine or juice used in our services, the *Commentary* says: "This was the cup used in the celebration of the paschal service. The cup contained the pure juice of the grape . . . untouched by fermentation, and probably diluted with water in accordance with contemporary Jewish custom." Read the rest of the statement found in volume five of the *Commentary*, on Matthew 26:27.

I feel the grape juice we buy is already diluted and could be used as it comes from the bottle. The procedure might vary in other countries, according to their customs.



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## SHOP TALK

# Charismatic Countdown

## A Program to Arm Your Church for the Final Conflict



ROLAND R. HEGSTAD

A professional man in your church comes to you and says he has been attending meetings of a charismatic group. He likes the warmth of the fellowship and wonders why Adventists, who emphasize the gift of prophecy, are strangely silent on tongues. If we have been blessed by one gift would we not be doubly blessed by two?

A housewife starts Thursday night meetings in her home and invites several of your church members to attend. She tells one that she has been given several gifts of the Holy Spirit and has gained a new experience she wants to share. One of your members calls you for advice.

A Pentecostal who joined your church during a recent effort writes to ask that you drop her from the church. "I believe the Sabbath," she says, "but the church is just too cold. Doesn't God want His children to be happy?"

Three of your church youth say they have friends who have been speaking in tongues, but who are open to the truth. Do you have

literature you can recommend, or are you planning any meetings that would be helpful to them?

How would you respond to these incidents? They are only a sampling of a number that have confronted Adventist pastors since the neo-pentecostal movement reached national prominence in the late 1960's. And contacts of charismatics with Adventist church members continue to multiply. A Bible instructor writes that she seldom holds a Bible study anymore at which someone does not ask for a lesson on tongues or healing. Faith for Today has found it desirable to incorporate such studies into their new Bible course. A member in North Carolina writes:

"This thing is raging in just about all the churches here in the South. My friends are being convinced that if they don't have the so-called gift they will not be saved." She asks for literature to give them.

A pastor asks for a course that will "educate our people to the truth on miracles and especially tongues and healing." He quotes

Ellen White: "These works of apparent healing will bring Seventh-day Adventists to the test" (*Selected Messages*, book 2, p. 53). Shouldn't we help them prepare to pass it?

General Conference officers thought so. Soon after a charismatic group raised money to penetrate the Adventist ministry and predicted an explosion of spiritual dynamite in the Adventist Church, they asked the Ministerial Association to begin work on lessons that would cover last-day charismatic manifestations.

Says Ministerial Association secretary N. R. Dower: "We did not design the lessons simply to answer the challenge of the charismatic movement. We felt that we should take a positive approach, leading our people into a deeper experience with the Holy Spirit. And while we have come up with startling information on spiritism, exorcism, tongues, healings, and other spiritual gifts, we are most thrilled by the evidences that God is working to lead our people into the latter rain experience.

"It is important for us to do all we can to fortify our people against the many other deceptions and apostasies that will develop in the last days. This course will prove a valuable aid in meeting this purpose."

The ten lessons are called "Charismatic Countdown." "Charismatic" refers to gifts of extraordinary power given to an individual by the Holy Spirit for the good of the church. "Countdown" implies that these phenomena—both in the genuine form, as bestowed by the Holy Spirit, and in their counterfeit form, as produced by the devil—fit into an eschatological framework. That is, they are prophetically significant. They are part of the signs that Christ said must immediately precede His return. As bestowed by God they are part of the "weapons" with which God arms His followers to overcome Satan and his armies; as bestowed by the devil, they are part of the arsenal with which he arms his followers, and by which he seeks to deceive all nations.

The Countdown Introduction lists four objectives: (1) to make you acutely aware of the nearness

of Christ's return; (2) to prepare you for the promised outpouring of the Holy Spirit; (3) to encourage you to appropriate the spiritual gifts given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. . ."; (4) to stimulate old-fashioned Bible study.

"Each lesson," says Leo R. Van Dolson of the Ministerial Association, who has been working with *Liberty* editor, Roland R. Hegstad, in putting this countdown program together, "consists of three things: (1) a leader's manual, which contains outlines of the evening meetings and background information for the pastor that is not included in other materials; (2) a study guide with assignment materials and questions that are given to each participant; (3) a textbook, *Rattling the Gates*, by R. R. Hegstad.

"Discussions will cover such subjects as the Biblical gift of tongues, feeling versus reason, miracles, miraculous healing, the baptism of the Holy Spirit, and pentecostalism in prophetic perspective.

"Audio-visual materials include interviews with a boy who claims to see through a plastic eye; a man purportedly raised from the dead after an accident in the Reynolds Aluminum Company plant in Longview, Washington; an Adventist dentist who made charts of the mouths of a number of people whose cavities were 'miraculously' filled; a leading linguist who has analyzed scores of taped samples of modern tongues, and who tells why they cannot be the language of earth or of heaven.

"We're also including some miracles of divine healing that have taken place in our own church," says Dr. Van Dolson. "Heart-warming and faith-inspiring stories that speak of God's power and love. We have secured exclusive rights to twenty dramatic color slides showing a spirit operation—fantastic pictures that will not be available in the United States other than through our Countdown supplies. And, of course, we are preparing a script to go with it. These pictures alone will be worth the cost of the entire package to any pastor or evangelist who wants to build an audience

for his meetings or who wishes to use them in more than one church. To keep the costs down, the audio-visual materials will be offered as a supplement.

The basic package will include the textbook, *Rattling the Gates*, a study guide, and a leader's manual. Participants will pay for their copy of the textbook and study guide.

According to Dr. T. E. Wade of the Home Study Institute, there is further good news for the pastor holding a series. "We're working on plans for the pastor to fulfill his requirements for the Academy of Adventist Ministers by holding a Charismatic Countdown series," says Wade. ➤

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# In Case of Baptism— Read These Instructions

WE ARE living in a world that is continuously fragmenting. More and more, men and organizations want to set their own rules and go their own way. The results are evident in the lawlessness and lack of unity that is seen in virtually every area of human behavior.

Unfortunately, this spirit is making inroads into the Seventh-day Adventist Church and the resulting confusion and perplexity are having serious effects upon the church and its ministry to its people and to the world. We do not believe that this is in keeping with the spirit of Christ's prayer for unity, nor in the best interests of the work of the world church.

To protect us against such disunity and fragmentation the Lord has blessed this movement with inspired counsel in both the Scriptures and the Spirit of Prophecy. We have also been blessed with an exceptionally fine organization, which is the result of divine guidance. Another valuable and vital aid in the ministry of the church is the *Church Manual*, which has been produced by the world church after much study of Scripture and the Spirit of Prophecy. The *Church Manual* is the guidebook for our practices and patterns in all of our church activities. The principles outlined there represent the thinking of the world church and no minister should feel at liberty to disregard them.

At our recent Ministerial Advisory Council the following guidelines were adopted regarding baptism and church membership. They are designed to help bring us to a uniformity of understanding and practice in this matter and aid us in keeping the church together in these days when so much is expected and so many dangers of serious fragmentation exist. Their appeal is that all our workers bring their practices into line with the guidelines outlined below. They urge all ministers to become thoroughly acquainted with the *Church Manual* and suggest that conference presidents take time in workers' meetings to study and discuss the *Church Manual* and the working policies of the church.

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## Guidelines on Baptism and Church Membership

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1. Ministers of the Seventh-day Adventist Church are to work in harmony with the church policy enunciated in the *Church Manual*.

2. In the interest of the unity of the church for which Christ prayed (John 17), all ministers should conduct their evangelism in harmony with the procedures and principles recognized and authorized by the *Church Manual*.

3. On the basis of the teachings of the New Testament and the Spirit of Prophecy, the church has long required that candidates for baptism and church membership be fully instructed in the truth of Jesus Christ as entrusted to the remnant church. This kind of instruction leads to full repentance and confession of sin and to saving faith in the blood of Jesus Christ together with acceptance of the commandments of God as an evidence of the genuineness of conversion and a recognition of the obligations being assumed in entering the ranks of the remnant church. It has also been a

means of helping the new convert to give a reason for the hope that is in him.

In New Testament times, although the Philippian jailer and the Ethiopian eunuch seemed to have little preparation time for baptism (and examples of a sustained period of instruction before baptism are not in evidence in the New Testament), it should be recognized that the book of Acts makes no pretense of being a detailed accounting of earliest church history, and that the parallel between the New Testament world and ours in 1974 is by no means exact. The "wine of Babylon" has been drunk by the world and the church in the interim, and a host of evil practices has invaded the Christian world. Hence the greater involvement of the "everlasting gospel" in its "last day" form (Rev. 14), and the necessity for clear-cut evidence of a marked separation of the baptismal candidate from the old life.

It should be noted also that there is neither theological nor exegetical support in Matthew 28:19, 20 for the idea that baptism should precede teaching. The going, the baptizing, and the teaching are all in the present continuous tense, so that all three are involved in the process of the gospel imperative, "disciple ye all the nations." How can the church "disciple" (teach, K.J.V.) without the teaching process? The baptizing and the teaching are alike involved in the process of "discipling."

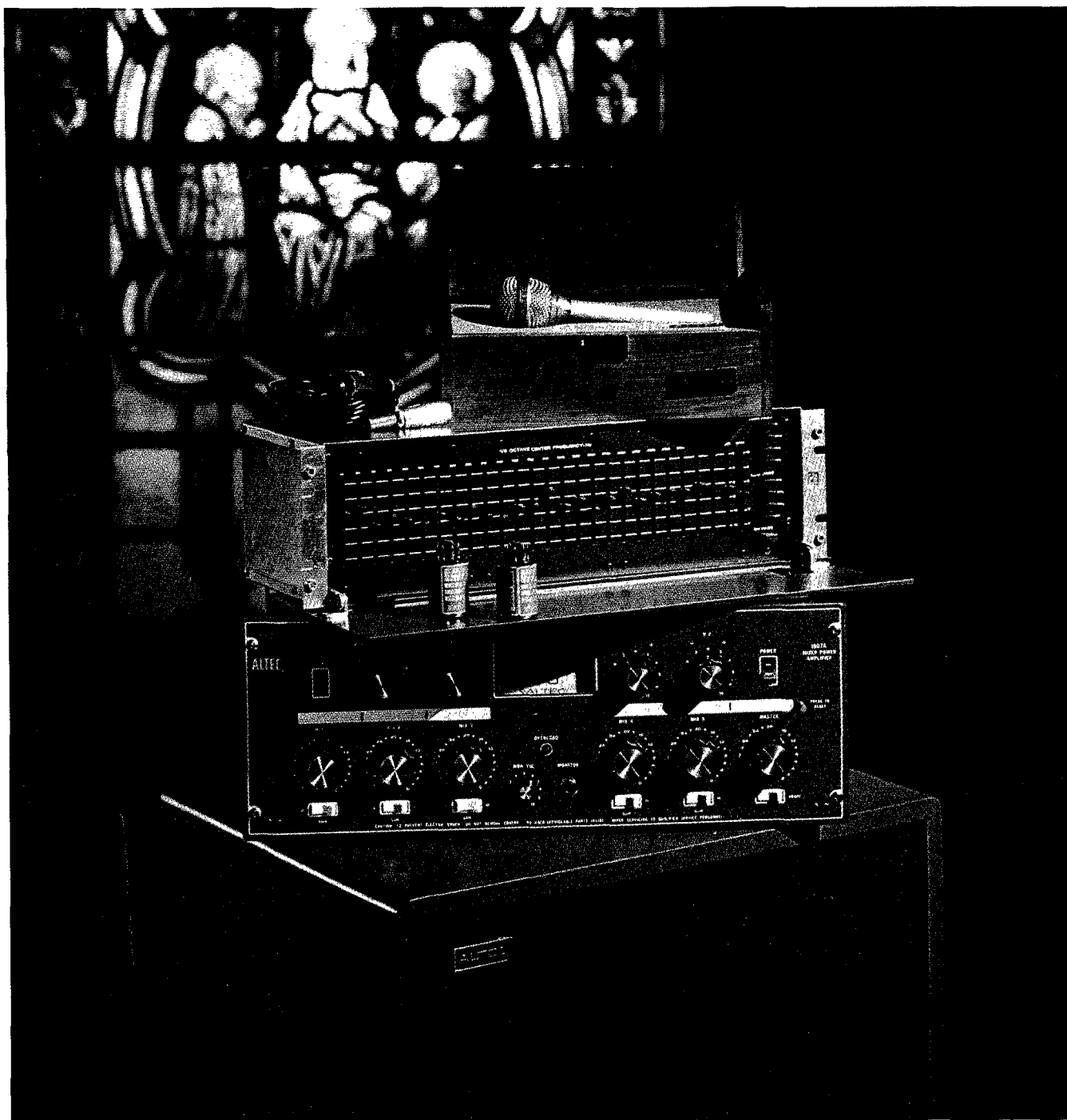
If baptism symbolizes the death and burial of the old life, and the rising to walk in a new life in Christ Jesus (Rom. 6:1-23), then there cannot be any insincere or incomplete laying aside of things of the world just for the time of a baptism. Death to the life of sin and worldliness must precede the burial! (See *SDA Bible Commentary*, vol. 6, p. 1075.)

"Only when the Church is composed of pure, unselfish members, can it fulfill God's purpose. Too much hasty work is done in adding names to the church roll. Serious defects are seen in the characters of some who join the church. Those who admit them say, We will first get them into the church, and then reform them. But this is a mistake. The very first work to be done is the work of reform. Pray with them, talk with them, but do not allow them to unite with God's people in church relationship until they give decided evidence that the Spirit of God is working on their hearts."—*Review & Herald*, May 21, 1901. (See *Church Manual*, pp. 53-61.)

4. A Seventh-day Adventist minister recognizes that baptism represents an experience of death to the old life in the world, and that the candidates need to have opportunity to adjust their occupations, life-style, habits and practices, *before* being buried in the waters of baptism, so that they can be readily recognized as Seventh-day Adventists by those who know them.

5. He gains for his converts the acceptance, the loving ministry and support of the pastors, church officers and members, by integrating them in his soul-winning endeavors and by gaining the right hand of fellowship for these new converts by the church

*Continued on p. 46*



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Continued from p. 43

they will attend, since it is they and not the evangelist who have the right to give or to withhold membership (*Church Manual*, pp. 52, 53, 61).

"The new birth is a rare experience in this age of the world. This is the reason why there are so many perplexities in the churches. Many, so many, who assume the name of Christ are unsanctified and unholy. They have been baptized, but they were buried alive. Self did not die, and therefore they did not rise to newness of life in Christ."—*SDA Bible Commentary*, vol. 6, p. 1075.

"Baptism is a most solemn renunciation of the world. Self is by profession dead to a life of sin. The waters cover the candidate, and in the presence of the whole heavenly universe the mutual pledge is made. In the name of the Father, the Son, and the Holy Spirit, man is laid in his watery grave, buried with Christ in baptism, and raised from the water to live the new life of loyalty to God. The three great powers in heaven are witnesses; they are invisible but present."—*Ibid.*, p. 1074.

See 2 Cor. 6:17, 18; Col. 3:1-11.

6. He recognizes the New Testament teaching that Christ is the Head of the church, that the church is His body (1 Cor. 12:12, 27; Eph. 1:22, 23; 5:23; Col. 1:18), and that there is therefore no basis for making a distinction or separating in point of time, entrance into church membership from

sage to the world and to gather out a people as a living demonstration of the fullness of His grace and truth, and that there are definite standards, requirements, sacrifices involved:

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

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

"There should be no carelessness in dress. For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance. In

dress should be carefully considered. We need to understand that which the Lord of heaven appreciates in even the dressing of the body. All who are in earnest in seeking for the grace of Christ will heed the precious words of instruction inspired by God. Even the style of the apparel will express the truth of the gospel.

"All who study the life of Christ and practice His teachings will become like Christ. Their influence will be like His. They will reveal soundness of character. As they walk in the humble path of obedience, doing the will of God, they exert an influence that tells for the advancement of the cause of God and the healthful purity of His work. In these thoroughly converted souls the world is to have a witness to the sanctifying power of truth upon the human character.

"The knowledge of God and of Jesus Christ, expressed in character, is an exaltation above everything that is esteemed in earth or in heaven. It is the very highest education. It is the key that opens the portals of the heavenly city. This knowledge it is God's purpose that all who put on Christ by baptism shall possess. And it is the duty of God's servants to set before these souls the privilege of their high calling in Christ Jesus."—*Testimonies*, vol. 6, pp. 95-97.

8. In his presentation of salvation by grace alone he is careful not to create confusion regarding the call of God for obedience to His laws, since restoration of man to full harmony with the laws of God (love in action) is the specific and primary goal of the cross and all that it stands for.

9. He recognizes the power and influence of his example, whether as a pastor, as an evangelist, as an evangelist team leader, or as a field school evangelism director. This responsibility leads him to give complete cooperation to the conference administrators in whose fields he labors, and the policies and principles enunciated in the *Church Manual*.

10. The Seventh-day Adventist minister recognizes that the *Church Manual* is the result of the united wisdom and experience of the world church through study of the Scriptures and the Spirit of Prophecy counsels. He thus acts in harmony with the *Manual* and should he have any matters which he believes merit the attention of the *Manual Committee*, he makes such known through his local conference administration. Since revisions can only be approved by a General Conference session, he recognizes that revisions of the *Manual* are only made after due study by the church-at-large.

## ***"The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism."***

the event of baptism, and that he thus bring his baptismal-church membership practices into harmony with the position and practice of the world-wide church as outlined in the *Church Manual* (revised 1971), pp. 49-61.

"Very close and sacred is the relation between Christ and His church—He the bridegroom, and the church the bride; He the head, and the church the body. Connection with Christ, then, involves connection with His church."—*Education*, p. 268. (See also *Evangelism*, p. 318.)

7. He clearly and boldly instructs his baptismal candidates that they are entering the fellowship of the Seventh-day Adventist Church, called of God to give His final warning mes-

sage to the world, and that he thus bring his baptismal-church membership practices into harmony with the position and practice of the world-wide church as outlined in the *Church Manual* (revised 1971), pp. 49-61.

the tabernacle service, God specified every detail concerning the garments of those who ministered before Him. Thus we are taught that He has a preference in regard to the dress of those who serve Him. Very specific were the directions given in regard to Aaron's robes, for his dress was symbolic. In all things we are to be representatives of Him. Our appearance in every respect should be characterized by neatness, modesty, and purity. But the word of God gives no sanction to the making of changes in apparel merely for the sake of fashion, that we may appear like the world. Christians are not to decorate the person with costly array or expensive ornaments.

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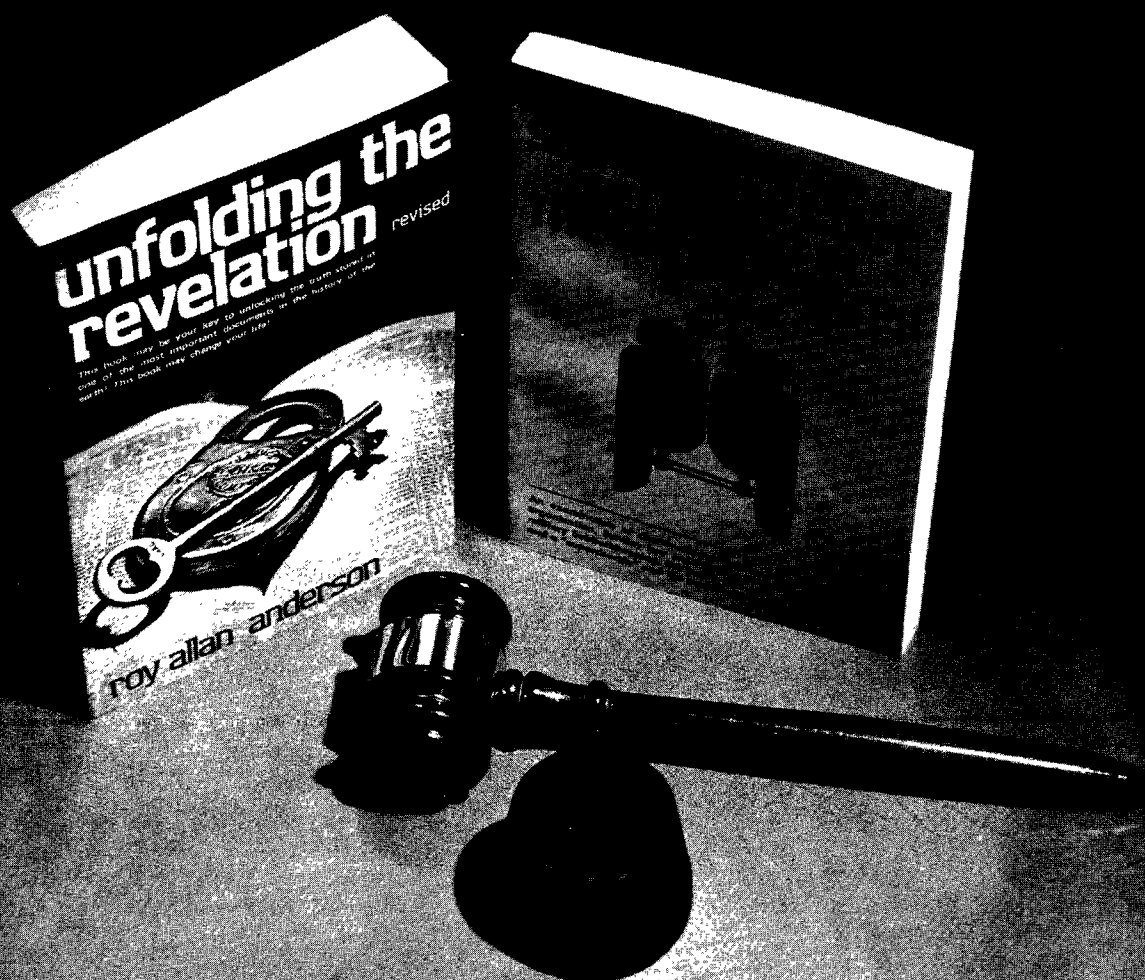
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