

The Advent HOLY BIBLE REVIEW IS THE FIELD OF THE WORLD AND Sabbath HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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IN THE SUNSHINE OF THE CROSS.

WILL C. DALREY,
(Battle Creek, Mich.)

Live not in the shadow of the cross; but on the sunny side of the cross, where the Sun of Righteousness may shine into your heart.—Testimony, Oct. 27, 1894.

If there's rest within the shadow of the cross of Calvary,
How much more within the sunshine is there rest for you and me!
How much brighter is the sunshine, with its beams so full of life,
Than is any darkened shadow, with its worry, toil, and strife!
Why not live within the sunshine, in its warm and tender light?
Why stay over 'neath the shadow, with its dark and gloomy night?
Why not rise and scatter sunlight, guiding pilgrims on their way?
You may lead some groping stranger from the darkness into day.
Turn your face up to the sunlight, and with Jesus ever abide;
Christ is not within the shadow—he is on the other side.
In his love so warm and tender, making sunshine everywhere,
Let us dwell so close beside him there can be no shadow there.
Rest no longer, then, my brother, in the shadow of the cross,
But step out into the sunshine; let its beams not suffer loss;
Let the light dispel the darkness that has long been in your way;
Gathering shadows bring the night-time; let us dwell within the day.

WORDS OF WARNING.

MRS. E. G. WHITE.

WHEN Christ sent forth the twelve, he warned them of the persecution they would receive for his sake. "Behold," he said, "I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues." They will do this while they apparently wish you to regard them as your friends. By the deceptive attitude which they assume to retain your confidence, they will betray you. They hide the spirit of the wolf under the appearance of the sheep. Their lips may speak words as smooth as oil, but the poison of asps is under their tongues.

The truth of Christ's words was verified in the case of Lazarus. Those who witnessed the resurrection of Lazarus were unable to keep

silence; the miracle was the burden of the conversation of thousands. God designed that there should be witnesses to give publicity to this, Christ's crowning miracle. At the feast of the Passover, many were drawn from their homes to see and hear Jesus. "And they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." Many of the Jews went away, and believed on Jesus. Those who saw Lazarus told others, and thus the news spread. Such a thing had never before been heard of. That he who had been cut off from among the living, now stood among them with the love of God expressed in his face, was the subject on all lips.

"The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him." The evidences of the resurrection of Lazarus were so clear that the rulers could not resist them; neither could they frame their falsehoods so long as he stood to bear testimony against them. All the false statements of the priests and rulers, all their hatred and jealousy, could not draw the people to them as long as Lazarus was living to say: He spoke, and I was released from the bonds of death. "I live; yet not I, but Christ liveth in me." The same omnipotent power that made the world his conquered death. And as long as Lazarus lived, his testimony could not be silenced.

"The chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus." As they had laid their plans to kill Jesus, so they consulted together how they might, in some secret manner, employ men to rid them of the presence of Lazarus. If he were removed, they thought, they could more easily accomplish the death of Christ. When men open the door of the heart to let Satan in as their guest, they follow his promptings, and let unbelief bear sway. They misinterpret and misapply the Scriptures; for they read the Word in the light of their own perverted imagination. While they put on an appearance of sanctity, and profess to be doing the service of God, there is no end to the crimes they will commit if circumstances but favor them.

"And ye shall be brought before governors and kings for my sake," Christ continued, "for a testimony against them and the Gentiles. But when they deliver you up, take no thought [be not anxious] how or what ye shall speak: for it shall be given you in that same hour what ye shall speak."

From the burning bush the Lord reproved Moses for unbelief when he pleaded his inability to speak. "Who hath made man's mouth?" he said, "or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." When the word of the Lord came to Jeremiah, he said, "Ah, Lord God! behold, I can not speak: for I am a child." But the Lord said to him: "Say not, I am a child: for

thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."

The same God who gave his messages to Moses and Jeremiah will give his word to his witnesses in this generation. "For it is not ye that speak," Christ declares, "but the Spirit of your Father which speaketh in you." This word of the Lord has been verified in all ages, and it will be verified to the close of time in all who hold the beginning of their confidence firm unto the end. The most powerful testimony will be given in defense of the faith once delivered to the saints. The Holy Spirit is close beside those who are called to witness for truth and righteousness. He orders the testimony that is borne before earthly authorities, that the glorious truth may appear.

The history of Judas is written for our learning. He was a betrayer of sacred trusts. He had an opportunity to become converted, heart and soul, to Christ. The Saviour bore long with his perversity and defects of character. He gave no personal rebuke; he dealt with him by revealing principles of righteousness. But this was not enough. Before he left his disciples, he desired them to know the true character of Judas, and he reproved him for his covetousness in rebuking Mary for her use of the ointment.

Christ washed the feet of Judas. This was the time for Judas to confess his sin, and ask the forgiveness of Christ. This was his opportunity to accept Christ, or to shut the door of his heart against the light. The promptings of the Spirit were repressed. Judas partook of the broken body and spilled blood of his Lord, and went out from the table to betray his Master. He would not receive counsel nor reproof; he was determined to have his own way, to follow his own impulses.

We have far greater light than Judas had. We have a crucified, risen, and ascended Saviour, who ever liveth to make intercession for us. The Lord reveals to men their danger, and warns them to put away all selfishness, that they may have that faith which works by love and purifies the soul. Yet, notwithstanding this, Satan works upon human minds to do as Judas did. The deadly, groveling passions that take possession of the heart in these last days, when self once becomes lifted up, bring all kinds of evil. Those who sympathized with Korah, Dathan, and Abiram in their apostasy, brought blight and death upon themselves. So it will be in these last days. The cause of Christ will be betrayed. Those who have had the light of truth, and have enjoyed its blessings, but who have turned away from it, will fight down the Spirit of God. Inspired with a spirit from beneath, they will tear down that which they once built up, and show to all reasonable, God-fearing souls that they can not be trusted. They may lay claim to truth and righteousness, but their spirit and works will testify that they are betrayers of their Lord. The attributes of Satan they call the movings of the Holy Spirit.

NOVEMBER 9, 1939

to such a church, and that they would have others join them in standing apart.

But wait! the Laodicean church is the last church of the seven. There is no other. It is either *this church, or none*. If God rejects this church, there is no church in the earth; for, let it be spewed out, there is no "next" church.

The Laodicean Message and Righteousness by Faith
By M. L. ANDREASEN

Let there be no misunderstandings. The Laodicean church, unrepentant as it is, miserable, poor, blind, and naked, is still God's church. There is no other.

Someone may ask in perplexity: "But how can this be? How can God's church be in such a state and still be God's church? Is it somewhere? Does the church exist elsewhere?"

it will go through triumphantly. We have already stated that there is no eighth church. The Laodicean church here brought to view as being in need of everything, is the same church that will gain the victory over every besetment and stand at last on the sea of glass, victorious over even the beast and the image. Rev. 15:2. The people are without guile, and God Himself finds no fault with them. They are faultless even in the sight of heaven. Rev. 14:5. They have heeded the counsel of the true Witness. They have received the eyesalve, they have been tried in the fire, they have been purified, and they have provided themselves with the white garment.

THE ADVENT SABBATH REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS
DEDICATED TO THE PROCLAMATION OF THE EVERLASTING GOSPEL

Christ says, "But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum [Seventh-day Adventists, who have had great light], which art exalted unto heaven [in point of privilege], shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." RH, August 1, 1893 par. 5

The Message to the Laodiceans. - "God is leading out a people. He has a chosen people, a church on the earth, whom He has made the depositaries of His law. He has committed to them sacred trust and eternal truth to be given to the world. He would reprove and correct them. The message to the Laodiceans is applicable to Seventh-day Adventists who have had great light and have not walked in the light. It is those who have made great profession, but have not kept in step with their Leader, that will be spewed out of His mouth unless they repent."

Manuscript Releases Vol. 1 pr 3 Pg 360

The Last Church Is to Triumph
While the individual is thus left to work out his own salvation with fear and trembling, the case with the Laodicean church, as a church, is different. The gates of hell shall not prevail against it. The last church will not be spewed out; it will not be rejected.

at the door is opened, and He will draw people into the union with Himself. He will draw them upon His throne as overcomers. He has greater promises in the Bible than these. He will be a source of great encouragement to the people who are battling with sin.

They may feel assured that the Laodicean church is not forsaken by the Lord, this is given us: "Enfeebled and defective, but not to be warned and counseled, the Laodicean church, nevertheless the object of Christ's supreme love for the church."

"Jerusalem is a representation of what the church will be if it refuses to receive and walk in the light that God had given. Jerusalem was favored of God as the depository of sacred trusts. But her people perverted the truth, and despised all entreaties and warnings. They would not respect His counsels. The temple courts were perverted with merchandise and robbery. Selfishness and love of mammon, envy and strife, were cherished. Everyone sought for gain from his quarter. Christ turned from them, saying, O Jerusalem, Jerusalem, how can I give thee up? "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." So Christ sorrows and weeps over our churches, over our institutions of learning, that have failed to meet the demand of God. . . ." Notebook Leaflets from the Elmshaven Library Vol. 1 p. 20

Confession
If these things be true, Confession, full and free, is a prime condition for the church to be saved.

AND SABBATH HERALD

REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

NOVEMBER 10, 1955

VOL. 132, NO. 45

A Statement by the Editors

of the SDA Bible Commentary



The commentaries written about the word do not all agree. God does not ask us to be guided by them. It is his word with which we have to deal. All can search this word for themselves, knowing that the teaching of this precious book is unchangeable. The opinions of human beings differ, but the Bible always says the same thing. The word of God is from everlasting to everlasting. {YI, July 24, 1902 par. 2}

WE believe that the fourth volume of the Commentary is a news item of the first order. This volume is the largest book, in total word content, ever published by the denomination. It contains 1,184 pages, but on each page there are about three times as many words as a page of an average volume contains. The work is as ordinary as is ordinary.

Many think that they must consult commentaries on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but it will take much discernment to discover the truth of God under the mass of the words of men. {RH, December 1, 1891 par. 6}

of various of the great prophets and the campaigns of foreign nations against Israel, which are so frequently discussed by the prophets. In addition there are color maps, tables, and charts.

Before the editorial work on this volume was completed photographic reproductions of the Dead Sea Scrolls for Isaiah, Habakkuk, and Daniel became available. Copies were immediately secured, some directly from Jerusalem. All the significant variations of Bible text found in these scrolls were noted and incorporated in this volume.

Copies of the first three volumes were sent out for review to one of the most eminent of Old Testament scholars, H. H. Rowley, of Manchester University, England. His review was printed in one of the publications of the learned Society for Old Testament Study. He refers, at the outset, to "the conservative and literalistic" view presented in the comments on Genesis. But, he adds almost immediately: "It would be a mistake, however, to dismiss this commentary as useless or unscholarly. . . . The writers are familiar with the work of modern archaeology, and altogether represent a scholarly conservatism, which will enable their work to be consulted with profit at many points." This is typical of the tone of his review. He challenged no statement on history, chronology, archeology, or Hebrew.

The first three volumes were also sent to the Pontifical Biblical Institute at Rome, the highest school of Biblical studies in the Catholic Church. In due time a long book review, in Latin, appeared in the periodical Verbum Domini. If various errors, factual, historical, etc., had been present in the Commentary volumes, the reviewer, a Jesuit scholar, would cer-

tainly have pointed them out. He found and mentioned one small error in the caption to a map. (We are still fallible.) Otherwise the extended review speaks in highest terms of the scholarship of the work. Here are typical statements:

"Superbly produced with the best maps, clear printing, intelligible division of material, artistic and sturdy binding." "Everything is set forth without speculation, in language accessible to any well-informed person." "Since chronology is 'the soul of history,' particular attention is paid to it. This part of the work is truly outstanding, so that it is in no way inferior to the better treatises on the history of the Old Testament." "Altogether praiseworthy is the zeal of the editors to promote and to disseminate an understanding of Holy Scripture. The present work contributes much to that end." The review ends thus: "By far the greater part of the work can be said to be characterized by solid and serious workmanship. But most praiseworthy is the application of the conclusions of modern archeology and history to the deeper illumination of the sacred text."

These Protestant and Catholic book reviews ought to hearten us all and settle forever the question of whether the Advent Movement possesses writers who can produce scholarly works. Let us thank God and take heart.

To the many thousands of our people who have ordered the 7-volume Commentary, we send out, with joy, this fourth volume. Contributors and editors alike have put their best into its 1,184 pages. We turn now to prepare the fifth volume, which will be ready in the spring of 1956. May the study of this Commentary make of the Advent people ever more intelligent, well-informed, Bible students.

Hundreds of commentaries have been written upon the gospel by men who are called great, and as we near the closing scenes of this earth's history still more wonderful representations will be made. We need to study the Scriptures with humble, contrite hearts. Those who will devote their powers to the study of God's Word, and especially the prophecies referring to these last days, will be rewarded by the discovery of important truths. Ms 75, 1899, pp. 4, 5. (Untitled Manuscript, May 11, 1899.) {1MR 195.3}

This volume contains thirteen full-page maps specially drawn for this work, which picture the ministry and

eth to his earth; in that very day
thoughts perish" (Ps
In the
An

THE ADVENT REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

...ates the
...man Church:
...nned teaching of the
... church is expressed in the words of
the Council of Trent: "That there is a
purgatory and that the souls detained
are benefited by the prayers of the
faithful and especially by the accept-
able sacrifice of the altar. . . . In pur-
gatory the souls can themselves wipe
out their debt only by suffering."—
CHARLES E. MARTIN, *Catholic Reli-
gion*, pp. 288-290.

If the purgatorial fires burn out
sin, then there is no need of a Sav-
iour. Such teaching does away with
the atonement wrought by Jesus
Christ.

12. According to the Bible, how is
...eemed?

**"The church is God's fortress, His city of refuge,
which He holds in a revolted world. Any betrayal of
the church is treachery to Him who has bought man-
kind with the blood of His only-begotten Son. From
the beginning, faithful souls have constituted the
church on earth." Acts of the Apostles p. 11**

Answer—
and had received a go
whereas I was more good, I came
a body undefiled" (Wisdom 8:19, 20,
Douay Version).

These supposed words of Solomon
do not agree with the inspired words
of his father, David, which say: "Be-
hold, I was shapen in iniquity; and in
sin did my mother conceive me" (Ps.
51:5).

...omeon and Levi are brethren;
instruments of cruelty are in
their habitations. . . . Cursed be

The Laodicean Church—4

A Message for All Christians

By R. L. Odom

We have shown in previous articles
that the Laodiceans are God's peo-
ple, and that the Laodicean message
applies to Seventh-day Adventists.
Now we ask: Are the Laodicean
church and the Seventh-day Adventist
Church one and the same thing?
Does the Laodicean message apply
solely and exclusively to Seventh-day
Adventists?

...en nearing the sunset
E. G. White
...nfirmed what
... had been
...ncerning the
...lation 2 and 3.

...seven churches
... church in dif-
... Christian era.
... indicates com-
... pleteness, and is symbolic of the fact
that the messages extend to the end
of time, while the symbols used re-
veal the condition of the church at
different periods in the his-

...ed works. It,
...ave no place in the
... of Holy Writ.

There are many more references
in these seven Apocryphal books to
prove that their origin is not of God.
Enough is covered in this study to
illustrate why these books should not
be included in the canon of our Bible.

ing the Christian Era. There is no
other church to follow.

Concerning the first of the sym-
bolic churches we are told:

"Of the church at Ephesus, which
the Lord Jesus used as a symbol of the
entire Christian church in the apos-
tolic age, the Faithful and True Wit-
ness declared: 'I know thy works,
and thy labor, and thy patience, and
how thou canst not bear them which
are evil: and thou hast tried them
which say they are apostles, and are
not, and hast found them liars: and
hast borne, and hast patience, and for
My name's sake hast labored, and hast
not fainted.'"—*Ibid.*, p. 578.

For Entire Church of Era

From this statement it is unmis-
takably clear that the Ephesian message
was applicable to "the entire Chris-
tian church in the apostolic age," and
not to just a part of God's people in
that period.

"Many who profess to be looking for the speedy coming of Christ, are becoming conformed to this world, and seek more earnestly the applause of those around them, than the approbation of God. They are cold and formal, like the nominal church, that they but a short time since separated from. The words addressed to the Laodicean Church, describe their present condition perfectly. See Revelation 3:14-20. They are "neither cold nor hot," but "lukewarm." And unless they heed the counsel of the "faithful and True Witness," and zealously repent, and obtain "gold tried in the fire," "white raiment," and "eye-salve," he will spue them out of his mouth." Review and Sabbath Herald, June 10, 1852

...ed by Simeon?
Answer.—"O Lord God of my fa-

...e age and must extend to the
end of time. Thus the symbolic Laod-
icean church is to bring to comple-
tion the history of God's people dur-

...ings saith He that
is holy, He that is true, He that hath
the key of David, He that openeth,
and no man shutteth; and shutteth,
and no man openeth; I know thy
works: behold, I have set before

The Priestly Application of the Atoning Act

LE ROY EDWIN FROOM

General Conference Field Secretary

...ology that Ad-
... have been misunderstood and censured by so many in the Christian world. We have often been regarded as minimizing, if not rejecting, the completeness of the atonement of the cross. But actually we neither reject nor minimize the cross; rather, we magnify it, when rightly understood. The censure disappears when the soundness and logic of our real position is set forth clearly. Misunderstanding melts, and justice gives way.

...ing light brought out through reverent study of the Word, or when opposition developed, or even downright rejection, Ellen White would be given supporting, clarifying messages to sustain the new or fuller light that had been discovered and presented from the Word. This was the uniform procedure. The Spirit of prophecy confirmed truth; it did not initiate truth.

Moreover, these confirmatory counsels would often continue to be given over a period of years, or even decades—amplifying, enforcing, and clarifying the discovered truth, frequently going far beyond any of its original method

“Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, ‘We can do nothing more,’ the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood.” Selected Messages Vol. 1 p. 206, 207

wonderful
encompassing atonement.

The Answer to Two Vital Questions

The question has been asked, “Why, in our early days, in the light of all this, did not Mrs. White point out and correct the limited or sometimes erroneous concepts of some of our early writers concerning the atonement? And why did she employ some of their restricted phrases without contrasting, at the time, her own larger, truer meaning when using them?” In answer, it is essential that first of all we remember this basic fact: No doctrinal truth or prophetic interpretation ever came to this people initially through the Spirit of prophecy—not in a single case. The messenger of the Lord never ran ahead of the church’s discovery of truth directly from the Word. That may be a surprise to some, but it is true. It is true of the sanctuary, our teaching concerning the Sabbath, the nature of man, prophetic interpretation, et cetera.

And along with this must be placed a paralleling fact: The discovery and clarification of Bible truth was a diligent Bible students to discern forth from the Word itself, the careful study—which is the historic Protestant

decades. This was part of the counsels set forth following some of which are even yet not clearly perceived. But they stand undeviatingly on record for our guidance and blessing awaiting our perception and acceptance.

The further question has likewise arisen: “Just why were these counsels, clarifications, and expositions on the atonement, and its priestly application, not brought together for our use before this?” The answer, we believe, is equally simple and straightforward and obvious: *No one had taken the time for the sustained effort involved in laborious, comprehensive search necessary to find, analyze, and organize them.* Since our leaders were largely unaware of this latent evidence and its priceless value, the need was not felt, and the time required for such a vast project considered available.

“Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.” Amos 3:7

complete file in
More than that, the priceless manuscript statements are not available in published form.

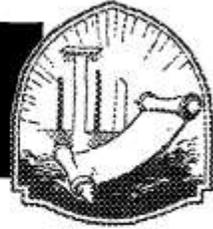
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The Ministry

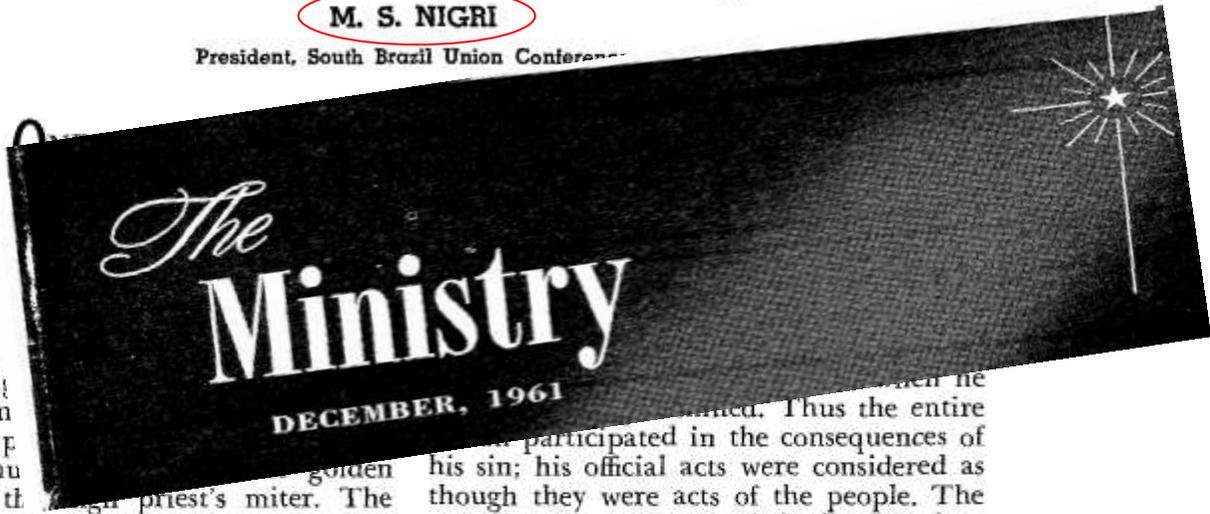




"Who Is Sufficient for These Things?"

M. S. NIGRI

President, South Brazil Union Conference



isters of the
ing of Aaron
hood, of the p
and the Thu
plate upon th
high priest's miter. The
whole chapter contains important lessons
for our ministers today.

Choosing the Priests

We read in Exodus 28:1, "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Eleazar and Ithamar."

"For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Timothy 2:5.

... taken from among
... for men in things pertain-
ing to God, that he may offer both gifts
and sacrifices for sins: who can have com-
passion on the ignorant, and on them that
are out of the way; for that he him-
self also is compassed with infirmity. And
reason hereof he ought, as for the people
so also for himself, to offer for sins. And no
man taketh this honour unto himself, but
he that is called of God, as was Aaron."

We see here that his principal responsibility was to act as a mediator, as a link between the holy and the profane, between God and man. In his official position the high priest was not a mere man but an in-

... participated in the consequences of
his sin; his official acts were considered as
though they were acts of the people. The
opposite also was true, bringing blessings
from Heaven upon the whole nation.

In like manner the minister of the gospel today is the high priest. "God has a church, and she has a divinely appointed ministry. . . . Men appointed of God have been chosen to watch with jealous care, perseverance."—*Testimonies*, 52, 53.

... expected of Aaron and his
... expects of us today. I trust that we
all may feel the weight of the souls under
our care, and that we realize that we are
truly separated to minister and to intercede
as representatives of the people. Our con-
cern should be like that of Bera, king of
the war of the four kings against
Abraham, "Give me
myself"

*"Jesus alone could give security to God; for He was equal to God. He alone could be a mediator between God and man,"
Review & Herald April 3, 1894*

... of an
... ministers upon the earth
... act in His stead."—*The Acts of the Ap-
tles*, p. 122. This is also what the church
expects of us.

In a ministerial council held in the South Brazil Union Elder Enoch Oliveira,

Article Continued from previous page

the high priest a minister of the most important between God and His people—intercession or mediation. All heaven was continually interested in this intercession because upon it hung in balance the happiness of each Israelite. To be such a mediator was a glory and an honor.

To the high priest these garments served as a constant reminder of his holy calling as a steward of the mysteries of God. Of him the Lord expected a life entirely consecrated to His ministry. Could a greater honor or glory be given to a human being than to be a mediator between God and man? But why the finery and ornamentation of the garments? Because both the high priest and the congregation needed to be made aware of the beauty and holiness of God and the purity of their work.

two stones of memorial upon which were engraved the names of the children of Israel, symbolizing that he, in addition to being responsible before God for the people, was bearing the load of their sins.

Over his heart he carried the breastplate with twelve stones, and on each one was engraved one of the names of the twelve tribes, symbolizing the love and affection that should be felt for the people. It was to be a constant reminder of his position and responsibility in the midst of Israel. Also prominent upon the breastplate were the two stones known as the Urim and Thummim—the former represented divine approval and the latter the displeasure of God. The word *Urim* means "light" and the word *Thummim* means "perfection."

Upon the head, or more correctly upon the forehead, as part of the miter, the high priest wore the plate of pure gold upon which was written "Holiness to the Lord." It was the most important of all the priestly inscriptions to give to the concept of religion.

"We have not a high priest"--master teacher, for the priests were teachers--"we have not a high priest that cannot be touched with the feeling of our infirmities; but One that hath been in all points tempted like as we are." Hebrews 4:15, R.V. Education p.78

Ministers

high priest God. The people are beauty of holiness and the divinity that comes to the life devoted to the service of God.

Today we are the high priests. "Everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His work, and the purity required of those who came into His presence."—*Ibid.*, p. 173. "That favorable are made upon the minister in the pulpit of speaking, private courtesy and should carry ministry becoming to with meekness, show meanor."—*Ibid.*, p.

To make bring iniquity into the world God. God desires that who are His priests today bring the lesson. The be considered is much more lication, with those who are the most im-ers to learn. ministry and ed with the God.

"In our efforts for salvation, we are accountable only to God. Forgiveness for our sins is possible only because of the atoning sacrifice of Jesus. He died for us; and this has linked us to God in continual dependence. Those who desire forgiveness must present their prayers to God, trusting in the merits of Jesus Christ, the only mediator between God and man. Their confessions must not be given through any human channel, as priest or pope;"

us in his 3: "Feed you, take constraint, neither as being lords over God's heritage, but being ensamples to the flock." What a tremendous responsibility to act as mediators between God and man!

We must carry the people in our arms! Bear them upon our hearts! Reveal to them a sanctified life! In other words, the minister of Christ must forget himself and think more of his flock. He must not shun his responsibilities and heavy burdens, but

The High Priest
There is something further in this twenty-eighth chapter that has greatly impressed me, and perhaps it is the most touching symbolism of all the holy apparel of the high priest. (Read verses 12, 29, 30, 34, 38.)

Upon his shoulders the high priest bore

Now, as full-fledged Seventh-day Adventists, these earnest Christians have expanded their...

March 9, 1967

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

REVIEW and Herald

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Freedom Bells Ring in Bogotá, Colombia

By J. G. NIKKELS
*Departmental Secretary
Colombia-Venezuela Union*

On October 29, 1966, a further step was taken toward religious freedom in Colombia, with the foundation of the Religious Liberty Association of Colombia. The announcement of this event, which took place in Bogotá, the capital city, was well received by the press and many distinguished persons in the civil as well as the religious world.

A Seventh-day Adventist, Raimundo Pardo Suárez, was chosen as president. The vice-president is the Reverend Noel Olaya, a Catholic priest and a relative of several of Colombia's past presidents. H. Niemann, pastor of the Central church of Bogotá, was elected secretary, and Fernando Tapias, an Adventist businessman, treasurer. Dr. Carlos Didacio Alvarez, a Catholic lawyer and staunch defender of religious liberty, was appointed auditor. The rest of the directorate was chosen from among leaders of various religious persuasions.

The constitution and the bylaws were signed on November 2 by several well-known persons, such as Dr. Lázaro Restrepo, secretary of the senate of the republic, and Dr. Joaquin Pinzón, another senator.

The honorary members of the new society are Dr. Uribe Vargas, senator; Dr. Antonio Castellanos, secretary to the president; and Dr. Navarrete, lawyer for the Province of Cundinamarca. According to Dr. M. Buonfiglio, reli-

gious liberty secretary of the Colombia-Venezuela Union, plans are being made to establish branches of this society in various parts of Colombia. The executive committee presented a memorial to the president of the republic, Dr. Carlos Lleras Restrepo, and to Cardinal Luis Concha Córdoba, highest prelate in Colombia, in order to acquaint them with the aims of this new society.

On December 19 the association was recognized by an act of parliament as an entity having legal personality.

Let us pray that religious freedom may increase and intolerance disappear, so that this gospel of the kingdom can be preached more rapidly in this Latin-American country.

Condensed News

Bahia, Brazil, VBS

Nine Vacation Bible schools were held in the Bahia-Sergipe Mission in 1966. This year we hope to double this number. The children have thanked us many times for something constructive to do during their spare time.

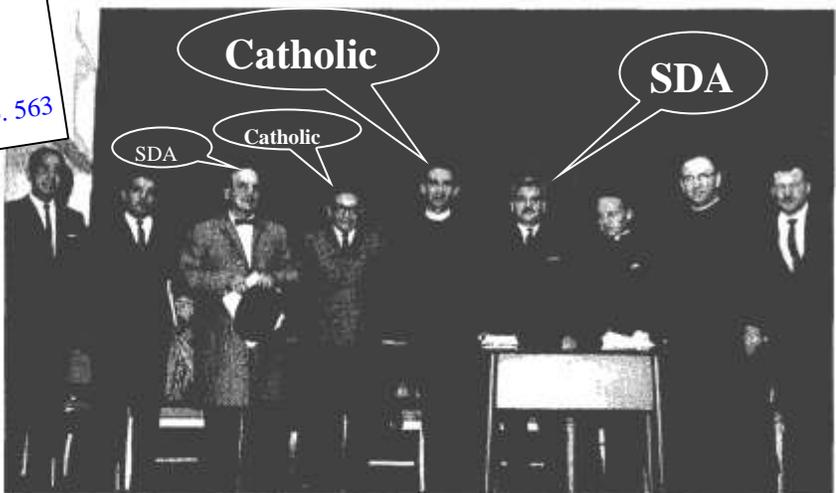
We have marveled how the children have responded to the activities that have been carried on in different areas. The children in Floresta Azul, where we have always had the largest groups, sometimes as many as 130, work with what they have—and that isn't much. But they make up for the difference with their natural talents. I saw all sorts of dolls made from eggs that had been painted and marked just right. The boys made their cars from matchboxes and coconut shells. Many made beautiful pieces of art work out of bulls' horns they had found in the fields, polishing them in such a way that they really shone.

R. C. BOTTISFORD
*Departmental Secretary
Bahia-Sergipe Mission*

“Romanism is now regarded by Protestants with far greater favor than in former years. In those countries where Catholicism is not in the ascendancy, and the papists are taking a conciliatory course in order to gain influence, there is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which had been so dearly purchased. They taught their children to abhor popery and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed!”
Great Controversy p. 563

A home was found in a large house at Airmadidi, not too far from Menado, headquarters of the East Indonesia Union Mission. Into this rented house was squeezed the college-men's and women's dormitories with triple-deck beds, the dean's apartment, classroom-church-chapel-study-hall-room, library, and offices. Behind, in a separate building, were the kitchen and showers.

The first school year began during a revolution—the aborted coup of September 30, 1965. Early newscasts on that day of registration voiced counsel from the American Embassy that all Americans should stay in their homes. But the registration went on as usual, and 27 students showed up.



Organizers of the Religious Liberty Association of Colombia (left to right): Rev. Paul Suárez, Carlos Moreno, Fernando Tapias, Dr. Carlos Didacio Alvarez, Rev. Noel Olaya, Raimundo Pardo Suárez, Bishop Walter Ballesteros R., Dr. E. Lúkatos, and M. Buonfiglio.

REVIEW AND HERALD, March 9, 1967

other higher education

Review

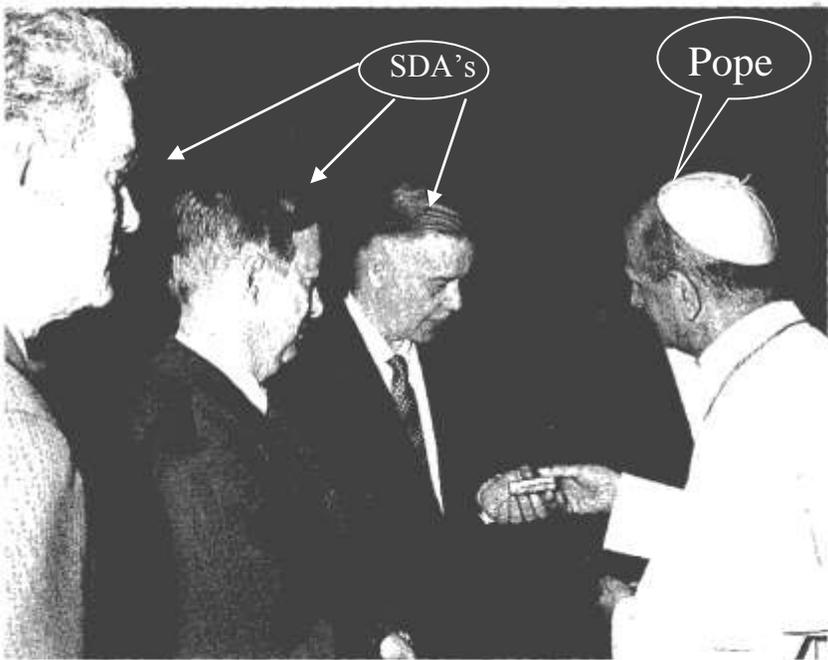
REVIEW AND HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Ann Louise Jones (left) and Rosalie Anderson, Andrews University students, sight-seeing in Rome's Mamertine Prison. The hand above them points at the original opening to the dungeon in which they are standing.



Members of the tour group mingle with members at the entrance to the Seventh-day Adventist church in Rome. Generally, government offices permit those desiring to worship on the seventh day to have it free.



During the visit of the Church-State Study Commission to Italy, the members joined in a general papal audience in St. Peter's. Afterwards three members of the commission spoke briefly with the Pope—(from left) Pierre Lanares, religious liberty secretary of the Southern European Division; Roland R. Hegstad, editor, Liberty; and Leif K. Tobiassen of Andrews University. The Pope is here seen presenting a souvenir medal to Dr. Tobiassen.

...that Adventist soldiers may be asked to render on Sunday services not performed on Saturday. No limitations are placed on Sabbath observance. The Minister of Defense advanced two interesting reasons for his intercession for our youth: He felt it was his duty, and it would be absurd to put obstacles in the way of religious observances by young people at the very time when "we all recognize that most evil in the world comes from atheism and lack of religion."

3. Sabbath observance for Seventh-day Adventist employees in government. The office for religious affairs of the Ministry of the Interior in cooperation with the office of the Prime Minister has issued the following directive:

"Since the number of government employees who are interested in the observance of the Sabbath as a day of rest is very small, it would not interfere with ordered activity of the work if requests from time to time presented for permission not to work on the Sabbath were granted. This permission is to be granted, taking into consideration the possibilities of an orderly activity of each service and office concerned, the time lost on the Sabbath to be recuperated on Sunday or other holidays or through overtime work."

Government offices which have granted Sabbath privileges include: The Ministries of the Interior, Foreign Commerce, Finance, Treasury, Public Health, Transport and Civil Aviation, the regional government of Sicily, the cities of Rome and Florence, and many other government departments.

And, as we have noted, private industry too has taken an enlightened attitude toward Sabbath observance. If some government officials have their way, it may become mandatory for private industry likewise to honor Sabbath convictions.

Not long ago the Minister of Labor asked Dr. Rossi to contact several members of Parliament in order to bring to their attention the Sabbath-rest provision in the weekly rest-day bill brought before that body last year. The law office of the Federal Council of the Evangelical Churches of Italy is supporting Dr. Rossi's effort, and has already intervened with the authorities.

4. Sunday Laws. The Ministry of Commerce and Industry is examining the possibility of authorizing Adventist retail merchants who close their shops on Saturday to open them on Sunday. The Minister of Commerce has written that he "agree[s] fully with the considerations developed" by Dr. Rossi.

It can be seen that the Italian authorities have, during the past decade, made great advances not only toward religious freedom, but in understanding the problems of minority religious

THEOLOGICAL UNIT GETS 9 CATHOLICS

Step May Lead to Full Role
in World Church Council

By EDWARD B. FISKE
Special to The New York Times

UPPSALA, Sweden, July 11
— The World Council of Churches today admitted nine Roman Catholic theologians to membership in its principal theological body, the Commission on Faith and Order.

The action represents the first time that Catholics have become full participants in a major branch of the council, which represents most major Protestant and Orthodox churches throughout the world.

Leaders of the council said that the move could eventually prove to be the first step toward full membership by Catholics, a subject that was raised in an address last Saturday by the Rev. Roberto Tucci, a prominent Jesuit.

The Rev. Dr. Lukas Vischer, director of the commission, said that the move "does not in any way prejudge the question of full Roman Catholic membership." He added, however "What will grow out of it, God only knows. We are on a journey."

Vote Is Unanimous

The action was taken by unanimous vote of the 720 delegates to the Fourth Assembly of the 20-year-old ecumenical organization. The assembly is the council's highest policy-making body.

Also admitted to full membership were six representatives of other nonmember churches, including the Seventh Day Adventist Church, the Lutheran Church-Missouri Synod and various Baptist bodies.

Two Americans were among the nine Catholics named. They are the Rev. Raymond E. Brown of St. Mary's Seminary in Baltimore and the Rev. Walter Burghardt, a Jesuit from Woodstock College, Woodstock, Md.

Other Americans named included the Rev. Jaroslav J. Pelikan, a Yale University church historian from the Lu-

theran Church-Missouri Synod.

The commission on Faith and Order is charged with producing scholarly studies on the various theological questions pertaining to church unity and the ecumenical movement.

Under today's action the number of places on the commission was increased from 120 to 150 in order to offer full privileges to former observers. Fifteen of the new places were filled today, with the remaining 15 left open for future nominations.

Frequently a Bellwether

The Commission on Faith and Order has frequently been a bellwether of theological and ecumenical trends. Last year it decided to pay less attention to issues that divide the various churches, such as the meaning of the sacraments or apostolic succession, and to concentrate on new problems that cross confessional lines, such as the proper relationship between the church and the secular world.

At a news conference today, Konstantin S. Veliseichik, a member of the General Council of the Union of Evangelical Christian Baptists in the Soviet Union, denied that believers in his country were persecuted because of their religious convictions.

"If there are some people who have been sentenced, it is not because of their convictions but because of the violation of some law," he said in answer to a question.

Soviet rules on religious practice include a ban on proselytism outside the church or synagogue and prohibition of religious instruction to anyone under 18 years of age.

Mr. Veliseichik said that he was hopeful that these laws might be modified but he said that so far the major religious groups had not asked for change.

MINISTRY MAGAZINE
MAY 1970

The World Council of Churches: Seventh-day Adventist Conversations and Their Significance—Part 1

B. B. BEACH

Educational Secretary, Northern European Division

"Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs."—*Evangelism*, p. 562.

AN SDA AT
VATICAN II

Historical Background

While in Rome in connection with the Vatican Council a WCC staff member and an Adventist representative came to the conclusion that an informal meeting of a small group of Seventh-day Adventists with an equal number of representatives from the World Council of Churches would fulfill a useful purpose—Adventists being insufficiently informed regarding the WCC, and the WCC staff and church leaders being equally in need of additional and more comprehensive knowledge regarding the Seventh-day Adventist Church.

The first meeting was held in 1965, the participants being selected by the two organizers. Thus, the conversations got under way on a completely informal basis and were held under the sole responsibility of the participants. Subsequent meetings have become somewhat more formal, in the sense that the employing bodies of the SDA participants, including the three Adventist divisions involved, have given their approval by facilitating the selection of the SDA representatives. The General Conference of Seventh-day Adventists has been kept informed regarding the meet-

ings, though it has taken no direct, active part in the consultations. The November 24-26, 1969, consultation was the fifth in the series.

Purpose of Conversations

The original purpose in meeting together was quite simple, straightforward and unpretentious: acquaint each side with the structure, functioning, and thinking of the other side. This frankness

The National Reform movement, (now called WCC) that the world and the church have linked hands to bring about, will manifest the same oppression, haughtiness, arrogance, and intolerance which have prevailed in past ages. The powers of human councils then assumed the prerogatives of Deity, crushing under their despotic will, liberty of conscience and the right of individual responsibility; and imprisonment, exile, and death followed for all who opposed their dictates. Many will plead that there is no prospect that popery will ever be revived. If it shall regain its lost ascendancy, it will be by Protestantism's giving it the right hand of fellowship. If it shall be legislated into power by the concessions of time-serving men, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth for the errors of the papacy. Once let the minds of the Christian world be turned away from God; let his law be dishonored and his holy day trampled upon, and they will be ready to take any step where Satan may lead the way.

RH, January 1, 1889 par. 8, 9

MAY, 1970

desirable. On the other hand, the Adventist partners in the conversations do not set out expecting the ecumenists to become a part of the Advent Movement, though they may feel this would be apropos. It is, of course, appreciated by all engaged in the conversations that there is a fundamental difference in the nature of the two organizations which precludes comparisons. While the SDA Church is a world church with established fundamental beliefs and one polity, the WCC is a great council or fellowship of churches representing an immense variety of theological beliefs, traditions, and church polities, with each church preserving its own doctrines, ecclesiology, and that measure of complete independence which it feels called upon to exert. The WCC is not empowered to legislate for its member churches.

In addition to generating increased mutual understanding, the exploration of possible areas of Christian cooperation and concrete, practical Christian service has become another valuable intent of the conversations.

Style of Meetings

The conversations have been conducted in a rather free, informal, and friendly atmosphere, under the joint chairmanship of the WCC and SDA conveners. Approximately fifteen to twenty participants have taken part each time. WCC participants have included members of the WCC staff (especially from Faith and Order) and representatives of various Christian traditions. The SDA group has included SDA church leaders and educators. There has been a greater turnover of participants on the WCC side. The consultations are held on the basis of equal footing, with each yearly meeting taking place part of the time at the WCC headquarters in Geneva and the rest of the time at the nearby Séminaire Adventiste at Collonges, just across the border in France. The core of each consultation centers around the presentation and discussion of papers dealing with the subject matter chosen for the meeting. In addition, time has been given over to general discussion and exchange of views regarding questions and developments of mutual interest or needing clarification.

Subject Matter of Conversations

The 1965 conversations started with a broad *tour d'horizon* and concentrated

on discussion of the organization, beliefs, and aims of the Seventh-day Adventist Church, and consideration of the organization, basis, and aims of the World Council. The questions of proselytism and religious liberty were briefly touched upon. Subsequent consultations dealt with the following areas: Law and grace, Sabbath versus Sunday, proselytism and religious liberty, prophecy. The November, 1969, conversations pinpointed the 1968 general discussions of prophecy by coming to grips with specific exegesis of Revelation 13, 14; Matthew 24; and 2 Thessalonians 2, passages which Seventh-day Adventists believe have a real relevance to Christianity today.

Without endeavoring to present here a full summary of the subject matter of the conversations, a few general observations can be made. In the discussion on law and grace there was considerable agreement. If there was a difference, it was mostly one of emphasis, the WCC possibly laying greater stress on the superiority of grace and the SDA participants giving more emphasis to the stability of law and grace.

In the discussion of law and Sunday, the difference could be expressed as follows: For the Seventh-day Sabbath, a creative act of God, and of the New Testament, therefore, has a unique and significant significance for modern man. Participants connected the Sabbath commandment more with Mosaic social legislation than with Creation and felt that the present-day Christian Sunday is tied to the resurrection and eucharistic service, and has only a remote connection with the Sabbath requirement of the Decalogue. In regard to the related question of calendar reform, the discussions revealed that Seventh-day Adventists have no objection to a fixed Easter date in the present Gregorian calendar, but strongly oppose calendar reform of the "blank"-day type, which would disrupt the orderly succession of the weekly cycle by interposing from time to time extra days. This would cause the first (Sunday) or seventh (Sabbath) day of the week to fall on other days. The WCC participants expressed similar opposition to this type of new calendar suggested in some circles.

Subjects of Study

By association with those who have no faith in God, wrong ideas are imperceptibly insinuated into mind and heart by the masterwork of deception. These prove the ruin of many. Will you choose the association of the irreligious and the disloyal, who are openly transgressing God's law? Will you separate yourselves by your own choice from those who love God? INL 84.3

The agreement in the discussions about religious liberty was very substantial indeed. Increased cooperation in this area is considered by both sides to be desirable. Concerning proselytism, there was a large measure of mutual understanding. Agreement was complete regarding methods, the SDA Church having since 1926 an official policy which in its provisions closely resembles the 1961 WCC document entitled "Christian Witness, Proselytism, and Religious Liberty." Both sides fully agreed that conversions can only come by uncoerced faith, and sharing of Christian conviction is not only a right, but a duty. The discussions did reveal

1926

<https://www.oikoumene.org/what-we-do/faith-and-o...>
Faith and Order Commission | World Council of Churches
The movement held two world conferences, in 1927 and 1937. After 1948, the movement became the Commission on Faith and Order of the World Council of Churches.

...admitted that because the word has received in ecumenical circles a definitely pejorative connotation, implying corrupted witness, which does not harmonize with the common dictionary definition of proselytism.

The Faith and Order Secretariat has prepared an excellent analysis of the discussions regarding "Apocalyptic Prophecy." Suffice it to say here that while exegesis of particular passages does not by any means always lead to disagreement, there are some marked differences in the respective understanding of the prophetic and apocalyptic texts. The conversations indicated that the SDA approach tends to be more "systematic" (looking for inner coherence and parallels between various apocalyptic texts) and the WCC approach more "situational" (looking for the original purpose and situation for which the texts were written). The WCC side greatly underlined the "paranetic" nature of prophecy, while the SDA representatives dealt at greater length upon the "predictive" dimension of the apocalyptic writings.

(To be continued)

There is more power in the open hand than in the clenched fist.

MAY, 1970

We Have a Priest Forever

Message at Bible Study Hour, June 18, 10:45 a.m.

By LESLIE HARDINGE



An artist cannot paint a rainbow. No sculptor can express a mother's love. Even the symbols in the sanctuary but dimly portray our lovely Jesus. Yet notice the shadows they cast of our Saviour.

Observe the court. The door is Christ.

By the copper altar see God's Lamb, bound and dying. His blood atones. Flames of wrath clutch at the victim burning there. The laver's fount is open for all filthiness. By fire of perpetual sacrifice, by knife-spilled blood, by water from the riven Rock, your sin may be removed. Justification by faith—this is the message of the court.

Step into the holy place. The veil through which you pass is Christ. The lamp and table tell of fellowship with God. Nearest the inmost veil the golden altar of perpetual intercession blends its fragrance with man's prayers. Each is pointing a finger toward Christ. He is the lamp that sheds the light of life to point the way. He is the bread and wine that give you strength to walk. His merits form the incense that perfumes the atmosphere in which we pilgrims trudge the path to God. Sanctification by faith—this is the message of the holy place.

Pass into the inmost shrine. The door again is Christ. The Holiest gleams with ark and cherubim and Shekinah glowing as of God's serene and sacred presence. Look toward this mercy throne. One day we shall share it with our Lord. Glorification by grace—this is the message of the place Most Holy.

Yet these types speak only with a stammering tongue. In all their chorus one note is missing. Christ's tenderness and sympathy must have a living sign. Only a human heart can human love convey; only a lover's voice a lover's love awaken. To satisfy this need Jehovah taught a man to serve. Spirit divine, now touch our eyes. For in this priest we sense our Jesus pleading in His love.

Long ago God drew aside the veil to teach men truth. Melchizedek was Messiah's mediator in salvation's history's earliest dawn. He was a common man and yet a king. His scepter was no sword, but righteousness and peace ruled in his court. This stranger from old Salem's hills blessed the faithful patriarch Abraham with bread to feast his soul and wine to seal his covenant of love. His order points to Christ Himself. Our Priest is covenant maker. Christ's heart must beat in sympathy with human woe. So Mary's womb was portal to His life of love. With hand divine He grasps the

throne of God, and with His nail-marred human hand He clasps His earth-bound brethren to His heart. The Priest is man's one link with God. Our Priest is God and man.

God's earliest priest lacked pedigree. No records of his parents graced genealogies of scribes. Humble, anonymous, yielded to God, the Canaanite came to bless. And so came One whose own received Him not and from new Salem's hills He pours cataracts of blessing on faithful pilgrims everywhere.

God wished the father of each family to act as priest. But many firstborn fathers failed. Then God called His slaves from Egypt. With cloud and flame He led His host until by Sinai's mount the serried sept were camped. Their leader climbed the rugged slopes to learn the secrets of his Lord. But while he there conversed with God, God's people in the vale forgot. They made, and then adored, a calf of gold. When he returned and saw what Israel did, Moses smashed the tablets of the law. By flagrant sin frail Israel had this law already broken up.

The idol calf was crushed. The sinning people drank this dust, and so became the prison for their god! Then Moses stood and cried, "Who is on the Lord's side?" The guilty sinners, terrified, stood still. One tribe was blameless. "And all the sons of Levi gathered themselves together unto him." Next Moses prayed and Aaron, Levi's son, who led in sin, became one of God's saints. Forgiven most, he loved most fervently. Because of this the service of Jehovah's shrine was granted him. The priest must sympathize with sinners' needs and then supply the balm in tenderest care. My soul, read Jesus in this type.

Divinely Selected

Note well this summons into ministry. No man selects God's priest. He heeds the call. Christ "glorified not himself to be made an high priest," but obeyed. He came to die the sinner's death, and now He ever lives to plead. Observe the guardian at this priesthood's gate. "Who-soever . . . hath any blemish, let him not approach to offer the bread of his God." This rubric beams on Christ. His righteousness is framed in law. His glory dims the blazing sun. He is "holiness to the Lord."

The sons of Levi lived where God decreed. While Israel traveled in the wilderness they formed the frontier of the sacred square within which stood the tent of God. And in the Promised Land the priests possessed no property. Their lot was that of pilgrims in this world. And so was Christ's. He guards His host. Neither land is His nor gold nor silver,

though He is Maker of it all. His service to His God and to His fellow men was His reward.

By God's decree a ceremony set apart the priest. (See Leviticus 8.) He was "taken" by God's choice and "brought" to minister. Christ too was captured by God's will and, unresisting, came to serve. The candidate stripped himself. So did our blessed Lord. Heaven's glorious raiment He put off to don the habit of us sinners here. The priest was "bathed" in water from the fountain opened in the Rock. He could not cleanse himself. The Undesified of God is mirrored in this humbling rite.

The sacerdotal wardrobe was flung wide, and garments of "glory and beauty" were there exposed. "Everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence."—*Gospel Workers*, p. 173. Perfection was their portrait of the Christ.

Linen Robes

The substance of these robes arrests our eye. They point to Jesus, Mary's Son. Linen was first garnered in the fields of earth. The dust supplied its stuff. The relentless sickle reaped; the unremitting maul thrashed out its fibers fine; the spinner tortured it into thread; the weaver's beam oft beat; the hot sun bleached; and hands of woman made it snowy lawn. The unseen mines cast up fine gold and jewels rare. Fire melted and the hammer disciplined the metal into form. The lapidary's stone then shaped the gems, and so the rocks grew into richest flowers of light.

The selfless lamb provided his best gift of softest wool, and rainbow splendors cast rich dyes to distaff and to loom. The Master Artist framed the whole with Heaven's skill. And so rich garments were tailored with rare meaning for the pensive heart. My soul, read all these signs of Christ in Spirit's light. Our High Priest bears the dust of man to God's eternal throne.

To cover Aaron's nakedness linen clothes were made. Breeches round his loins, robe from shoulders to his feet, brodered sash and turban for his head were of the whitest white. These picture Christ. His goodness is the basis of His life. Our Priest clothes man with righteousness.

Above the linen coat an azure robe was draped. This is the vestment of the Bridegroom-Priest. Its length reached just below his knee. The "blue" color reminds us of God's law. Woven in one piece, it never must be rent. Christ's obedience was without a break. This robe of blue had yet a richer fringe. Its hem was hung with pomegranates and gold bells. The stuff of which the fruit was made was like the veils, which tell of Christ's humanity.

Their blood-bathed seeds speak of His fruitfulness. Next listen to the hymn sung by the bells. Their substance is of purest gold, "of faith that works by love." Each bell sings with a separate tongue. The High Priest stirs, their chorus peals the

AS OLD BARRIERS BETWEEN CHURCHES BREAK DOWN—

In a major shift, U. S. congregations are working and worshipping together. Associate Editor James P. Mann describes the trend—and where it could lead in times ahead.

AT GRASS-ROOTS LEVELS, Americans of differing faiths are joining forces in what some churchmen see as a major departure from religious rivalries that have plagued believers in the past.

In one community after another, congregations are pooling charitable work, sharing buildings, worshipping together, and even merging across denominational lines.

What is developing is not the formal and massive structure of unity that reformers hoped for two decades ago.

Meeting needs. Instead, religious groups are coming together on a local basis, spontaneously, to meet common needs and concerns.

In Los Angeles, a Presbyterian congregation began holding joint services with a Methodist group after the Presbyterians' church was found to be unsafe because of an earthquake hazard. Membership has nearly doubled in the past year, and the pastor says the ecumenical spirit is "a key part of the excitement."

An overcrowded Baptist church in Portland, Oreg., is holding Sunday services in the tabernacle of another staunchly independent denomination, the Seventh-day Adventist Church, which celebrates the Sabbath on Saturday. The minister tells of an elderly lady, moved to tears by a visit to the church, who said: "Those can't be Christians—they're so happy."

In Royal Palm Beach, Fla., which has no synagogue, the Jewish community accepted an offer to hold Day of Atonement services at the Community Covenant Church, draping a tapestry of Moses over the chapel's cross. When the Jewish worshipers found out the church had lost its national subsidy, they sponsored a golf tournament which raised almost \$1,700 for the Christian group.

This surge of religious co-operation, involving hundreds—perhaps thousands—of congregations across the U. S., comes at a time when the formal unity pursued by reformers in the 1950s and 1960s is waning.



Roman Catholics, now providing much of the ecumenical leadership in U. S., worship with Protestants from three denominations at Our Lady of Loretto Church in Detroit.

Churches that have led the movement generally are experiencing stagnant or declining membership, including the Roman Catholic Church, which formally joined the search for unity with a decree of the Second Vatican Council in 1964.

Faced with lagging financial contributions from its 33 member denominations, ecumenism's flagship—the National Council of Churches—has cut its bureaucracy by more than one third in the last four years.

Three years ago, the Consultation on Church Union—which is trying to unite nine denominations into a "super-church" of 22 million members—had a brush with disaster when its originator, the United Presbyterian Church, temporarily withdrew. After nearly 13 years of negotiations, some leaders concede the biggest accomplishment of this "Church of Christ Uniting"—COCU—is its own survival.

Moves to reunite the Northern and Southern Presbyterians and the three main branches of American Lutherans have only helped spark further schism as conservatives rebelled.

"We were spoiled." What has caused this decline of high-level ecumenism?

Some critics insist that the movement was oversold. Jorge Lara-Braud, assistant general secretary of the National Council of Churches, feels:

"We were spoiled by the rapid progress immediately after the Vatican Council. Everyone expected the pace to

be maintained, but no church could absorb that many changes."

Others believe the glamour simply wore off, especially after the movement lost some of its most inspiring leaders—among them Pope John XXIII and Eugene Carson Blake, prime mover behind the Consultation on Church Union.

But the biggest reason, church scholars say, is public dissatisfaction with big institutions, impersonal bureaucracies and the liberal-secular outlook that seemed to prevail among those pushing for formal merger of denominations.

Cynthia Wedel, a former president of the National Council of Churches, says:

"In the old days, we had plenty of money, so whenever anybody got an idea, we'd put in a new department, hire a staff, and start a program. Then we'd put a lot of pressure on the local churches to carry it out. But they would resent it, because somebody a thousand miles away made the decision. That's why these fundamentalist churches are so lively—because people feel like it really belongs to them."

As interest in the emotional side of religion rises, top-level ecumenists say they now are finding themselves opposed by growing numbers of rank-and-file members who accuse them of being willing to water down traditional and fiercely held beliefs in a bid for broad membership and political "clout."

The Rev. Robert Pumphrey, an Epis-

(continued on next page)

Continued from previous page

BARRIERS DOWN

[continued from preceding page]

copal priest and chaplain of the Nevada legislature, offers this view of organizations such as the National Council of Churches:

"The original push was an attempt by the hierarchy to have a sort of Protestant Vatican—a united church so they could speak for 40 million Protestants. A lot still feel that way, but they don't really care about Jesus Christ. I don't trust them."

Still, this same pastor says his parish "does pretty well" in co-operating with other churches at the local level, especially in social projects where joint action seems to flourish most.

Ordinary parishioners, church leaders say, are showing that they want religious co-operation on social problems—but on a local and voluntary basis, without compromising basic convictions.

Mrs. Wedel, who is still active in the National Council of Churches, says:

"The national headquarters used to give the word, and everyone was sup-

posed to salute. Now, we sit back and listen."

What are they hearing?

In Atlanta, 12 churches sponsor a community center that operates free clinics, sells old clothes, and donates food to nearly 200 needy families a year.

Eleven churches in the Houston area are pitching in to support a day-care center and counseling programs for troubled families and drug abusers. One of the participating pastors says:

"We have Southern Baptists, Roman Catholics and everyone in between. Ecumenism grows fastest out of needs, especially local needs."

Church survival. Often it is the churches themselves that are needy, and union begins as a means of survival.

Three Presbyterian congregations in an aging section of Jersey City, N. J., for example, had lost their pastors and faced extinction until they moved in with a Reformed church that had a great old building but couldn't attract enough parishioners to keep it filled. Now they function as one church recognized by both denominations. A similar merger exists among Methodists, Presbyterians, and the United Church of Christ in the smaller community of Woodsboro, Tex., where the denominations decided it wasn't practical to hire a pastor for each of the tiny congregations.

Even where membership is large or growing, soaring costs often force churches together.

In Almaden, Calif., an Episcopalian congregation held services in a United Church of Christ building while trying to get its own home built next door. Finally, it bought into the existing structure "for economic reasons," one pastor says, because "increasingly it seemed foolish to build a second church."

In Moline, Ill., the First United Methodist Church and St. Paul's African Methodist Episcopal Church literally huddle together for warmth by sharing a chapel when the weather is cold and the small, black congregation can't afford to heat its building.

Two years ago, St. Peter's Lutheran Church in New York City gave up its costly building and started holding separate services in Manhattan's Central Presbyterian Church. But now the two may have to separate because the large Presbyterian church has been sold after its annual utility bill jumped from \$9,000 to \$24,000 in one year.

Sharing spirit. Ecumenists warn that alliances prompted solely by social concerns or economic necessity often prove to be built on sand.

"The people also have to worship together and share a religious spirit," says the Rev. Paul A. Crow, Jr., former

(continued on next news page)



Giving up their costly building, members of St. Peter's Lutheran congregation march through middle of New York City to new quarters in Central Presbyterian Church, where Presbyterians greet them with picture of Martin Luther. Two groups may part soon, however. Reason: Rising costs have forced sale of Presbyterian church, too.



BARRIERS DOWN

[continued from page 56]

general secretary of the Consultation on Church Union.

This spirit can be fragile, too, when it confronts divisive forces that began centuries ago. For instance:

In New York City's Greenwich Village, the Village Presbyterian Church and Brotherhood Synagogue have separated bitterly after 19 years of sharing the same house of worship.

Charges of religious bias were heard on both sides in the dispute, which centered on money matters and the moral tone of off-Broadway plays presented in the basement of the temple-church. But members mostly blamed the death of the Presbyterian pastor who helped found the partnership and dedicated himself to preserving it. When the smoke had cleared, Rabbi Irving Block declared:

"I'm going to devote myself to the concept of brotherhood between Jew and Jew, not loving our Christian brothers less."

Together now, but—Brotherhood among the nation's three Jewish bodies—Orthodox, Conservative and Reform—is now focused on their support of embattled Israel, most leaders say.

There are tensions, too, they add—particularly over a proposed Israeli law that would deny citizenship in that country to people converted by rabbis outside the Orthodox tradition. Rabbi James Ruden of the American Jewish Committee's office on interreligious affairs, says:

"Our disputes within the family can be very sharp, but they are carried on with love. If peace were to break out in the Mideast, however, we'd have a lot more trouble."

As for building official ties with Christians, says Rabbi Ruden, "we have never been busier," although he admits:

"There is a lot of worry over the rise of Christian evangelism toward Jews and over how strongly the U. S. will continue to support Israel during the struggle over Arab oil."

This tension became evident in reaction to the Vatican's January 2 guidelines for "better mutual understanding and renewed mutual esteem" among Christians and Jews.

While praising most of the statement, Jewish groups in the U. S. and abroad deplored the fact that it failed to mention support for Israel. And they objected to a part of the document that read:

"Lest the witness of Catholics to Jesus Christ should give offense to Jews, they must take care to live and spread their Christian faith while maintaining the strictest respect for religious liberty."



Charities bring many congregations together—as in clothing center and dental clinic run jointly by 12 churches in Atlanta.



Rabbi Marc H. Tanenbaum of New York City, co-secretary of the International Jewish Committee for Interreligious Consultations, said that, while Jews acknowledge "the right of Christians to evangelize, the assertion of a conversionary intention within the framework of guidelines for the improvement of Catholic-Jewish relations cannot but cast doubts about the motivation of the entire program."

The Catholic statement is only the latest in a series that has brought what used to be one of Christendom's most aloof and unbending churches into the forefront of the ecumenical movement.

Working with Anglican and Lutheran leaders for more than a decade, Catholicism's strong central leadership has been able to work out statements of agreement on some of the stickiest doctrinal

questions dividing Catholics and Protestants: the Papacy, the ministry, baptism, the Eucharist, and the fourth-century Nicene Creed, which Catholics regard as the basic statement of Christian belief.

Trying to put this spirit into practice, members of a Lutheran and a Catholic parish in Wyandich, N. Y., have drawn up their own "Statement of Common Faith" in the Eucharist and plan to ask permission of church leaders to celebrate communion together.

Values and doctrine. Professional ecumenists hope this growing tendency of believers to place spiritual values above doctrinal distinctions will give new life to their cause. And some even believe the growing attraction of evangelism eventually may foster unity despite the current friction. Mrs. Wedel, formerly president of the National Council of Churches, comments:

"First, in the ecumenical churches are beginning to see the need for more spiritual devotion and prayer. And fundamentalist churches are attracting more young, urban people who support our call for social justice. This is bound to bring us together."

A more skeptical view comes from the Rev. Waldron Scott, president of the World Evangelical Fellowship, headquartered in Wheaton, Ill.:

"Sure, there are 'new evangelicals' who want to co-operate with liberal Christians on social projects. But it's overoptimistic to expect a rapprochement, because evangelicals are always afraid they'll be dragged down to the lowest common denominator spiritually, and history shows that it's true."

Mr. Scott questions whether the whole idea of church unity is worth the effort. Says he:

"We believe the Holy Spirit has already encompassed all evangelical churches and is making inroads on the ecumenical ones. Evangelical denominations aren't any farther apart than all the various orders and groups within the Catholic Church. Suppose we slapped a name on it, like the 'World Evangelical Church.' The way bureaucracies grow, we might be risking our religious freedom, and what could we possibly gain?"

No matter how exciting the prospects may have seemed 10 or 20 years ago, any big steps toward structural unity will require another decade or two—if they come at all—ecumenists concede. Mrs. Wedel, reflecting on her years with the National Council of Churches, says:

"We don't want a rigid, monolithic church, but one of endless diversity without the backbiting and undercutting of the past. The Holy Spirit is the important thing, and we don't think it can thrive when churches are too busy stealing sheep to care for their flocks."

Review

FEBRUARY 27, 1975

ADVENT REVIEW AND SABBATH HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

and 1972 took steps to reduce the number of authorized religious organizations in the country from more than 1,000 to just three. Allowing 46 Protestant denominations to function separately under the umbrella of the ECZ, Eglise du Christ au Zaïre (the Church of Christ in Zaïre), the government granted fully independent status only to the ECZ, the Roman Catholic Church, and to the Kimbanguist Movement, an African national religious organization.

Overnight hundreds of independent Christian or Bible-based groups were outlawed. Because Adventists had hoped to be granted full independent status on the same level as the Roman Catholic Church, church leaders were disappointed when this failed to materialize.

But there seemed no other way that the church could continue to operate in Zaïre. When Adventist world leaders were convinced that the church could carry on its work without any change in its teachings or means of support, they yielded to government demands to align with

the Protestant organization. Already the government was threatening to jail Adventist leaders because they were meeting with congregations that had not been legally recognized. Thus, with mixed feelings on both sides, on March 24, 1972, Seventh-day Adventists became the forty-second communicant in the Church of Christ in Zaïre.

But God had great plans. An exciting chapter was about to begin for the Seventh-day Adventist Church in the Kasai.

Looking for a church that "believed the Bible" and followed all its commands, many church-homeless Christians found their way to the Adventist Church by way of the Zaïre Department of Justice. There, ministry officials freely advised leaders looking for a Bible-based church to seek out the Adventists.

By the end of 1972, 11 religious groups, with a total membership of 125,000 people, organized in 200 groups or congregations, had filed papers to become full-fledged Seventh-day Adventists.

The numbers were so

the church's experience in mass reaping so limited, and qualified workers so scarce, problems in handling this "evangelistic bonanza" seemed overwhelming.

It seemed obvious that the only way to meet the challenge would be to start a church whereby church members would be trained in the home. The

A fact-finding mission of the church priority funding interests favorably Kasai province D. H. of the Zaïre guide the progressive stages. for the union had paid several Lulengele Mission and 1973 instruments

that French-language Voice of Prophecy programs had been aired throughout the country during a two-year period of unrestricted access to the airwaves in 1966 and 1967.

this was Lulengele d. "But I was the who hecy." nically ous Zaïre and it church

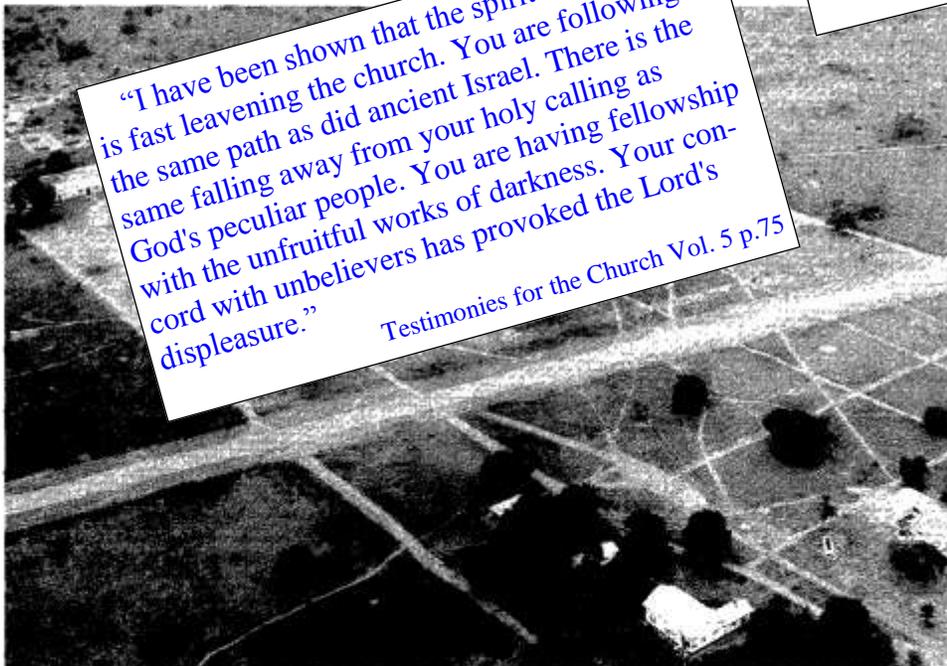
nce ect es r y

2 Corinthians 6:14-17

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

"I have been shown that the spirit of the world is fast leavening the church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people. You are having fellowship with the unfruitful works of darkness. Your concord with unbelievers has provoked the Lord's displeasure."

Testimonies for the Church Vol. 5 p.75



An airstrip runs through the center of Lulengele Mission Station. Missionaries live in the homes at the lower right, a church is at the center left, and at the top left are the primary and secondary schools, and living quarters for ministerial students and those attending schools of indoctrination.

Tshitale had learned of Adventist teachings through the French-language Voice of Prophecy and had taught the Bible principles learned from the course in his work as the leader of a popular independent church with several thousand members. As soon as he got the news that the Adventist mission at Lulengele was going to reopen, Mr. Tshitale came to the mission, enrolled in the first baptismal class, and was baptized in January, 1973.

In order to help construct new buildings and churches to keep pace with needs, Mr. Tshitale offered to stay on as foreman rather than enter the pastoral training course. His first assignment was to restore a water system from a spring and to repair buildings for the arrival of a full-time mission director and other missionaries and church workers.

When Elder Long arrived in Lulengele to assume full-time leadership in the Kasai, he met high hopes and disappointments headlong. By the time the church had mobilized

Evangelicals in Critical Discussion With WCC

B. B. BEACH

IT IS A FACT of recent church history that the churches controlled by conservative evangelicals have generally not joined the World Council of Churches. This abstention is because they do not believe that the WCC legitimately represents the church's given unity in Christ. Furthermore, they have serious reservations regarding the deployment of the limited energies and means of the WCC and the churches it represents in dubious and, at times, divisive socio-political activities.

In actuality the WCC, during the past twenty-five years of its existence, has not conducted many formal theological discussions with nonmember churches. From the WCC's viewpoint, the discussions with the Roman Catholic Church have, no doubt, been the most important. There have been some discussions, but no formalized conversations, with the Southern Baptists. Discussions have also taken place with representatives of the Lutheran Church—Missouri Synod, but these have not been structured or progressed over a period of time.

Of special significance, within the broad confines of a WCC—Conservative Evangelical dialog, have been the discussions with the Reformed Ecumenical Synod and with representatives of the Seventh-day Adventist Church. WCC representatives have met twice with the Moderamen of the Reformed Ecumenical Synod. From 1965 to 1972 regular yearly conversations were carried on between a small group of Adventist scholars and representatives of the Faith

B. B. Beach is the secretary of the Northern Europe-West Africa Division.

and Order Commission of the World Council of Churches, which led to a clearer understanding on the part of these officials concerning Seventh-day Adventist doctrine, belief, and practice. Papers produced as a result of these discussions were jointly published under the title *So Much in Common*.

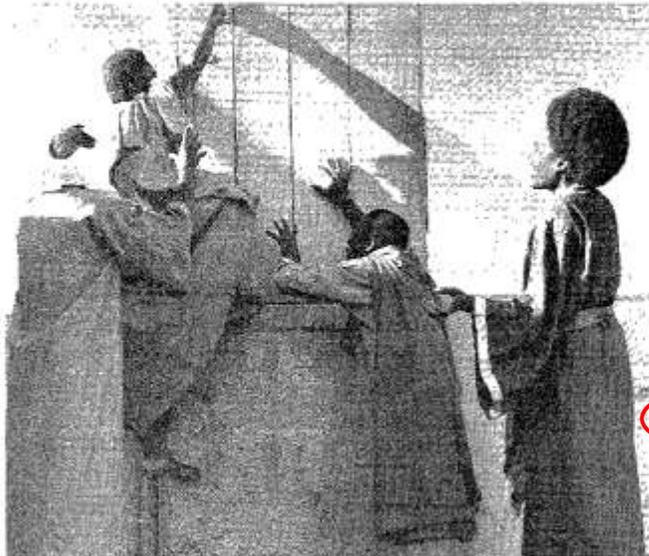
What do we mean by the use of the words "critical discussion with the WCC" in the title? Certainly not that faultfinding has been the main theme of the conversations. Nor do we mean that these conversations have always been an exercise in high level theological criticism. Furthermore, the discussions have not been critical to the extent that they have already led to a crisis that will decide their favorable or unfavorable outcome. Critical in the context of this article simply means that the discussions between the WCC and conservative evangelicals involve careful judgment regarding truth, and are, therefore, of decisive, even crucial, importance with respect to their outcome.

Scriptural Concept of Unity

A first basic problem is the WCC's way of dealing with the scriptural concept of the "given unity in Christ." In the New Testament this unity is presented as a qualified unity-in-truth characterized by holiness, faithfulness, and obedience to the apostolic word and the commandments of God. The NT indicates, however, that the given and visible unity in Christ is threatened by anti-Christian penetration.

The establishment someday of complete organic unity of the churches is taken for granted in WCC documents (e.g., "Common Witness and Proselytism"). How-

JULY, 1975/THE MINISTRY 7



Nuuwa, the first successful dramatic program performed by a group of Adventists in Kampala, Uganda, was written by Hannington Kagimu. Here people try forcibly to enter the ark after the doors have been closed.

Uganda Adventists Attempt Unique Witness

The only church in Uganda that meets daily... new... The... prayers have... through the dramatic... an effective presentation of the famous human mass rebellion against God." Programs contained a Voice of Prophecy Bible school enrollment card, and as a result, interested people are studying the message, and a former Adventist has rejoined the church. Further plays have been presented since *Nuuwa*, *Ibulimu* (the story of Abraham), *Danieri* (the story of Daniel, with emphasis on chapter two), and more recently *Byonna Bisosonkole* ("All Is Emptiness"). Last year the Adventist book...

The only church in Uganda that meets daily... new... The... prayers have... through the dramatic... an effective presentation of the famous human mass rebellion against God." Programs contained a Voice of Prophecy Bible school enrollment card, and as a result, interested people are studying the message, and a former Adventist has rejoined the church. Further plays have been presented since *Nuuwa*, *Ibulimu* (the story of Abraham), *Danieri* (the story of Daniel, with emphasis on chapter two), and more recently *Byonna Bisosonkole* ("All Is Emptiness"). Last year the Adventist book...

visited it a few months ago. The report from Hannington Kagimu confirms that only bona-fide Seventh-day Adventists may obtain membership in this organization, now recognized as one of the leading drama groups in Kampala. Currently, there are 58 members. The group aims to win good will, recognition, and converts to the church, using a medium that had its cradle in the church.

VICTOR COOPER

Book, Medallion Presented to Pope

In connection with a recent consultative meeting of secretaries of World Confessional Families held in Rome, B. B. Beach, secretary of the Northern Europe-West Africa Division, one of the 15 participants and the only Adventist in the group, presented a book and a medallion to Pope Paul VI on May 18.

The book presented was the Adventist missionary book *Faith in Action*, and the medallion was a gold-covered symbol of the Seventh-day Adventist Church. The medallion is an engraved witness to the Adventist faith in Christ as Creator, Redeemer, and soon-coming Lord, in the cross and Bible, and in the lasting validity of the Ten Commandments. While the other commandments are represented simply as Roman numerals, the words of the fourth—"Remember the sabbath day, to keep it holy"—are written out.

The Conference of World Confessional Families usually meets once a year. It is not an organization, but an informal meeting of representatives of various Christian churches.

opportunities of its aviation curriculum, received a grant of \$25,000 toward its airframe and power plant facility, which will accommodate increasing enrollments; and (2) Southwestern Adventist College received a \$40,000 grant to assist in the building of an additional women's dormitory.

Payment of both awards is dependent on other donors' contributions of significant sums to the respective programs by specified dates. Andrews alumni and other sources of support must raise at least \$35,000 to qualify for the grant, and Southwestern Adventist College must receive other support from Texas foundations and from its own alumni toward their essential campus need.

Church leaders commend the trustees and administrators who have obtained these awards from the Kresge Foundation and wish them continued success in their quest for private support among alumni, corporations, and foundations.

KENNETH H. EMMERSON

In Brief

Tons of seminar materials: Sixty-one-and-a-half tons of materials have been ordered for the coming It Is Written Revelation Seminars to be held in various places from September, 1977, to June, 1978. Included in the seminar team's schedule is a return visit to Australia.

Breath of Life reports baptisms: Breath of Life evangelistic crusades have resulted in the baptism of more than 100 persons in the past 90 days.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them." Ephesians 5:11

"Babylon is also charged with the sin of unlawful connection with 'the kings of the earth.' It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation. Babylon is said to be 'the mother of harlots.' By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Revelation 14, announcing the fall of Babylon must apply to religious bodies that were once pure and have become corrupt."

Great Controversy (1911) p. 382

Beaulieu, new treasurer of the Southeastern California Conference.

An open letter to the church

Dear Fellow Believers and Church Leaders:

It is the sacred responsibility of the church to

Adventist Review

May 24, 1979

General Organ of the Seventh-day Adventist Church

... have nevertheless felt that the preaching of justification by faith more emphasis should be given to the new birth and the changes that follow in the life of a repentant sinner. Many, taking account of the tremendous emphasis in the Bible and the Spirit of Prophecy writings on ethical righteousness and holiness of life, feel that because justification (imputed righteousness) and sanctification (imparted righteousness) are by faith and both are of Christ, both may be included theologically in the term "righteousness by faith."

Much has also been said about Reformation history and its impact on terminology and doctrine. Included in such discussions have been related theological concepts such as the nature of Christ, the nature of man, the nature of sin, perfection, and the question as to whether it is possible for a Christian to live a sinless life. In our judgment these complex theological and Biblical issues need not be settled in detail in order to rejoice in the gracious provision of salvation through faith in Christ, which includes justification, sanctification, and glorification.

Writing in 1895, "The message of justification by faith" (*Testimonies*, vol. 2, p. 100) we saw the connection we would like to see which we feel that this precious message" "harmony within the influence; the fruit of abundance; and all honoring and exalting who is the beginning and the end. We believe that many have experienced this joyful life and have been richly blessed spiritually. On the other hand, we have observed that some discussions of righteousness by faith in recent years have produced, on occasion, too much open debate and unhappy controversy. It has even engendered confusion, divisiveness, and bitterness. When this happens it can be used as a diversionary tactic by the enemy. All of this has brought grief and concern.

Therefore, with the concurrence and support of the vice-presidents, including those who are the world division presidents, and of the North American union presidents, I am proposing a plan designed to minimize or end such controversy. This will give opportunity for the body of

... that our teachers and workers in their work and preaching, lift up Jesus in Christ-centered messages that will fill hearts with the assurance and joy of salvation and inspire our people to share the good news of His pardoning and redeeming grace in a great evangelistic thrust.

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

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

2Tim. 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Joh. 7:17 If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

... good news found in Romans 3:24-28, views about righteousness by faith, appropriate for us seriously to take to us through His messenger in 1891. ... of trying to define minutely the difference between justification and sanctification. Definitions of these two terms they are ideas and speculations. Why try to be inspired on the vital question of ... Why try to work out every minute of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1072.

For some years the leaders of the church have been calling for repentance, revival, reformation, and the active participation of every member, every believer, every young person, every pastor, every professional person, and every administrator in helping to finish God's work quickly. Consequently, the General Conference will appoint a representative group of lay persons, pastors, evangelists, theologians, church historians, Biblical scholars, editors, and church administrators to survey and study difficult

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October 25, 1979

suddenly found himself with a large staff of qualified people who were then ready to work under his leadership. He was then ready to select leaders and become followers to ensure a harmonious chorus of endeavor. Leaders and followers work together in such a way that all can be sure that they pursue a successful program.

Leadership and followership

Leadership implies followership. The one cannot exist without the other. Both good leadership and good followership are essential.

By WALTER R. BEACH

Of course, we are not in great need of prima donnas. Under divine guidance we select leaders and become followers to ensure a harmonious chorus of endeavor. Leaders and followers work together in such a way that all can be sure that they pursue a successful program.

A true leader is one who is able to inspire people to work together in such a way that all can be sure that they pursue a successful program.

Leadership implies followership. The one cannot exist without the other. Both good leadership and good followership are essential.

Seventh-day Adventist leadership will be loyal to God, to the church and its policies, and to associates "above" and "below."

Much, much more could and should be said about the leadership we look for when constituencies go into session and responsible committees sit to select leaders. But an essential counterpart to good leadership, as was intimated previously, is good followership. Followers who

not in great need of prima donnas. Under divine guidance we select leaders and become followers to ensure a harmonious chorus of endeavor. Leaders and followers work together in such a way that all can be sure that they pursue a successful program.

Some in our midst (among both leaders and followers) occasionally feel that the program could be greatly accelerated if they were not hampered by denominational policies. This attitude may be a result of a lack of experience, and generally is. Some policies do change from time to time, year by year, and are brought up to date to relate better to current circumstances; but the changes are made only when the entire world field is represented. Policies therefore should be followed faithfully. To minimize the role of official policies or to neglect their application is to reveal a vital lack of true leadership, and a followership that considers this lack lightly or even condones it could be shocked sooner or later by days of sterile efforts.

Proper relationships cushion problems

Both leaders and followers should make every effort to cultivate good relationships. It is in the area of relationships that the Master called upon His disciples to be perfect, as (the) heavenly Father is perfect (Matt. 5:25-48). This perfect relationship is the key to solving problems and misunderstandings that have developed.

The people who follow will be more receptive to the word of God if their preconceptions multiplied by good relationships are removed. The apostles understood this. Paul's final message to the Thessalonians was, "Brethren, pray for us, that the word of the Lord may speed on and triumph" (2 Thess. 3:1, R.S.V.). And in the long list of "do's" the Epistle to the Hebrews includes this: "Remember your leaders, those who spoke to you the word of God" (chap. 13:7, R.S.V.). Conversely Paul assured the Colossians that "from the day we heard of it [your love in the spirit], we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding" (chap. 1:9, R.S.V.). Such a powerful relationship will leave no place to be radical, overzealous, lackadaisical, or undisciplined. Leadership will lead in love and understanding, and followership will support the church leadership unfailingly, even though necessarily critical of some decisions of leadership.

Both leaders and followers will reveal faults and deficiencies, but in the eyes of delegates, committees, and members, they will be genuine Christians—that is, people who in thought, word, and deed are guided by the gospel of Jesus Christ and "every word that proceeds from the mouth of God" (Matt. 4:4, R.S.V.). □

Where we belong

By DOROTHY DENNIS

Dear Lord,
In this early-morning hour,
I want to say from deep
within my heart,
"I love You."
Oh, that all
would proclaim the same;
then this nightmare of sin
would be over,
and we could go home
where we belong.

Adventist Review

General Organ of the Seventh-day Adventist Church

December 13, 1979

come up from land great big crowd'; 'v to establish the kin

"Where would the and feelings of these persons had prevailed? There would have been no organization, no system of raising funds, no efficient printing office of our own, no Health Institute, no college, . . . and no need of any very large houses of worship. Our forces would have consisted of only a few chaotic fragments wandering through the land, and the cause would not yet have been an inch and a half from its place of beginning."

Unfortunately, there are still many who are in the ranks of the tribe of Meroz—those who scatter pessimism and who use as a "text" the words "We don't believe."

My brothers and sisters, I want the word to go out from this meeting that some of us are tired of critics and those who mourn and sigh for the abominations, or the

who feel we must become more sophisticated; those who demand that we must have a deeper understanding of the things of F

I'm no rumors that adequately work, or that there is no Adventist and that our institution is tired of those beachhead rather than fortifying the fort. We are not satisfied. But as can only stand wrought!"

SDA's are incur

In the little book by Richard Utt, I find matter how bad thing incurable optimists. We through any human p. better nuclear treaties, programs, scientific breakth

"Let the word go out"

In a series of directives and assurances, each introduced by the injunction "Let the word go out from this 1979 Annual Council," the president of the General Conference shows the direction he hopes to lead the church in the months ahead.

By NEAL C. WILSON

through aware, social programs, or improvement in education. Jesus will come to this

Adventists see these tragic conditions as the fulfillment of Bible prophecy. It was with this kind of situation in mind that Christ assured us, "Let not your heart be troubled: ye believe in God, believe also in me. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Seventh-day Adventists have a worldwide mission to clear up the misapprehension, the misunderstanding, and the misinterpretation surrounding God's character. What men and women need most is what we are most able to give—namely, a revelation of what kind of person God really is. All who have accepted Christ are expected to

wit Him—to share His saving love with others. cause we welcome, and participate in, any at is designed to make this world a happier, er place. But our real hope and optimism is e of the second coming of Jesus Christ. We will take place soon.

e landmarks

before us the landmarks of our faith and itions of our spiritual fathers, we have Council devotional speakers to present hs to us in a new and a fresh way: ngels' Messages of Revelation 14 Advent of Christ

Claims and Significance of the Seventh

Christ in the Heavenly Sanctuary ality of the Soul

phesy tion, and Rejoicing

e must stand firmly for these We need to review them fre-

made us a people, and what

erathers to action. We are told that

including some who are in responsible positions. Satan, in his cunning and deceptive way, has changed the signposts along the way. In Seventh-day Adventist thinking, the landmarks are doctrines of such vital importance that they cannot be altered without changing the nature of the Seventh-day Adventist Church.

sermons in our churches on

"And He called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others He said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house." Ezekiel 9:1, 3-6

vation in crowded com the world's air, land, rivers, and oceans; the crime misery in our world's great cities, brought on by over-

courageously, toward

Adventist Review

General Organ of the Seventh-day Adventist Church

April 27, 1980

work, the work of judgment. Surely this judging of the world by God is utterly important.

NEAL C. WILSON: Elder Eva, would you make a statement about the many people who have worked on this, why it appears perhaps in a little different form at the present time, and why it has not been a little more specific and definite in certain places?

W. DUNCAN EVA: I would like to say how much I appreciate listening to the comments and the good suggestions that have been made. If there had been any intent to change our beliefs, we would not expose them to as frank discussion as we have this morning. I believe this builds up confidence in what the church as a body, and what the General Conference as the highest authority among us under God, does in such important matters as these. We tried to make this statement Bible-based. We found

based one and have avoided the tendency to quote from her writings.

You will notice that nothing is said explicitly in the statement on the sanctuary about the two-apartment sanctuary, and Christ entering the holy place and the Most Holy Place. Basically, what is said in the statement suggested this morning is really no different from what already appears in the Statement of Fundamental Beliefs in the *Church Manual*. We also felt we should take notice of the broader aspects of the ministry of Christ in the heavenly sanctuary, something that Seventh-day Adventists are inclined to forget. At His ascension Christ was seated in majesty and authority at God's right hand, and He watches ceaselessly over the affairs of His church. We must also recognize that the angels who were sent to the seven last plagues during the temple

NEAL C. WILSON: I would like at this time to turn the chair over to Elder Wernick.

F. W. WERNICK: Let us proceed now with the next statement.

M. T. BATTLE: [Read section 24, "The Second Coming of Christ."] "The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, and visible; and when He returns, the righteous dead will be resurrected, the righteous living will be translated, and the unrighteous will perish. Then the saints will be received into His everlasting kingdom. The almost complete fulfillment of most lines of prophecy together with the opening of the door of Christ's kingdom has not been there at all

word universal in the second sentence to follow the word *literal*. "The Saviour's coming will be literal, (universal), personal, and visible." We deal, of course, with people who anticipate a secret rapture continually. I feel that it is essential for us to include the concept of the universality of the coming of Christ in addition to the other three characteristics.

ELIJAH E. NJAGI: I think we need to make a statement that will be understood primarily and fully by our members. I refer to the sentence, "The Saviour's coming will be literal, personal, and visible; and when He returns, the righteous dead will be resurrected, the righteous living will be translated, and the unrighteous will perish." I wish somewhere in that sentence or elsewhere "special resurrection" could be included.

J. A. MC MILLAN: The second sentence states that "the

"In the General Conference the counsels of God have been set aside, and the counsels and wisdom of men have been relied upon. God has seen this, and He is displeased. The General Conference--what is it? what does it comprehend? Is it a General Conference, or is it something wrapped up and called by that name? My spirit was pained within me, for I had lost confidence in that which I had ever presented before the people as the voice of God to His children. It has not been the voice of God. There has been a lording power exercised over God's heritage in decisions which were not dictated by the Spirit of God... We cannot therefore present before the people that the voice of the General Conference in its decisions must move and control them; for its propositions and decisions cannot be accepted. They are not in the right line of progress. God is cropped out of their counsels."
Written 1898 Manuscript Releases Volume Seventeen -PG- 221

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by Herbert Doug

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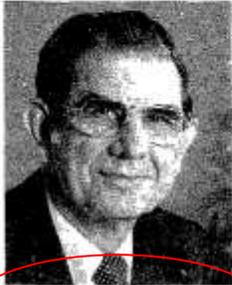
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REVIEW AND HERALD PUBLISHING ASSOCIATION

Cooperation and interaction



Neal C. Wilson, president, General Conference

On page 286 of the book *Education*, we are told that we should "study the lesson of co-operation as taught in the Scriptures." Notable among the many illustrations of cooperative effort and interaction in the Bible are building the tabernacle, restoring the walls of Jerusalem, and feeding the multitude.

Many times we wonder how to synthesize and create an atmosphere of participative action between lay leaders and the organized work of the church. Maybe the following experience will help to answer this question.

Not long ago my wife, Elinor, and I spent a rewarding weekend in the Catskill Mountains of New York with a dynamic group of deeply spiritual brothers and sisters at their annual national convention.

The group is known as ASI. Some of you know what these letters stand for, but everyone in the church knows about this organization and its relationship to the church.

ASI members represent large organizations, industries, business ventures, commercial enterprises, and professional services.

I wish I could name them all, but since that is impossible, I will mention a few that will illustrate the variety: Harding Hospital, an outstanding psychiatric institution in Worthington, Ohio; Wildwood Sanitarium, which has about 60 outpost centers working in six or seven countries outside of North America; medical and dental offices; a number of educational centers; training programs for the deaf; La Vida Mission for the Indians, now called "native Americans"; an active adoption agency; the very effective radio-television outreach, The Quiet Hour; the popular children's radio program, Your Story Hour; the Chessie Harris Children's Home (orphanage) in Alabama; court reporting; "Bible Lands," a sand-sculpturing exhibit in California; a missionary tape and

about a thousand workers, of which 500 are students at Southern Missionary College; and Maranatha Flights International, which over the past few years has assisted the church in building a hundred churches, a number of schools, and several hospitals and orphanages on three or four continents.

ASI was first organized in 1947 under the sponsorship of the General Conference of Seventh-day Adventists. From a tiny beginning it has grown to be an extremely strong and influential organization.

The headquarters of ASI is in the General Conference office in Washington, and a unique relationship exists between ASI and the North American Division of the Seventh-day Adventist Church. The members of ASI, while representing independent endeavors, are, nevertheless, compatible with ethical, professional, financial, and spiritual standards established by the church. They work in close harmony with pastors and conference administrators. James Aitken is executive secretary of ASI, and deserves much credit for its present impetus.

In this connection it is appropriate for me to give special recognition to Caris Lauda, who for several years gave unusual leadership to ASI, and to many others, such as Wesley Amundsen, who nurtured this segment of God's work in its formative years.

"Christ says, 'But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum [Seventh-day Adventists, who have had great light], which art exalted unto heaven [in point of privilege], shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.'"

Review & Herald, August 1, 1893

and composition of the ASI president, California, as he and members of the church, it did not depend upon his colleagues to make a thank offering for the benefit of some of the splendid endeavors such as the health-van ministry in New York City. This group gave approximately \$100,000, and it seemed as though they did it with great ease and joy. I wish you could have listened to one soul-winning story after another by ASI members.

The convention concluded with a banquet in which Robert Muller, associate secretary of the United Nations, was the featured speaker. He is called the United Nations' "prophet of hope" and has a vibrant and optimistic philosophy of life. His wife, Margarita, accompanied him, and they discovered that there is another universal and truly catholic organization, the Seventh-day Adventist Church.

If you ever get a chance to attend an ASI sectional meeting or national convention, I hope you will do so. It will electrify your soul, challenge your faith, and make you proud of the talents and spiritual stewardship of this unusual group that is representative of the large community of faith to which you and I belong.

Whose hand is on the wheel?

Adventist Review

General Organ of the Seventh-day Adventist Church

July 28, 1983

Four months after our marriage in 1926, my wife and I joined the Seventh-day Adventist Church. She had been a Lutheran and I a Roman Catholic. As new believers we enthusiastically embraced our new-found faith and its religious activities. Ridicule and bitter opposition from relatives and former friends failed to dampen our confidence. Neither did we allow a lack of

confidence of the past, which have placed us upon the platform of eternal truth, and which have established and given character to the work. The Lord God of Israel has led out His people, unfolding to them truth of heavenly origin. He has been heard, and is still heard, saying, 'Go from strength to strength, from grace to grace, from glory to glory.' The work is strengthening and broadening. The Lord God of Israel is the defense of His people. *Selected Messages*, book 2, p. 388.

Are not the symptoms of decay and declension painfully visible in the midst of the Christian churches of today? Spiritual death has come upon the people that should be manifesting life and zeal, purity and consecration, by the most earnest devotion to the cause of truth. The facts concerning the real condition of the professed people of God, speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to sea, without chart or compass."

Review & Herald, July 24, 1888

Human devising

...d's people to the enemy's tactics, the servant of man, but how pillars of human devising will be substituted for the pillars of faith.

"The voice of warning is now being heard inviting the people to escape and find refuge, not in the ark but in Jesus Christ. How will the warning be treated? Christ tells us just as it was received in the days of Noah. Thousands will deride the message of mercy and salvation, and turn aside, one to his merchandise, another to his farm, and give little or no attention to these things. They will be occupied with eating, drinking, and dressing, planting and building as in the days of Noah, although no sound of alarm had ever saluted their ears." ST, January 3, 1878

...years, first as laypersons, then as denominational workers in various capacities, we have witnessed every type of assault, libel, and innuendo intended to stall and splinter the remnant church. Using individuals from without and at times from within, the enemy of God has sought to weaken confidence in the doctrinal pillars of the church. In the appointed leadership, and especially in the Spirit of Prophecy, the church has been assailed and subsided, another took the place of the first.

...another foundation for their own vanity and removing the pillars they have cast aside. In plain words, these assaults against the church are for a purpose and object. "The coming of the Son of Man will be as a thief in the night. In that we know not the day or the hour, so will the three great powers of heaven be working together, and that God will bring His purposes to pass, and will raise up a people who will serve Him."

"I lately read of a noble ship that was plowing its way across the sea, when at midnight, with a terrific crash, it struck upon a rock; the passengers were awakened only to see with horror their hopeless condition, and with the ship they sank to rise no more. The man at the helm had mistaken the beacon light, and hundreds of souls were at a moment's warning launched into eternity. If we present a phase of character that misrepresents Christ, we present a false light, and souls will surely be misled by our example." *Selected Messages* vol. 2 p. 128

...spreading and magnifying our divisions, hoping by this to set brotherly love at naught, this too shall pass. How can I be so sure, you ask? My confidence that the church will not be sidetracked from its mission is not based on inherent or acquired wisdom, but on the certainty of Bible prophecy. Christ's statement is "that the gates of hell shall not prevail against" the church

...reward. As for us, we should present a true light, and, by God's grace, "enter in through the narrow door" of our God (Rev. 22:14). Heaven is our goal. Let us keep our confidence in God, His truth, and His church. Let us stay with the ship. The church of the living God is going through and will surely drop anchor on the "sea of glass" because a "divine hand is on the wheel"—the hand of Christ!

Theodore Carcich, a former vice-president of the General Conference, is now retired and living in Colton, Washington.

Christ created the church for caring

By FLOYD BRESEE

Like the ark, the church will help save God's people because it is a part of God's plan.



The church is always tempted to irrelevance—especially if it tends to be a conservative one. It becomes so intent on preserving its way of doing things that it fails to notice when its old way no longer is reaching people.

Like most brides, Christ's bride, the church, has a tendency to want to settle down. Security becomes more attractive than adventure. He must forever be taking her by the hand and saying, "Come on, let's get out of here."

Praise the Lord for Adventist leaders who have placed emphasis on the Caring Church, if taken seriously, just that because:

1. Caring Church emphasizes local plans and goals.
 2. Caring Church emphasizes lay involvement in reaching people.
 3. Caring Church emphasizes disciplining members, but holding them.
 4. Caring Church emphasizes the Bible.
- Scripture teaches that caring is what the church is all about. Christ created the church for caring.

Floyd Bresee is an associate secretary of the General Conference Ministerial and Stewardship Association.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."
John 14:6

Look through a microscope at the creation and you see perfectly organized organization. Look up through a telescope at the immensity of God's universe and again you see organization. Acts 2:47 says, "And the Lord added to the church daily such as should be saved." The idea of adding people to the church organization is the Lord's idea. And whom does He add? Those who are being saved. Then, in the Lord's plan, there is some relationship between salvation and church membership.

The church is like Noah's ark. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments.

"Where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). Where Christ is even among the humble few, this is Christ's church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church."

Upward Look 315

In this analogy, Christ shows a relationship as inseparable as should be the relationship between husband and wife.

In Eden, Adam slept. His side was opened, and Eve emerged. At Calvary the second Adam slept, His side was opened, and the church emerged. When Eve stood before Adam, oh, how he loved her. As the church stands before Christ, oh, how He loves her. When you criticize the church



Adventist Review

General Paper of the Seventh-day Adventist Church

July 3, 1985

African to represent Africa at headquarters necessarily. We are sure that the church

Eighth business meeting

Fifty-fourth General Conference session
July 2, 1985, 9:15 A.M.

Session proceedings

...Second World countries. To those of you, my brothers and sisters, who represent what we normally consider to be politically uncommitted Third World countries, I would say that unless we are very careful we may create blocs, which cause a lot of division. These particular designations are not Seventh-day Adventist terms, but have been created because of political problems in our world.

We Seventh-day Adventists in this world church should be the best citizens in our countries because of

DAVID K. AMPONSAH observed that many delegates the names that are coming from the Nominating Committee are nam-

...while I have heard a lot from certain groups, there is one group within this Seventh-day Adventist Church that nobody is speaking about at the present time. We can't appreciate the trials they face, the circumstances under which they work, and the enormous pressures upon our leaders in those countries. I speak of the Socialist Eastern European bloc. But they are not all in Europe. They are also in Africa, Inter-America, the Western Hemisphere, and in the Far East. If this church really wants to think about representation from areas where there is very little ongoing contin-

...countries We see see the Scrip- h men e pos- a-ia- win- rical they nam-

also facing serious financial problems. The North American Division has asked that we be accountable, that we do not elect officers simply to represent areas of the world field. They want a tight, efficient operation, and they have asked us repeatedly to cut down the General Conference staff in Washington. We have been responsive to that.

Before we came to the General Conference session, we received a report from a group that had studied carefully the entire internal operation of the General Conference office in Washington—the various programs, offices, office secretaries, elected and nonelected personnel—the whole group, starting with the president's office.

If the world body says, "Please elect ten general vice presidents and the world body agrees to it, even though we don't need them, we will be happy to welcome them. There are certain responsibilities relating to institutions that serve the world field for which the General Conference is responsible. Some of you serve those institutions at the present time. No one pays for the operation of those world institutions except the North American Division.

As a result of our study, we believe it is possible to cut almost \$2 million from the General Conference Washington budget, mostly in the area of personnel. We can't

I predict we will have two African "cardinals" among our 15 vice presidents (ten division presidents and five headquarters vice presidents).

This church has never tried to carry on its work entirely and completely from the office in Washington. The General Conference operates through its divisions, and their decisions are final as long as they are in harmony with the General Conference Constitution and Bylaws.

General Conference leadership is scattered throughout the divisions, and when the composition of division committees is studied it is obvious that this is not a North American church, but a world church. Many of you will be General Conference leaders in your divisions. You will not necessarily have to be in Washington to be a General Conference leader. This needs to be understood.

Five years ago there were eight general vice presidents in Washington. For five years now there have been six. We are recommending at this meeting that only five be elected, plus, of course, the ten who are vice presidents by virtue of division presidencies. Brother Diaz could have made a far greater argument because there is no "cardinal" from all the countries of the Far East, while there will probably be two "cardinals" from Africa.

We have been blessed in so many ways. But I want you to know that on my heart rests a very heavy burden for this...ive, delicate, ers and sisters referred to as will help us

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The church that holds to the word of God is irreconcilably separated from Rome. Protestants were once thus apart from this great church of apostasy, but they have approached more nearly to her, and are still in the path of reconciliation to the Church of Rome. Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that lessens the distance between itself and the Papacy.

ST, February 19, 1894 par. 4

There are more vice presidents of the General Conference who represent other parts of the world than North America. If you compare vice presidents to "cardinals," we already have a "cardinal" from Africa, and before this session ends,

...that we not ere. Your is examin- enormous ady been we have es. Your not rush- it is far time to at have Elder geo- world have the qualifica- tion of having worked in two different divisions.

Of the five general vice presidents, I am very happy that one preaches in and speaks fluently a very important language of the world today, French. I am thankful one vice president speaks the languages of probably the second-largest linguistic group, Portuguese and Spanish. We are trying to do an

Adventist Review

General Paper of the Seventh-day Adventist Church

August 1, 1985

North Pacific Union leaders look at challenges of future

By MORTEN JUBERG

The *Adventist Review* editors have invited each North American Union to submit an article telling what it is doing to meet the challenges of the next five years.

The Adventist Church in the Northwest, stands at the crossroads in many areas. Issues that may be just surfacing will become items of prime consideration in the next five years and adjustments must be made.

education crises are in evangelism.

"The

"In the commission to his disciples, Christ not only outlined their work, but gave them their message. Teach the people, he said, 'to observe all things whatsoever I have commanded you. That which he had spoken, but through all the prophets, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. 'The law and the prophets,' with the record of his own words and deeds, are the treasure committed to the disciples to be given to the world. Christ's name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear his super-

this endeavor has led to the establishment of MultiVisual Productions, a joint undertaking of the Idaho and North Pacific Union conferences. Ed Schwisow, of the union communication department, is working with Gray in producing slide programs.

being and new th

emphasized in the next few years, because "we are at the crossroads in this church," Fearing says, "as to whether we will go the way of what we classify as mainline, nominal Protestantism, or whether we will uphold the standards of Scripture and the Spirit of Prophecy. We in the Northwest are going to hold to the standards of the church."

Church standards

Predicting that the issue of church standards will be "a real confrontation in the future," Harris says he sees a "head-on collision between what is happening in our college and churches and what the church has been teaching and preaching." Harris pinpoints such things as the use of alcohol, dancing at movies and banquets, and increased use of jewelry.

"There is also a more relaxed attitude toward Sabbath observance and those dietary norms the Bible and the Spirit of Prophecy have pointed out to

Church standards will be



The North Pacific Union officers—Duane Huey, treasurer; Richard D. Fearing, president; and H. J. Harris, secretary—discuss the future of the union and the challenges it may be facing.

According to Harris, this will not eliminate reaping meetings or the popular Revelation Seminars. "We don't have enough evangelists to have long-term meetings in every place, so the emphasis will be on the larger cities," he says.

Harris attributes the lessened emphasis on evangelism in general to the fact that the church has been "split and bombarded by many issues" during the past decade. "People who are torn up over theological issues and

Morten Juberg, communication director for the North Pacific Union, is a REVIEW correspondent.



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Seventh-day Adventist Church

The Seventh-day Adventist Church is a denomination of **conservative evangelical** Christians. The church arose out of the eschatological expectations of the middle nineteenth century (epitomized by the Millerite Movement), but was only **formally organized in 1863**. The Millerites had set October 22, 1844, for the return of Christ. With the failure of this date, the movement fell into disarray. One of the small Adventist groups adopted the Seventh-day Sabbath, reinterpreted the events of 1844, and became, in due course, the Seventh-day Adventist Church. The roots of Adventism, however, go back much further - to the Reformation and the church of the New Testament.

Seventh-day Adventists accept the Bible as the inspired word of God. In essence, the Bible is their only **creed**, though they do have a **statement of 28 Fundamental Beliefs**, which is subject to revision at any General Conference World Session, as new light is received or better language is found, under the guidance of the Holy Spirit. These beliefs include the

Trinity, believers' baptism, spiritual gifts, death as an unconscious state until the resurrection, and the New Earth as the home of the redeemed after the millennium. SDAs are creationists and believe that man and woman were made in the image of God as the crowning work of the Biblical creation week. With the entry of sin, God's plan of salvation was put into effect. In Christ's life of perfect obedience to God's will, his suffering, death and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept the gift of salvation may have eternal life. Since the very beginning, Seventh-day Adventists have been consistent advocates of religious freedom for all, and have taken a lead in its international promotion including at the UN.

UNITED NATIONS

Global mission and evangelism are essential elements of the SDA ethos. The church is intent on sharing the good news of justification, righteousness by faith, salvation through Jesus Christ, and his imminent return. As a result, the SDA Church is probably the most widespread Protestant denomination, with work in over 200 countries. Though cradled in North America, less than 8 percent of her membership today resides there, and there is considerable growth in various parts of the world. Adventists wish to live lives of service to God and humankind. To help achieve this goal the church owns and operates many institutions: over 6,000 schools (from kindergarten to university), 720 hospitals and health-care facilities, publishing houses, and health food factories. Media centres (worldwide satellite TV and radio) have been established in recent decades. Adventists believe in a healthy lifestyle, which includes a good diet (many Adventists are vegetarians) and abstention from harmful drugs, including alcohol and tobacco products. Adventists also promote public health. The church operates the Adventist Development and Relief Agency (ADRA), which is well-known internationally for its work on behalf of disaster victims and third world development projects.

The SDA church sees herself not as a federation of local or national churches, but as one world church. There is an effective form of representative government. The church's polity provides for four key organizational levels: 1) the local church, a united body of individual believers, 2) the Conference, a united body of local churches, 3) the Union Conference, the united body of several conferences (a larger territory, often a nation), 4) the General Conference, the worldwide body whose constituent units are the approximately 100 Unions. The General Conference operates through its 13 Divisions (branch offices).

Seventh-day Adventists "recognize those agencies that lift up Christ before men as a part of the divine plan for the evangelization of the world" (General Conference Working Policy, 075). They enter into fellowship with other Christians and practice open communion. They believe that in a certain sense they are a prophetic movement with a time of the end message centering on the "eternal gospel" to give to the world. While they welcome opportunities to dialogue and reach better understanding, they have not formally joined the organized ecumenical movement by becoming members of councils of churches. They do, however, in many cases have observer, consultant or advisor status. Adventists wish to preserve and protect their unique identity and give life to their God-given evangelistic and service mission.

The office of the general conference is located in Silver Spring, USA. The Seventh-day Adventist Church is comprised of 14 million baptized believers, representing with children a fellowship of some 25 million Adventists.

The WCC Assembly

by Arthur J. Ferch

The constitution of the WCC lists church unity as first among its functions and purposes.

The **Seventh** Assembly of the World Council of Churches (WCC) convened in Canberra in February. The WCC represents 316 churches with a membership of about 400 million Protestant and Orthodox Christians.

Most of these churches are national churches. The assembly brings together more than 820 delegates from around the world. It's as much a high point in the experience of the attendees as a General Conference Session might be for Seventh-day Adventists.

In Australia, the WCC has three member churches—Anglican, Uniting, and Churches of Christ. **The Seventh-day Adventist Church isn't a member of the WCC, but it has observer status.**

The theme for the Canberra assembly ("Come, Holy Spirit—Renew the Whole Creation") departed from earlier themes. **It was the first in the form of a prayer and the first to concentrate on the third person of the trinity.** Four subthemes, each in the form of an intercession, read "Give of Life—Sustain your Creation!" "Spirit of Truth—Set us Free!" "Spirit of Unity—Reconcile Your People!" and "Holy Spirit—Transform and Sanctify Us!"

Under these subthemes, group discussions sought to integrate theology and practical life by focusing on issues facing the church. Most groups highlighted social action and justice issues. The section and subsection deliberations, which were closed to visitors, met to consider matters such as the sharing of the ecological crisis, ecological classes, races, and ways that they might be a Pentecostal and

The WCC Dr Castro noted humans are ings, created the draft rep

tioned the centrality of human beings in the Christian understanding of the world. Assuming an evolutionary explanation for human existence, it said "it is the grandest arrogance . . . to view ourselves as the *raison d'être* of God's creating, as the crown of cosmic creation, or even as creation's steward."

Section II's draft report called upon those who have experienced the Spirit's freedom to break down the barriers that bind people. "We are no longer captives of systems which oppress and enslave . . . be they economic or political, cultural or social, of gender or race."

This report criticised the inequities of a world market dominated by "transnational corporate interests." It claimed that international debt is insupportable in poor and wealthy countries. It encouraged spirituality to engage in people's struggles, and the need for awareness among churches of the gifts of the "differently abled" (a term for the disabled).

From Section III came the observation that one of the churches' tasks is to "lay open the reality by naming and analysing hidden ideologies." The report named patriarchy, economic value systems that ignore personal values, and achievements-orientated value systems.

The Section IV report noted that the Holy Spirit calls churches to acknowledge the unity that exists among them. It asked churches to overcome confessional barriers in order to share their energies, gifts and ministries on a common spiritual journey toward visible

Dr Castro spoke of his desire to see "eucharistic hospitality" and added, "It is more than frustrating that this has not been realised."

One session focused on unity and featured 11 assembly participants from areas such as Jamaica, Nicaragua, India, the Pacific and the Middle East. It even included a Buddhist monk from Sri Lanka.

Critics, especially from the United States, have come to designate Christian unity as "a failed experiment." Archbishop Kirill, head of the Russian Orthodox Church's delegation, told delegates that nationalist movements and fundamentalism present obstacles to unity. Other divisive factors included the ordination of women to the priesthood and "a tendency towards syncretism with non-Christian religions."

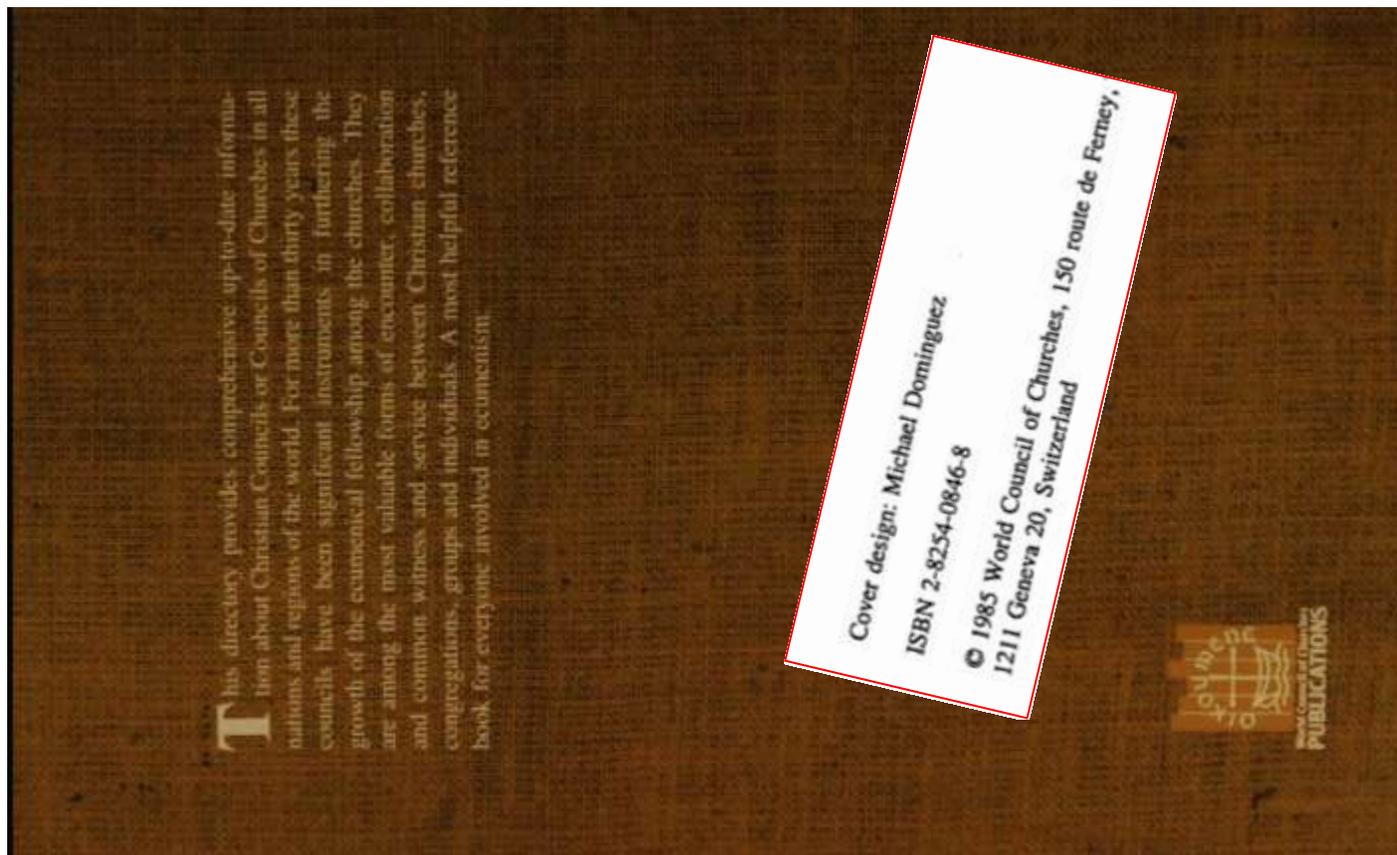
He added, significantly, that in the WCC "liberal, radical, and contextual theologies dominate over the theology of apostolic tradition."

Russian Orthodox theologian Nicholas Lossky (who is also a member of the WCC's Faith and Order Commission) was asked how close the WCC is to unity. He responded, "Only God can answer that."

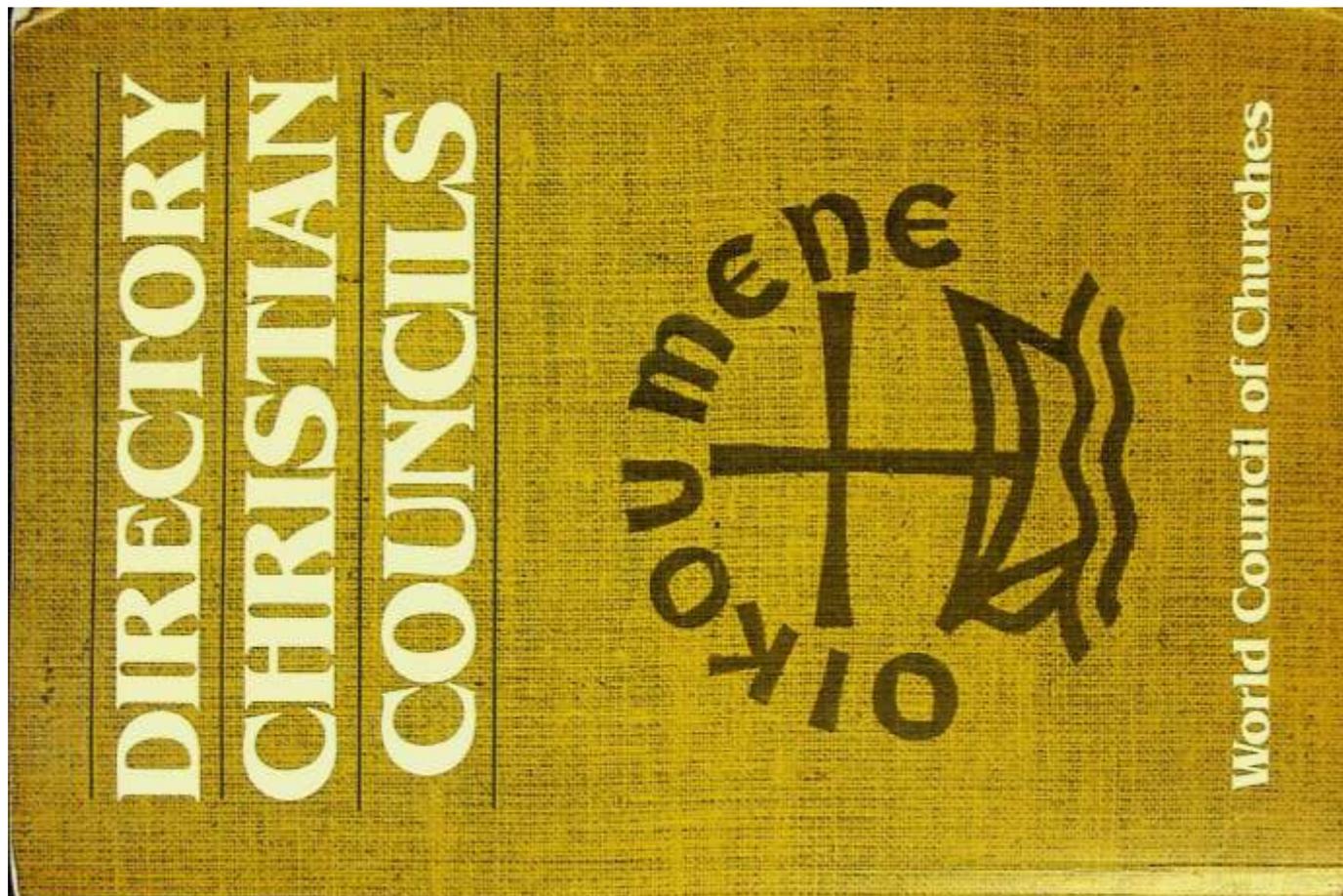
Roman Catholic Archbishop Edward Cassidy, president of the Pontifical Council for Promoting Christian Unity, remarked that mutual confidence between his church and the WCC had grown over the past 25 years. "We may now speak openly of our difficulties," he said.

RECORD
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Back Book Cover



Front Book Cover



Kenya

Name and address
National Council of Churches of Kenya

Church House, Moi Avenue
P.O. Box 45009
Nairobi, Kenya

Telephone number 338211
Cable address Oikumiene Nairobi

General Secretary
Mr John C. Kamau

Other full-time executive staff

Deputy General Secretary Mr Richard O. Ondeng'
Director/Coordinator, Church Development Activities Rev. Samuel Kobia
Chief Accountant Mr Edward Maseke
Director, Family Life Education Programme Mrs Ndigwako B. King'ori
Director, Rural Development Programme Mr Jidraph E. Kimura
Director, Christian Education and Training Programme Mr Ng'ang'a Njiraini
Acting Director, Urban Community Improvement Programme Rev. Samuel Kobia
Administrative Director, Refugee Service Unit Mrs Naomi W. Gathirwa
Chief Editor, *Beyond Magazine* Mr Bedan Mbugua
Acting Director, Limuru Conference and Training Centre Mr Daniel P. Kihui
Director, Kanamai Conference and Holiday Centre Mr Robert Munga

Part-time or honorary staff
Honorary Treasurer

Chairman
Rt Rev. Dr David Gitari
P.O. Box 189, Embu
The Chairman is elected annually by the General Assembly.

Membership
Full members
Africa Gospel Church
African Brotherhood Church

African Church of the Holy Spirit
African Christian Church and Schools
Africa Inland Church
African Israel Church
African Interior Church
African Independent Pentecostal Church of Africa (Central, Northern, Eastern and Rift Valley dioceses)

Church of God in East Africa (Kenya)
Church of the Province of Kenya (Dioceses of Maseno North, Maseno South, Mt Kenya South, Mt Kenya East, Eldoret, Mt Kenya Central, Mombasa, Nakuru and Nairobi)

East African Yearly Meeting of Friends
Evangelical Lutheran Church of Tanzania (Kenya synod)
Eastern Mennonite Board in East Africa

Full Gospel Churches of Kenya
Lutheran Church in Kenya
Methodist Church in Kenya
Pentecostal Assemblies of God
Pentecostal Evangelistic Fellowship of God
Presbyterian Church of East Africa
Reformed Church of East Africa
Salvation Army

National Independent Church of Africa
Episcopal Church of Africa
Baptist Convention of Kenya
Free Pentecostal Fellowship of Kenya

Associate members

Bible Society of Kenya
Christian Churches Educational Association
Kenya Students Christian Fellowship
Protestant Churches Medical Association
Thika Bible Fellowship
YMCA
YWCA
Christian Hostels Fellowship (probationary)

Fraternal associates

Church of the East African Union - Seventh Day
Fellowship of Christian Unions (FOCUS)
Hospitals Chaplaincy of Kenya
Maranatha Mission of Kenya
World Vision International
Daystar Communications
Trinity Fellowship

Date of foundation

7 August 1943 (formerly Christian Council of Kenya, which evolved from the United Conference of Missionary Societies, 1913; Alliance of Missions, 1918; and Kenya Missionary Council, 1924)

Basis of membership

While recognizing that each church and Christian agency or organization has its own basis or order and doctrine, all members of the Council shall accept the following doctrinal statement as a declaration of their essential spiritual unity:

Rwanda

Name and address
Conseil protestant du Rwanda (CPR)
(Protestant Council of Rwanda)

B.P. 79
Kigali, Rwanda

Telephone number 5825

General Secretary
Mr Jean Umuhabutu

President
Rev. Eliézar Zihrambere
B.P. 59, Butare

Part-time and/or honorary staff
Legal representative
Vice-president
Treasurer

Mgr Adonie Sebunouri
Rev. Aaron Ruhumuriza
Rev. Ildefonse Muzigamfizi

Membership

Eglise épiscopale au Rwanda, diocèses du Kigali, Butare et Shyira (Episcopal Church of Rwanda (Church of the Province of Burundi, Rwanda and Zaire), Dioceses of Kigali, Butare and Shyira)
Eglise presbytérienne au Rwanda (Presbyterian Church of Rwanda)
Union des Eglises baptistes au Rwanda (Union of Baptist Churches of Rwanda)
Eglise méthodiste libre au Rwanda (Free Methodist Church of Rwanda)
Association des Eglises baptistes au Rwanda (Association of Baptist Churches of Rwanda)

Associate members

Association des Eglises de Pentecôte au Rwanda (Association of Pentecostal Churches of Rwanda)
Eglise adventiste du septième jour (Seventh Day Adventist Church)

Date of foundation 1935

Basis of membership

We accept the holy scriptures as our supreme rule of faith and practice, and its absolute authority as the word of God. We accept the Apostles' and Nicene Creeds as a general expression of fundamental Christian beliefs; and the doctrine of the deity of Jesus Christ and his atoning death as the grounds for our forgiveness through the operation of the Holy Spirit.

“So apostasy in the church will prepare the way for the image to the beast.” GC 443.4

“Confederacies will increase in number and power as we draw nearer to the end of time. These confederacies will create opposing influences to the truth, forming new parties of professed believers who will act out their own delusive theories. The apostasy will increase. “Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” Men and women have confederated to oppose the Lord God of heaven, and the church is only half awake to the situation. There needs to be much more of prayer, much more of earnest effort, among professed believers.” RH, August 5, 1909 par. 7

“Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, ‘We are rich, and increased in goods, and stand in need of nothing.’” GC 388.1

Hong Kong

Name and address Hong Kong Christian Council 33 Granville Road Kowloon, Hong Kong	Telephone number 3.670071	General Secretary Rev. Nai Wang Kwok	Other full-time executive staff Executive Secretary Mr Phillip Lam Assistant Executive Secretary Mr Christopher Lam Assistant Executive Secretary Mrs Cynthia Lam Assistant Executive Secretary Miss Helena Wong
President Rev. Lincoln Yeung	Membership American Baptist Mission Church of Christ in China Eastern Mennonite Board of Missions and Charities English Methodist Church Evangelical Lutheran Church of Hong Kong German-speaking Evangelical-Lutheran Congregation in Hong Kong Hong Kong Japanese Christian Fellowship Kowloon Union Church Hong Kong-Macau Conference of Seventh Day Adventists Methodist Church, Hong Kong Pentecostal Holiness Church Salvation Army Sheng Kung Hui (Anglican) Tsung Tsun Mission, Hong Kong Union Church, Hong Kong Bible Society in Hong Kong Chinese Christian Literature Council Chinese YMCA Hong Kong Lutheran Social Service Hong Kong YWCA YMCA of Hong Kong	Date of foundation 1954	

Basis of membership

Membership is open, subject to the approval of the General Council, to all Christian churches or denominations or other Christian organizations in Hong Kong which accept the Council's constitution and pay an annual membership due.

Aims and functions, main concerns and activities

The purposes of the HKCC are:

- 1) to develop fellowship and mutual programmes among the churches and Christian organizations to strengthen their outreach in mission;
- 2) to serve as a meeting place for the exchange and reconciliation of views on matters of common interest;
- 3) to promote joint planning and cooperative action for mission among the churches and Christian organizations in Hong Kong;
- 4) to assume responsibility for projects which can be carried out on a joint basis;
- 5) to be the symbol of unity among the Christian forces and to promote that unity;
- 6) to provide a means whereby churches and Christian organizations can speak and take common action on social issues and on matters affecting the religious, moral, practical, economic and social life of the community;
- 7) to serve as a liaison between the Christian organizations in Hong Kong and regional and world ecumenical bodies.

Activities

Promotion of the Universal Week of Prayer; encouragement of church unity; cooperation in church planning and development; cooperation in Christian education; World Day of Prayer; women's work; fund-raising for overseas needs.

Division of Christian Service (Hong Kong Christian Service)

Hostels for the aged; college student work project; Christian service tours; voluntary hospital visitation; service for mentally retarded children; youth leadership training course; Christian Service News; channel of funds (interchurch aid); concern for medical and health care; seminars and conferences.

Division of Christian Mission

Scholarships, education, youth and students, industrial mission, dialogue on current theological trends, labour education.

Communication Department

Visual aid and radio workshops, cassette productions, film dubbings, radio programmes production, promotion and interpretation, survey and research.

Organization of the Council

The General Council of the HKCC, composed of representatives of all its member organizations, meets annually. The Executive Committee, elected by the General Council, normally meets monthly.

Total budget and sources

For the year ended 31 March 1984, total income was HK\$1,707,505 and total expenditure HK\$1,607,387. Sources of income include annual membership fees,

Bahamas

Name and address
Bahamas Christian Council

P.O. Box SS-5863, Shirley Street Post Office
Nassau, Bahamas

Telephone numbers 321553, 31441

Secretary
Rev. Charles A. Sweeting

Memberships
Anglican Church (Diocese of Nassau and the Bahamas, Church in the Province of the West Indies)

- Assemblies of Brethren
- Bahamas Baptist Union
- Greek Orthodox Church
- Lutheran Church
- Methodist Church in the Caribbean and the Americas
- Pentecostal Church
- Roman Catholic Church
- Salvation Army
- Seventh Day Adventist Church

Date of foundation 1948

Ecumenical relationships

The Council is affiliated to CWME and has a close working relationship with the CCC.

Belize

Name and address
Belize Christian Council

P.O. Box 508, 149 Allenby Street
Belize City, Belize, Central America

Telephone number 02.7077

General Secretary
Ms Sadie Vernon

Other full-time executive staff
Associate Secretary

Mr Gilbert Matthews

Part-time or honorary staff
Treasurer

Sister Margaret Gongora

President
Rev. Harold Gill

Memberships

- Anglican Church
- Methodist Church
- Presbyterian Church
- Church of God in Christ

- Seventh Day Adventist Church
- Roman Catholic Church
- Salvation Army

Associate bodies
YWCA
Black Cross Nurses

Church Women United
Belize Federation of Women

Date of foundation

November 1957, as Church World Service Committee. In 1961 it was reorganized as the Christian Social Council, which was replaced in November 1978 by the Belize Christian Council.

Basis of membership

In the unity of our faith in God the Creator and Father; in Jesus Christ the Son of God, Saviour and Reconciler; and in the power of the Holy Spirit, we cooperate to show forth our loving concern for mankind and in particular we seek to serve by providing a comprehensive service programme under ecumenical leadership for the benefit of the people of Belize. In recognition of the dignity and rights of each individual our work must preserve this and ensure the responsible participation of all among whom we work in the spirit of unity and love.

Finland

Name and address

Suomen ekumeninen neuvosto/Ekumeniska Rådet i Finland
(Ecumenical Council of Finland)

Luotsikaari 1a
P.O. Box 185
SF-00161 Helsinki, Finland

Telephone number (358-0) 18021
Telex number infic122357

General Secretary

Rev. Jaakko Rusama

Other full-time executive staff

Assistant Secretaries

Ms Päivi Tapola
Ms Terhi Varjoranta-Korkiakoski

Part-time and/or honorary staff

Treasurer
Faith and Order Secretary
Education Secretary
CCIA Secretary
Mission Secretary
Secretary for Women
Youth Secretary
Secretary for Scholarships
Swedish-speaking Secretary
Secretary for Local Ecumenism

Mr Pertti Vanne
Mr Markku Aromaa
Rev. Markku Holma
Ms Marja Kantanen
Vacant
Ms Jaana Hallamaa
Mr Pentti Laukama
Dr Martti Voipio
Rev. Leif-Erik Holmqvist
Ms Helena Haataja

President

Archbishop Dr. John Vikström

Membership

Evangelical Lutheran Church of Finland
Orthodox Church of Finland
Roman Catholic Church in Finland
Finnish-speaking Methodist Church
Swedish-speaking Methodist Church
Salvation Army
Anglican Church in Finland
Olauis Petri Parish

Observers

Swedish-speaking Baptist Mission
Swedish-speaking Mission Covenant Church

Adventist Church

Free Church
International Christian Youth Exchange
YMCA
YWCA
Sinapsiemien (Mustard Seed)
Finnish Sunday School Association
SCM
Finnish Bible Society
Taizé Group
Finnish Peace Movement

Date of foundation 1919

Basis of membership

The Ecumenical Council of Finland is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Son and Holy Spirit.

Aims and functions, main concerns and activities

Aims

- 1) To encourage ecumenical thinking and action in Finland;
- 2) to cooperate with Nordic ecumenical organizations;
- 3) to participate in worldwide ecumenical activities, particularly connected with the World Council of Churches.

Functions

- 1) To help the churches and Christian communities to establish and maintain relations with each other;
- 2) to cury on ecumenical research and promote cooperation in this field;
- 3) to promote the growth of ecumenical and missionary consciousness in the churches and Christian communities and in their members;
- 4) to support the churches in their common educational, missionary and evangelistic tasks;
- 5) to participate in the relief activities of the churches and Christian communities and in other relief work;
- 6) to establish and maintain relations with other ecumenical organizations in Finland and in other countries;
- 7) to promote in all other corresponding ways the cooperation between churches and Christian communities.

Organization of the Council

The Council meeting is held four times a year. The Board, chaired by the Vice-president, meets about seven times a year. These two bodies make the major policy decisions and approve the programmes.

Practical work is done in nine Departments: Faith and Order, CCIA, Education, Mission and Evangelism, Women, Youth, Scholarships, Swedish-speaking Coor-

German Democratic Republic

Name and address
 Arbeitsgemeinschaft christlicher Kirchen
 in der Deutschen Demokratischen Republik
 (Council of Christian Churches in the German Democratic Republic)

Auguststrasse 80
 DDR-1040 Berlin, GDR

Telephone number 28860

General Secretary
 Rev. Maartin Lange

President
 President Eberhard Natho
 Otto-Grothewohl-Strasse 22, DDR-4500 Dessau

Membership

Full members

- Bund der Evangelischen Kirchen in der DDR (Federation of the Evangelical Churches in the GDR, made up of United and Lutheran churches)
- Evangelische Landeskirche Anhalts (United)
- Evangelische Kirche in Berlin-Brandenburg (United)
- Evangelische Kirche des Görlitzer Kirchenbistums (United)
- Evangelische Landeskirche Greifswald (United)
- Evangelisch-lutherische Landeskirche Mecklenburgs (Lutheran)
- Evangelische Kirche der Kirchenprovinz Sachsens (United)
- Evangelisch-lutherische Landeskirche Sachsens (Lutheran)
- Evangelisch-lutherische Kirche in Thüringen (Lutheran)
- Evangelische Brüder-Unität (Distrikt Herrnhut) (Moravian)
- Evangelisch-methodistische Kirche (Methodist)
- Bund Evangelisch-Freikirchlicher Gemeinden (Baptist)
- Evangelisch-Lutherische Kirche (altlutherische) (Evangelical Lutheran)
- Kirchenbund Evangelisch-reformierter Gemeinden (Evangelical Reformed)
- Bund Freier evangelischer Gemeinden (Free Evangelical)
- Gemeindeverband der Alt-katholischen Kirche (Old Catholic)
- Mennonitengemeinde (Mennonite)

Observers

- Römisch-Katholische Kirche (Roman Catholic)
- Mitteleuropäisches Exarchat der Russischen Orthodoxen Kirche (Russian Orthodox)
- Gemeinschaft der Siebenten-Tags-Adventisten (Seventh Day Adventists)
- Religiöse Gesellschaft der Freunde (Friends)
- Apostelamt Jesu Christi

Sweden

Name and address
 Svenska Missionsrådet
 (Swedish Missionary Council)

Götgatan 3
 S-752 22 Uppsala, Sweden

Telephone numbers (018) 13.75.25, 10.77.20

General Secretary
 Rev. Per-Ake Wahlström

Other full-time executive staff
 Economist

Mr Lars Hofgren

Part-time or honorary staff

Health
 Publications
 Accountant

Ms Märta von Holst
 Ms Mia Melin
 Ms Helena Pettersson

President

Dr Carl F. Hallencreutz

Membership

- Swedish Evangelical Mission
- Independent Baptist Church
- Salvation Army
- Swedish Holiness Mission
- Women Workers' Mission Organization
- United Methodist Church
- Seventh Day Adventist Church
- Swedish Alliance Mission
- Baptist Union of Sweden
- Swedish Jerusalem Society
- Church of Sweden Mission
- Mission Covenant Church
- African Mission of the Deaf
- Orebro Mission
- Moravian Church
- Swedish Free Mission
- Swedish Bible Society
- Evangelical East Asia Mission
- Swedish Institute of Missionary Research

Date of foundation

1932, building on foundations laid in 1910

Basis of membership

Membership is open to Swedish mission organizations and churches which believe that only the gospel of Jesus Christ, crucified for our sins and resurrected for our justification, has power to bring salvation to the world.

DIRECTORY OF CHRISTIAN COUNCILS

United Kingdom

Name and address
British Council of Churches

2 Eaton Gate
London SW1W 9BL, UK

Telephone number (01) 730.9611
Cable address Koimonia London SW1
Telex number (see Christian Aid below)

Christian Aid
240/250 Ferrisdale Road
P.O. Box No.1
GB-London SW9 8BH, UK

Telephone number (01) 733.5500
Cable address Worldaid London SW98BH
Telex number 916504 chraid g

General Secretary
Rev. Dr Philip Morgan

Other full-time executive staff

General Secretariat
Administrative Secretary*
Accounts Unit
Publications Manager

Rev. Basil W. Amey
Mr Narendra Paul
Rev. Roger Dawson

Christian Aid
Director*
Associate Director

Rev. Michael Taylor
Mr Martin Bax

Community Affairs
Divisional Secretary*
Executive Secretaries
Community and Race Relations Unit
Community Work Resource Unit
Opportunities for Volunteers

Rev. Dr Stephen Orchard

Mr Keith Jenkins
Mr John Walton
Mr Malcolm Smart

Ecumenical Affairs
Divisional Secretary*

Rev. Colin Davey

*Assistant General Secretaries

DIRECTORY OF CHRISTIAN COUNCILS

Moravian Church
Russian Orthodox Patriarchal Diocese in the United Kingdom
Salvation Army
United Reformed Church

Headquarters in Scotland
Baptist Union of Scotland
Church of Scotland
Congregational Union of Scotland
Scottish Episcopal Church
United Free Church of Scotland

Headquarters in Ireland
Church of Ireland
Methodist Church in Ireland
Presbyterian Church in Ireland

Headquarters in Wales
Church in Wales
Presbyterian Church of Wales
Union of Welsh Independents

Associate members
Cherubim and Seraphim Council of Churches (UK)
Religious Society of Friends
Unitarian and Free Christian Churches
Shiloh United Church of Christ Apostolic Worldwide
African Methodist Episcopal Church

Bodies in association
Irish Council of Churches
Council of Churches for Wales
Scottish Churches Council
Free Church Federal Council
International Ministerial Council of Great Britain

SCM
YMCA
YWCA

Industrial Mission Association
United Society for Christian Literature

Consultant-observers
Roman Catholic Church in England and Wales
Roman Catholic Church in Scotland
Seventh Day Adventists
British Bible Societies

Cook Islands

Name and address
Religious Advisory Council of the Cook Islands

P.O. Box 93
Rarotonga, Cook Islands

Telephone number 22851

General Secretary
Bishop Robin Leamy

President

Dr Koekoe Mokotopu
P.O. Box 147, Rarotonga

Membership

Cook Islands Christian Church
Church of Latter-Day Saints
Roman Catholic Church
Seventh Day Adventist Church

Date of foundation 1968

Basis of membership

Government statute naming the four main churches in Cook Islands as advisers on matters pertaining to life, mores, society, family, youth, etc.

Aims and functions, main concerns and activities

See basis of membership. The Council is also concerned to promote Christian ethics and assist the government by counsel, advice and suggestions on any matters affecting the life and society of the country.

Organization of the Council

Monthly meetings with two representatives from each church. The chairmanship and secretariat rotate annually.

Sub-regional and local councils related to the national Council

In each of the islands of the Cook Islands group there is a sub-council which feeds in and receives matters from the Council in Rarotonga. There are about ten active sub-councils.

Sources of budget

Donations from member churches and collections from several annual "public services" conducted by the Council on National Days.

Ecumenical relationships

The Council is in working relationship with the PCC.

Vanuatu

Name and address
Vanuatu Christian Council

P.O. Box 13
Luganville, Santo, Vanuatu

Telephone number 03232

Secretary
Rev. John Liu

Chairman

Rt Rev. Harry Tevi
P.O. Box 238, Luganville, Santo

Membership

Anglican Church (Diocese of Vanuatu, Church of Melanesia)
Apostolic Church
Churches of Christ in Vanuatu
Presbyterian Church of Vanuatu
Roman Catholic Church (Diocese of Port Vila)

Observers

Assemblies of God
Seventh Day Adventist Church

Date of foundation

3 April 1967 (as New Hebrides Christian Council)

Basis of membership

The Council is a fellowship of churches and missions which confess the Lord Jesus Christ as God and Saviour according to the Bible and therefore seek to fulfill together their common calling to the glory of God the Father, Son and Holy Spirit.

Aims and functions, main concerns and activities

- 1) To seek ways of witnessing and serving together in the proclamation of the gospel of Jesus Christ so as to further the unity of the Christian churches in Vanuatu;
- 2) to encourage consultation between the churches and missions of Vanuatu and cooperative action wherever possible;
- 3) to help form enlightened Christian public opinion, especially on social and moral issues;
- 4) to provide a way for member churches and missions to act together in discussions with the government and other bodies.

Total budget and sources

In 1985, \$fr.36.8 million. The main contributors are the member churches and their mission and aid agencies.

Ecumenical relationships

In addition to the relationships with regional and national councils of churches mentioned above, the WCC is in working relationship with many Christian World Communions, including the Anglican Consultative Council, Baptist World Alliance, Disciples Ecumenical Consultative Council, Friends World Committee for Consultation, General Conference of Seventh Day Adventists, Lutheran World Federation, Mennonite World Conference, Old Catholic International Organization, Reformed Ecumenical Synod, Salvation Army, World Alliance of Reformed Churches, World Convention of Churches of Christ, World Evangelical Fellowship, and World Methodist Council.

Since 1967 there has been a Joint Working Group between the WCC and the Roman Catholic Church.

The fact that we do not know the mind of God does not know. In the plans and purposes that He has

1. Kings North and South

The last direct reference to the king of the North was in Daniel 11:15. As we have seen, the king of the North

Who initiates the attack on the king of the South? Daniel 11:40.

Commentators are not in agreement as to who the king of the North was. Smith associated the king of the North with Egypt. He saw the fulfillment of the prophecy involving France, Turkey and Egypt after 1798. James White and many current Adventist scholars associate the king of the North with the Papacy, drawing a parallel between the king of the North and the little horn power of Daniel 7.

One thing is certain, nothing is gained by dogmatism and controversy. In such areas of unfulfilled prophecy we must tread humbly and softly. It is our responsibility to study the Scriptures for ourselves, to ask for the guidance of the Holy Spirit, to submit our understandings to those in the church who are able to judge our findings, and then to abide by the decisions of the church in order to maintain the unity of the church. Whoever may be the kings of North and South, it is obvious that they are in conflict. There is attack and counterattack. That reminds us that Jesus said there would be wars and rumors of wars. (See Matt. 24:6.) As long as there is sin in the world there will be greed and thirst for power.

Jesus also said that there would be false christs in the time of the end. (See Matt. 24:23, 24.) We may expect to find many who will be religious and yet will be religiously deceived.

“Who can now feel sure that they are safe in respecting the voice of the General Conference Association? If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment.” (1896) SpM 35.3

“That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed The General Conference to be,—that is past.” GCB 04-03-1901

“Every individual soul has a responsibility before God, and is not to be arbitrarily instructed by men as to what he shall do, what he shall say, and where he shall go. We are not to put confidence in the counsel of men and assent to all they shall say unless we have evidence that they are under the influence of the Spirit of God.” RH 10-21-1909

Note: This publication amply proves the “Church” leaders are NOT under the influence of the Spirit of God. If it wasn’t safe in 1896, 1901, and 1909 it surely isn’t safe today.

Adult Sabbath School Lessons

God and Our Destiny

JANUARY, FEBRUARY, MARCH 1987



1:19; 3:17, 18.

involved in the continuing in our time.

involved in the

(NEB). “The land that was honey.”

...in this closing prophecy of the Bible, Daniel that the Middle East must always be a subject of interest to Bible students. Can we link what happens there with the prophecies of Daniel? Who is the invader? Perhaps we see in this prophecy that there will never be peace in the Middle East. It will always be an area of contention.

*Building
on
the Pillars—1*

How
righteousness
by faith
illuminates
our doctrines
—first in a series

The Judge Is on Our Side

B Y M A R T I N W E B E R

One winter morning a man awoke to find his water pipes frozen. *No big deal*, he thought. *I'll just crawl under the house with my propane torch and thaw them out.*

He unfroze the pipes in record time, all right. Unfortunately, he also set his house on fire. Only quick action by one of our church members saved the home from destruction.

Often our solutions resemble that propane torch. They work against us, creating a crisis worse than the problem they solved. This has occurred throughout Christian history, including Adventist history.

Back in 1888, for example, God sent the message of righteousness by faith to melt the ice of indifference and legalism in our ranks. In the century since then the everlasting gospel has warmed hearts and comforted consciences. Unfortu-

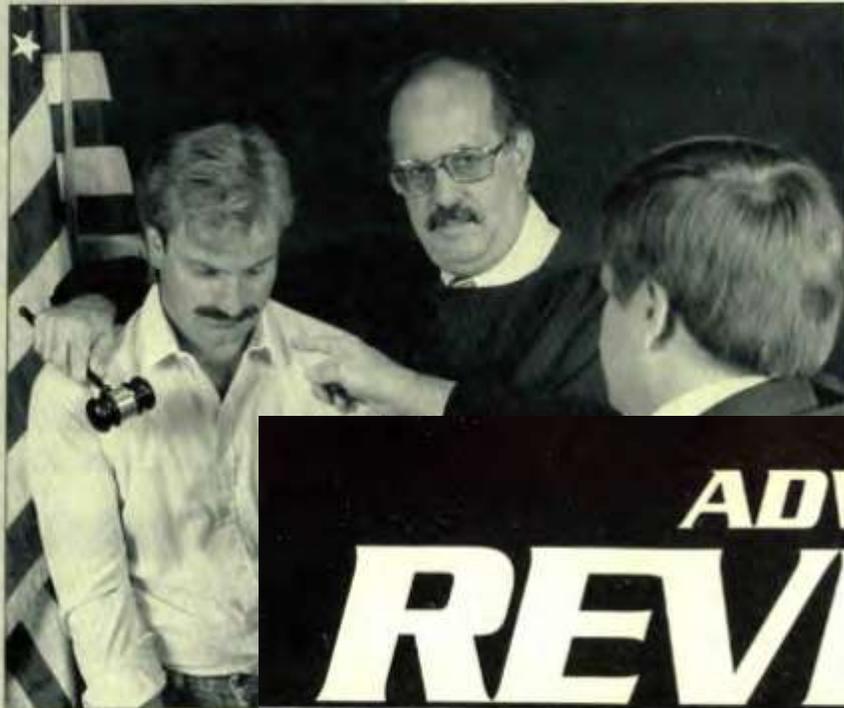
nately, fires of fanaticism and extremism also have flourished.

Trouble over the gospel came through **A. T. Jones** and **E. J. Waggoner**, the very ones God employed to proclaim the 1888 message. These men abused the essential truth of "Christ in you" (Col. 1:27), plunging into pantheism. **Allied with Dr. John Harvey Kellogg, Jones and Waggoner posed a formidable threat to Adventist doctrine and leadership.** By God's grace the church survived that apostasy, thriving during the decades since, despite other theological crises that have come and gone.

In the late 1970s some Adventists rose up to question certain doctrines in the name of righteousness by faith. I found myself perplexed trying to reconcile our historic message with my growing understanding of Christ's accomplishments on the cross. It was a wrenching, agonizing experience.

Thank God, I emerged from that time of trouble convinced that the gospel provides the foundation for each of our doctrines. I would even say that only a Seventh-day Adventist perspective provides a full understanding of righteousness by faith. I believe that when we proclaim our message in its true gospel potential, thousands of sincere Christians of other denominations will see the light and swell our ranks.

Mountaintop Crisis



ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

September 8, 1988

trust in Christ's merits, rather than trying to compete with His accomplishments?

When you accept Jesus, you are worthy of salvation no matter what your struggles may be. "Your hope is not in yourself; it is in Christ."⁶

Why a Judgment?

This leaves us with the question: Why even have a pre-Advent judgment if God knows who the believers are? The judgment does not inform the Lord, it enlightens His creation.

Here the great controversy comes into focus. Satan long ago raised doubts about God's integrity. Through the scribes and Pharisees he repeated these charges during Christ's days on earth: "This man receives sinners" (Luke 15:2). In other words: "How can the Holy One accept those who are unholy? And if He can forgive sinners, why cast me and my angels out of heaven, yet build mansions there

for fallen humanity?"

A number of texts show that celestial beings have an intense interest in and questions concerning our salvation.⁷ God cannot simply brush aside the devil's accusations, for His government operates with the loving trust and loyalty of the universe. He must settle all doubts about His trustworthiness. The Bible reveals that God will allow Himself to be audited. "Let God be found true, though every man be found a liar, as it is written, 'That Thou mightest be justified in Thy words, and mightest prevail when Thou art judged'" (Rom. 3:4).

One more thing about the **investigative judgment**. Sometimes people feel bad about having their sins recorded in the sanctuary. But as long as we remain in Christ our sins are forgiven; the guilt is gone. **So God is not keeping a record of our sins up there, but a record of His forgiveness, His mercy in our lives.**

The Judge is on our side! What a

message we have for a fearful, lonely world! □

Next week: Righteousness by faith and the Sabbath

*Bible texts quoted in this article are from the New American Standard Bible.

¹ Isidore Singer, ed., *The Jewish Encyclopedia* (New York: Funk and Wagnalls, 1902), Vol. II, p. 293.

² W. M. Chandler, *The Trial of Jesus* (New York: The Empire Pub. Co., 1906), vol. 1, pp. 153, 154.

³ See Taylor Bunch, "Behold the Man!" (Nashville: Southern Pub. Assn., 1946), pp. 64, 66.

⁴ Singer, p. 294.

⁵ *Selected Messages*, book 2, pp. 32, 33.

⁶ *Steps to Christ*, p. 70.

⁷ 1 Peter 1:12; Eph. 3:10; 1 Cor. 4:9; Ex. 25:20.



Martin Weber is assistant to the director-speaker of It Is Written, Thousand Oaks, California.

CHILDREN'S CORNER

W
"After the saints are changed to immortality, and are caught up together, and receive their harps, crowns, &c., and enter the Holy City, Jesus and the saints set in judgment. The books are opened, the book of life and the book of death; the book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the Statute book, the Bible, and according to that they were judged."
Review & Herald, November 1, 1850



...peacocks. They are beautiful, but they can't sing. In fact, their call often sounds like a person screaming.

Peacocks, especially the males, are prized for their beautiful feathers. The long, colorful tail feathers are the most interesting part of this bird. A peacock takes five full years to grow these. There are more than 200 tail feathers, which farmers pull out one at a time when they get "ripe."

The feathers are so commercially valuable that some farmers raise peacocks on a large scale and sell the feathers as adornments for la-

...niments to ...ents. Al- causes the ... path, it hurts ... a bit.

After his tail feathers are pulled out, he doesn't want to be seen, but fortunately...

...back... there... feath...

The... cocks... "Gave... the pe...

Am... ported... and ap... 9:21).

God... very pla... loves beauty and...

"Then let none of us entertain the thought that it is of little moment whether we heed the commandments of God, or pass them by with indifference. When the great books of Judgment are opened, and the motives of every heart are laid bare, there will be no excuse for those who trifle with God's plain words. "The wages of sin is death." This is the awful and inevitable sentence pronounced upon the transgressor. But the righteous shall enter into life. Says the Son of God, "Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city."
Signs of the Times, January 6, 1888

Legalism, while purporting to produce obedience, fails to deal with the root of all sin.

are they that keep the commandments of God, and the faith of Jesus." The divine remedy for the beast's principle is justification by faith, which is "the third message in Revelation." Here...

(Continued from page 23)
the futility of building one's life on either a try-harder... please print...



...created all our lives, but as an invitation from a loving Creator to enjoy fellowship with Him. The Sabbath also confronts lie 2 in inviting a man to look outside of himself to the finished work of Another for acceptance and forgiveness.

Last, the Sabbath refutes lie 3 by being God's sign of obedience: "I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (Eze. 20:12).

But we must beware! Anyone whose focus is on the Sabbath apart from the Lord of the Sabbath—and who looks at his Sabbathkeeping as the ground of his salvation—has actually accepted lie 2 and is a candidate for the mark of the beast.

Through the work of the pseudotrinity, Satan appears as an angel of light. Pretending to uphold God's law and government, he cunningly leads people to accept to any extent one or more of his specious lies. Thus a person can receive the mark of the beast while ostensibly working for God. It behooves each of us to be alert and on our guard, and to place our trust fully in Jesus. □



Ervin K. Thomsen is pastor of the San Luis Obispo SDA Church, San Luis Obispo, California.

The Trinity	The Pseudotrinity
<p>The Father</p> <ul style="list-style-type: none"> loves and draws us to himself 	<p>The Deceiver</p> <ul style="list-style-type: none"> is the representative of Christ exalts work of Christ speaks the truth into all truth tongues of fire at Pentecost pleads and strives for truth seals the believer
<p>The Son</p> <ul style="list-style-type: none"> is the representative of Christ exalts work of Christ speaks the truth into all truth tongues of fire at Pentecost pleads and strives for truth seals the believer 	<p>The False Prophet</p> <ul style="list-style-type: none"> is the representative of the beast exalts work of the beast speaks lies and deceives

"If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls "My holy day," you receive the mark of the beast. When does this take place? When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God."

Review and Herald, July 13, 1897

"The change in the fourth commandment is the change pointed out in the prophecy, and the keeping of the counterfeit Sabbath is the reception of the mark."

Spirit Of Prophecy Vol. 4 p. 281

have sinned. Like Adam, He had nothing sinful within to respond to Satan's temptations, but He could be tempted from an appeal to use His sinless passions and drives in an unlawful way. He withstood the tempter.

Jesus also came to show that fallen man, as corrupted by sin, could keep the law. . . . By the power of God, He testified of His noble character, time and time again, proving that He could be perfectly obedient to the law of God by every soul that came to Him. Adam's nature had become depraved, and the image of God well-nigh obliterated. He came in "the fullness of time" when midnight darkness had covered the world, and human nature—temples for God—had become demon-possessed, and "the earth was dark through misapprehension of God."⁶ He came to suffer temptations at this fallen level, to leave us an example. This is the other dimension of His mission.

Both dimensions of His mission must be held together—His substitution and example, to His divinity and humanity. Full place to each aspect must be maintained so as to understand the full truth about His temptations.

With this in mind, let us consider the temptations of Christ, and the way in which they serve as an example for us.

Satan's Strategy

Satan "knew that everything which concerned his prosperity was pending upon his success or failure in overcoming Christ with his temptations in the wilderness. He brought to bear upon Christ every artifice of his crafty and powerful realm, and he sought to break through the law of God, to deprive the world of the inspiring example of a fallen inclination within man, for He was sinless by nature.

Everything was at stake in getting Christ to sin. "If he [Satan] failed, he

The charge was leveled at

the Creator?



knew that he was lost. Therefore, the power of his temptations was in accordance with the greatness of the object which he would lose or gain. For 4,000 years, ever since the declaration was made to Adam that the seed of the serpent's

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Hebrews 4:15

fray to force Him to yield. "Satan was on His track at every step, and in the wilderness he assailed Him with the three leading temptations with which man is overcome—appetite, presumption, and ambition."⁹ (See 1 John 2:16.)

Was Sinlessness an Advantage?

To appreciate the confrontation in the wilderness, we must look at it from Christ's point of view (1) as human. . . . He was nearly six months old when He was born, and He had not been fed for 40 days.¹⁰ "He was emaciated through long fasting, and felt the keenest sense of hunger. His visage was indeed marred more than the sons of men."¹¹

Because His humanity was sinless, Jesus could not experience the inner sinful urgings of sinful humans. But it was necessary that He, as our exam-

ple, experience . . . in intensification . . . in in-cessant . . . crucial . . . the . . . main . . . ite . . . on- . . . n- . . . depths . . . were being clamored for food.

to be hungry was not a sin; it was a proper desire. But through a 40-day intensification, His gnawing hunger became equivalent to the worst sinful drives ever experienced by humans. Although spotlessly sinless, Jesus can understand the inner forces of the most degraded addict. His example didn't violate His ability to be our substitute. In fact, His substitution added to the intensification of His suffering, and hence contributed to His authentic example. For "His an-

from enduring . . . from His sense . . . the indulgence . . . sion upon the . . . the weight of the sins of the world was pressing His soul, and His countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged appetite and of unholy passion that controlled the world."¹⁶ As the sin-bearer "He humiliated Himself to the lowest depths of human woe, that He might be qualified to reach man, and bring him up from the degradation in which sin had plunged him."¹⁷

Those sins devastated His frail humanity! How could one man, even a sinless man, bear the weight of a world's sin? There is mystery here that must be understood without violating His example. To a degree, perhaps inexplicable this side of eternity, His substitution necessitated His divinity, not just to have His sacrifice acceptable, but even to bear the

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

Romans 8:3



Ninth business meeting

Fifty-fifth General Conference session, July 10, 1990, 3:15 p.m.

M. GORDON: [Directed the song service.]
M. H. TARACENA-TORRES: [Offered opening prayer.]

R. J. KLOOSTERHUIS: Before we begin our afternoon business session I would like to invite B. B. Beach to come to the podium and introduce one of our special invitees.

B. B. BEACH: I am pleased to introduce to the assembly this afternoon T. J. Murphy, pastor of Saint Joan of Arc Church in Indianapolis, as an observer and official guest representing

our, Jesus Christ. Amen."

R. J. KLOOSTERHUIS: We'd like to consider the item entitled "Ordination of Women to the Gospel Ministry."

Before we begin, I would like to make a statement. The General Conference leadership would like to make it very clear that whatever is the final vote, we shall abide by that vote. We recognize that in the Seventh-day Adventist Church, the highest authority is the General Conference in session. We are in session. And

recommendation that we don't ordain women?

R. J. KLOOSTERHUIS: That is correct. Nothing else.

J. V. STEVENS: The Bible tells us very clearly that we should have a plain "Thus saith the Lord." We don't have that for the women-in-the-pulpit ministry, although there is a need for them to assist in the church. Culturally, there were priestesses in Egypt, but God went against culture in establishing a male priesthood. The same was true in Christ's time — when there were priestesses. God established a male ministry. So God was certainly not intimidated by culture. Sometimes we don't understand what God is trying to say, but God is certainly right.

L. TRUSTY: Are we suggesting discrimination in this regard? My understanding is that our colleges and universities are willing to accept tuition and moneys from women who choose to prepare themselves for the ministry.

ESTELLA GREIG: I would like to speak against the motion—that is, I would like to speak in favor of the ordination of women to the gospel ministry. I believe that at this time in our church's history, we need to liberate the Holy Spirit to work with whatever church member He sees fit to work with. And if we as an organized church limit His work, then I think it is going to prolong the time as we wait for the Second Coming. Let us not hind the wings or the work of the Holy Spirit.

L. GUDMUNDSSON: It seems to me that this question of ordaining women is really a problem that the Seventh-day Adventist Church has with the entire question of ordination.

It appears that we as a church carry a weight of conscience with the women that we presently have working in the ministry. These women are doing the work of the Holy Spirit. They are not the work of Satan that they are baptizing.

GC SNAPSHOT



Members of the Euro-African Division participate in the Monday night International Festival of Mission.

the Pontifical Council for Promoting Christian Unity. He is here to give greetings on behalf of the Roman Catholic Church. [Applause.]

T. J. MURPHY: During this occasion, the fifty-fifth world session of the General Conference of the Seventh-day Adventists, I convey to you greetings and prayerful best wishes from the president, secretary, and members of the Pontifical Council for Promoting Christian Unity. I bring you personal greetings from the archbishop of Indianapolis, promising and assuring you that prayers are being offered within our community for the blessed success of this General Conference. It is a deep honor to be present as an observer of these momentous and Spirit-filled proceedings and deliberations. For it is the desire of the Saviour Himself that His disciples might all be one so that the world may believe.

I conclude with a prayer from our liturgy, a prayer we can voice from all our hearts. "Deliver us, Lord, from every evil, and grant us peace in our day. In Your mercy, keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Sav-

once the vote is taken, we want to fulfill the wish...

I am debating this afternoon. J. D. discuss was actually done. S. Y. the Gospel the adoption recommendation.

J. V. STEVENS: Before I speak to the motion, could you clarify that we are dealing only with the

"The church that holds to the word of God is irreconcilably separated from Rome. Protestants were once thus apart from this great church of apostasy, but they have approached more nearly to her, and are still in the path of reconciliation to the Church of Rome. Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that lessens the distance between itself and the Papacy."

Signs of the Times, February 19, 1894

I suggest to you that we have been called to kingdom for such a time as this.

We all want God's work to be finished. We implore Him with prayers for the finishing of His work. And God has committed Himself to working through broken vessels, human ves-

almost violent theological counter to the...

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the group who
embraced these understandings.



ADVENTIST REVIEW

OCTOBER 1, 1992

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

consciousness with...
and sounds (Matt. 24; Mark...)

Yet it is a person-centered awareness. We look for our Saviour, our Friend, the Bridegroom.

In the Epistle to the Ephesians the doctrine of the church is set forth in sweeping cosmic terms.

The believers are witnesses to humans and angels. They were chosen "before the creation of the world to be holy and blameless in his sight" (Eph. 1:4). They are somehow used by God in bringing about the consummation of all things—"to bring all things in heaven and on earth together under one head, even Christ" (verse 10). "Having believed,

you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory" (verses 13, 14).

The church is on her way to meet the Bridegroom, who vouchsafes her ultimate salvation. She does not face an uncertain future.

The imagery of the bridal procession and the subsequent marriage ceremony is a familiar motif in Scripture. Closely associated with the marriage symbolism is the picture of an enthronement (see Ps. 45). The King is being married to His people. Psalm 68 forms a background for Ephesians 4. The Perfect Man, Jesus, has promised to return for His chosen bride. At His coming He grants her status (immortality). He has loved her and given "himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless" (Eph. 4:25-27).

In this He "will not falter or be discouraged" (Isa. 42:4). We have His assurance that the church militant will become the church triumphant.

Ministry belongs to the whole people of God, not a privileged few.

A series of Bible conferences developed a platform of "present truth." Now they had a banner—"the commandments of God and the faith of Jesus" (Rev. 14:12, RSV).

Early Seventh-day Adventists were mostly anti-organization. To form a new denomination was to return to Babylon, out of which they had been cast. Unthinkable! But the die was cast. The differences between Seventh-day Adventists and their former communions were irreconcilable. They needed also to be distinguished from Adventists who had not accepted "present truth." Organization was inevitable (1861).

Seventh-day Adventists have always looked upon themselves as being in solidarity with historic Christianity. Seventh-day Adventists hold to the central core of truths of the Christian faith: God is one, yet manifest as three Persons—Father, Son, and Holy Spirit; the Son is of the same substance and nature as the Father (we believe in the Son's preexistence, His eternal power and Godhead); the Holy Spirit is also coequal. It is not necessary to review a long list. Seventh-day Adventists do not preach another gospel.

The point is that Seventh-day Adventists meet all the criteria of an authentic church. The idea of cult (following one individual who dictates all beliefs) or sect does not apply.

The four classical marks of the biblical church apply to Seventh-day Adventists: its holiness (in Jesus Christ), its catholicity (universality), its apostolicity (in harmony with the witness of the apostles/founders), its unity (one Lord, one faith, one baptism).

Whatever the judgment of fellow Christians, Seventh-day Adventists are certain that before God their fellowship is an authentic expression of the body of Christ. Within the biblical parameters and guidelines, it

* Unless otherwise noted, all Bible references in this article are from the New International Version.



President's Perspective

D. I. Douglas Devnich

THE BIBLE does not support the common system of ecclesiastical order, as we know it, within the Christian Church.

The Seventh-day Adventist Church follows a model of organizational order in the church which is modified from the orders of Roman

Catholicism, but it retains the same notions of clerical order which separates the members of the Church into two classes—clergy and laity. The Bible knows no such bifurcation or division. In fact, Martin Luther was true to the Bible when he said the theological principle of the priesthood was a distortion of the New Testament.

...a system ... have been in keeping ... theology on this point. The New Testament knows only one "order" of believers—the laity, which means "the people of God."

Of the people of God, the Bible says.

But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.

Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy. (1 Peter 2:9, 10)

Clearly this speaks of all of us, whether or not we are employees of the Church. All of us are in the priesthood once we have become God's people.

Possibly, the Remnant church of Bible prophecy which often claims to be the end-time agent of the completion of the Kingdom of God on Earth.

...reform ... the dead, ought also ... the Reformation in the matter of hierarchicalism, or shall we say "clericalism." The so-called "laity" of the Church is now ready for it. The question may be: Are the "clergy" ready?

Let us briefly review history. When the Protestant reformers awakened to the Divine call to restore the Gospel of Salvation by Faith Alone, they confronted a church that was hierarchical, sacerdotal (priestly), and clerical (dominated by clergy). The clergy held "power to command" equal to and often above the state. This dominance over people's lives was undergirded by the theology of

the Church that said that Jesus Christ had delegated to the clergy-controlled Church the right to dispense or withhold grace. It was inconceivable at that time that the common people could relate with God on a personal and relational basis. There was no grace of God for the people apart from the Church. Thus, the leaders of the church were the dispensers of grace and the guardians of Church order.

In harmony with the Reformation, most every Adventist realizes that it is not in God's order of things that any other person can stand as mediator between the believer and his/her triune God. Why then do we retain the false idea that clergy are a classification of people within the Church which live in some superior state of spiritual achievement? Fundamental to the Reformation is the truth that the reception of Grace is dependent upon the response of the individual to Christ in a direct and personal way. Being made right with God is not mediated through the church institution, but directly through Jesus Christ.

There are several examples in the New Testament which demonstrate

...ing on ... of the Holy Spirit in a ... (See Acts 8: 14-17) This was a recognition given to all believers and not only to apostles, elders or deacons. In that sense, every one who believed in Christ was equal with everyone else in the ministry of spiritual gifts. This along with other references helps us to understand that the New Testament did not contemplate that in the centuries to follow, a special order of "clergy" would arise to exercise their spiritual gifts while others (the laity) would be spectators in the spiritual enterprise of bringing others to believe in Jesus Christ.

Perhaps it is time for us to reconsider the New Testament model of the "priesthood of all believers" and recognize that in the work of the Church, all are ministers. Then the

Popery is the perversion of church authority into mental tyranny.
Life of Foxes and the Church Vol. 1 Pg 201

Ministry

International Journal for Clergy

August 1990

RETURN OF THE
COSMIC KING



Ministry magazine commissioned Mark Sturman to paint this dramatic portrayal of Christ's second advent. The painting is based upon the descriptions of Christ and His literal, personal return contained in Matthew 24:27-51; Luke 21:25-27; 1 Corinthians 15:51-54; 1 Thessalonians 4:13-18; Revelation 1:12-16; 6:14-17; 14-15; and in Ellen G. White's *The Great Controversy*, pages 656-652.

Those who have committed themselves to Christ greet Him in confidence and love. The rest have valued other things more highly than a returning relationship with their Creator. Like Adam and Eve after the Fall, they try to hide themselves but have no satisfactory covering.

Over the latter group hover the forces of evil linked in their final dance of death while the wine of God's wrath streams down. On the other side of the painting the coverings of the soldiers' tabernacle and the sword of the Word shelter those who have placed their fate in God's hands.

Also depicted—the rainbow that symbolizes God's eternal covenant, the crown of glory that represents the crown of thorns, the sickle that denotes the harvest that Christ reaps at His return, the menials and the seven stars of Revelation 1—symbols of God's Old and New Testament peoples, and the 9 plagues (outlining the cross), representing the place in the universe where this conflict has been fought.

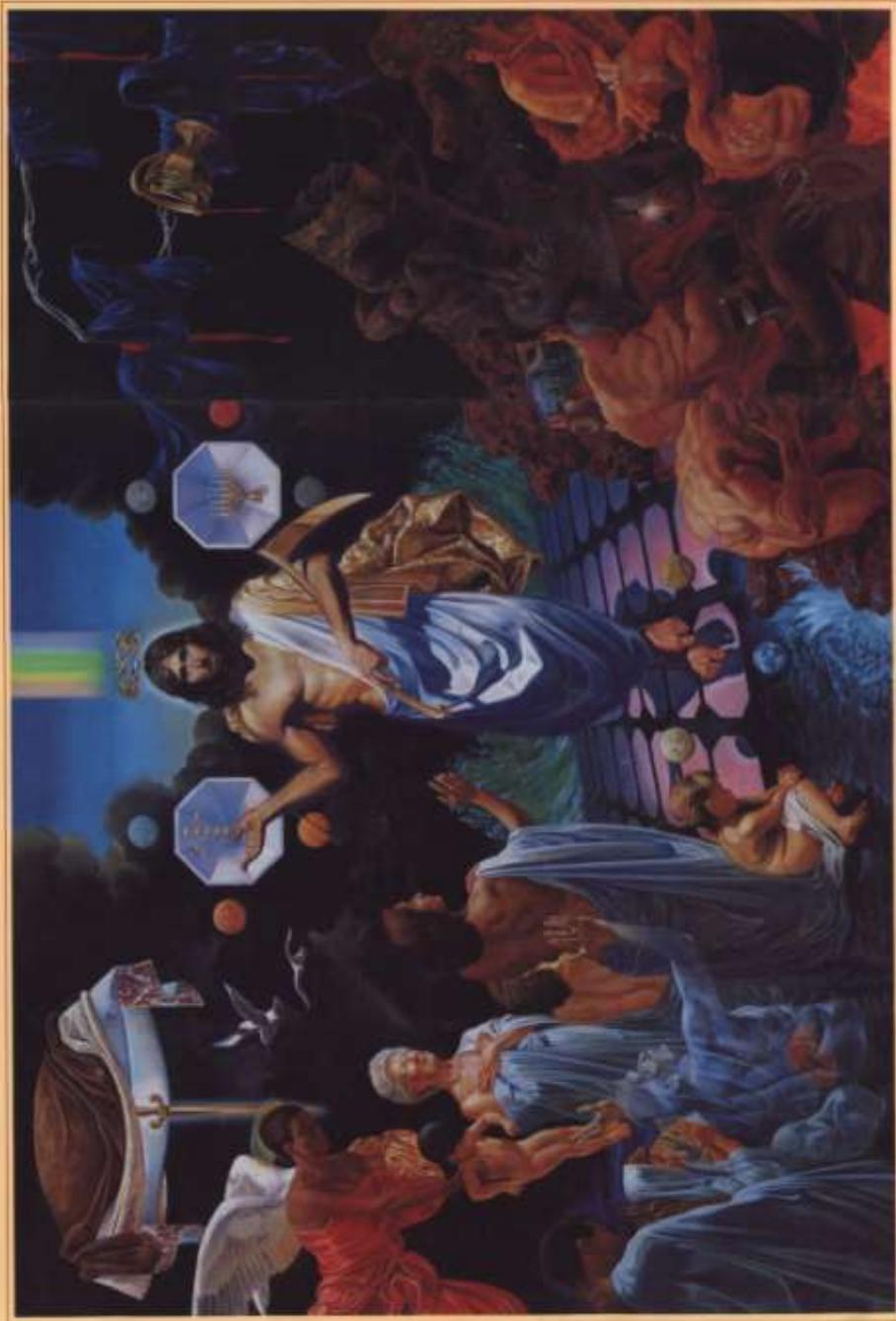
*"Revel, I am coming soon!
My reward is with me,
and I will give to everyone
according to what he has done."*

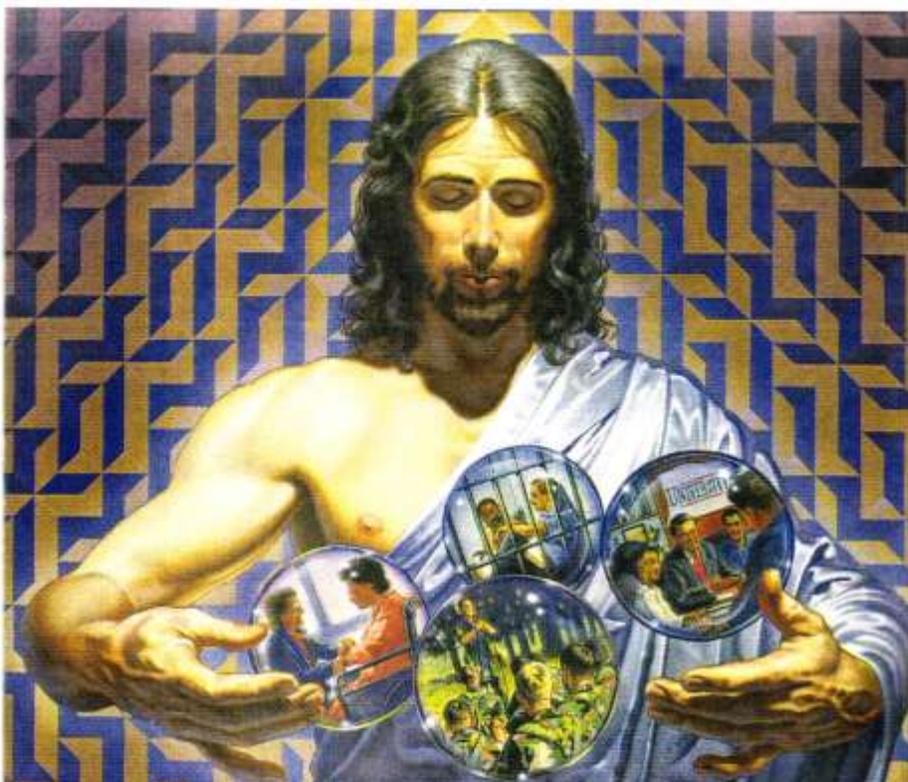
*"I am the Alpha and the Omega,
the First and the Last,
the Beginning and the End.*

*"Hear, O those who thirst their robes,
that they may have the right to the tree of life
and may go through the gates into the city."*

*Amos, Chapter, Last Verse.
Revelation 22:12-14, 20, 26V.*

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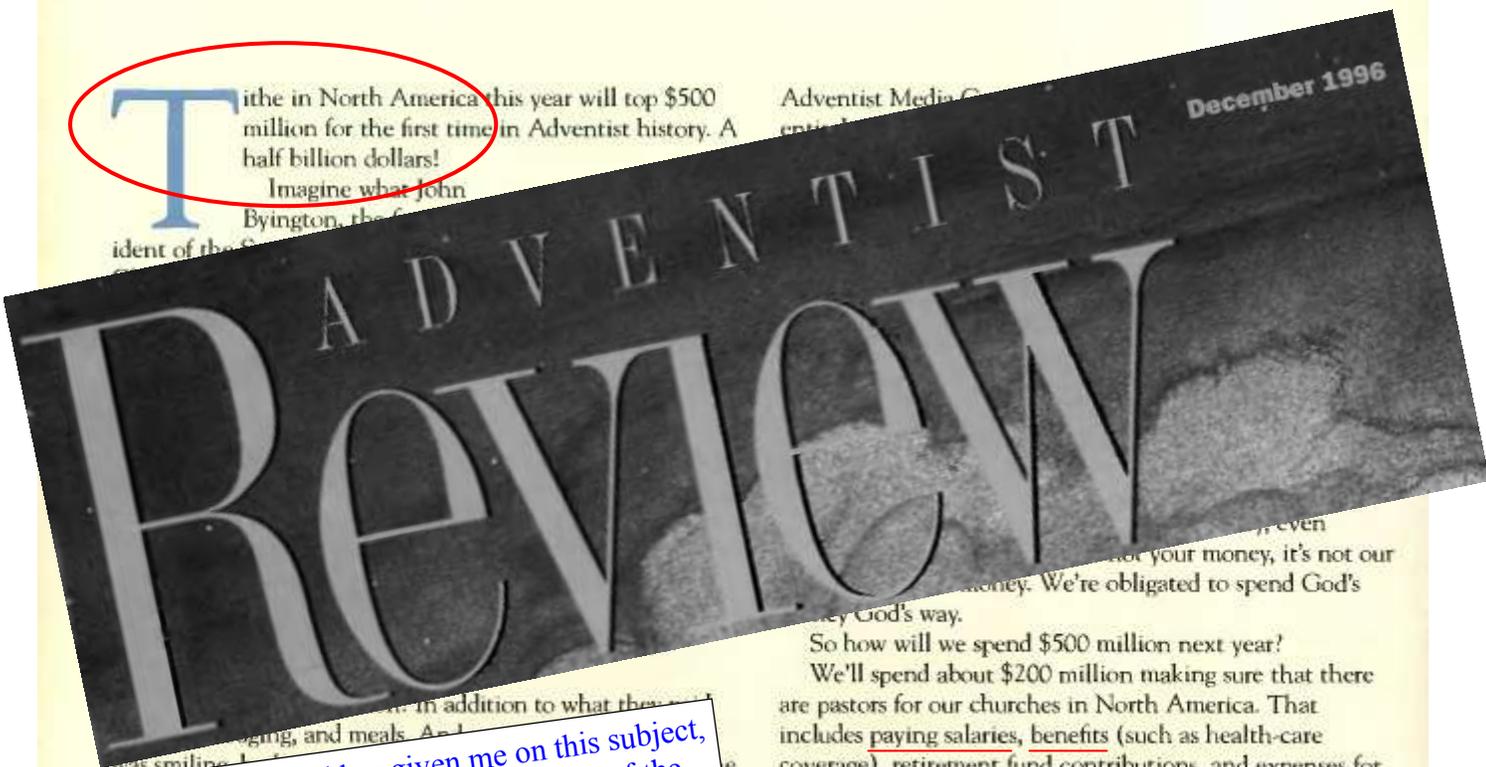
GEORGE H. CRUMLEY

Tithe in North America this year will top \$500 million for the first time in Adventist history. A half billion dollars!

Imagine what John Byington, the first president of the Seventh-day Adventist Church, would think of this.

Adventist Media Center
entirely new

December 1996



“The light which the Lord has given me on this subject, is that the means in the treasury for the support of the ministers in the different fields is not to be used for any other purpose... They are withdrawing the tithe for other expenses,—to keep up the meeting-house necessities or some charity. God is not glorified in any such work. We have to raise our voice against this kind of management... Those who have used the tithe-money to supply the common necessities of the house of God, have taken the money that should go to sustain ministers in doing his work, in preparing the way for Christ's second appearing. Just as surely as you do this work, you misapply the resources which God has told you to retain in his treasure-house, that it may be full, to be used in his service... From those who do this, the blessing of the Lord will be removed.”
Special Testimonies Series A#10 p. 18, 19, 21

...even for your money, it's not our money. We're obligated to spend God's money God's way.

So how will we spend \$500 million next year? We'll spend about \$200 million making sure that there are pastors for our churches in North America. That includes paying salaries, benefits (such as health-care coverage), retirement fund contributions, and expenses for continuing education and professional improvement.

About another \$150 million will be spent to support Adventist church schools and academies. (Tuition, local church subsidies, alumni donations, and other funds make the total spent for our K-12 education system more like \$400 million.)

Church programs—like evangelism, summer camps, and camp meetings—use about \$70 million. Another \$70 million is spent on support functions, such as staffing conference offices, maintaining buildings, and insurance costs.

The final \$10 million is left in reserve, for unforeseen opportunities or emergencies.

It's an awesome responsibility. We, your leaders, need your prayers: that we'll be able to make wise decisions; that we'll stick to our budgets; that God will help us see ways in which we can use His funds in the wisest possible manner.



George H. Crumley is treasurer of the Seventh-day Adventist Church in North America.



From You to Us

Where did Lazarus go?

While I very much enjoy reading Signs of the Times, I was much concerned about the article "Interview With a Dead Man" [May 2000]. I understand your belief that life does not continue after death, but the article made up some fantasy idea about what Lazarus went through at his death. In Luke 16:22 Jesus said Lazarus went and talked to Abraham.

Allen L. Smith, Provo, Utah

Editor's response: The Lazarus whom Jesus raised from the dead was not the same person as the Lazarus in His parable.

Thanks to Carol Cannon

Thank you so much for the article "Extra-Marital Temptation" by Carol Cannon [June 2000]. I would really like to get in touch with Ms. Cannon for suggestions on dealing with a husband who definitely seems to have the problem. My husband has had various other addictions, but this one has been by far the hardest.

Name withheld by request

I have just read Carol Cannon's article "Addiction and Religion" [March

2000]. I am suffering from a food addiction and it is beginning to spiral downward. I realize I need help. If Carol Cannon has any advice for me, I would greatly appreciate it.

Name withheld

Editor's response: Carol Cannon is the senior therapist at The Bridge, a codependency and chemical dependency treatment center in Bowling Green, Kentucky. For information, call (270) 777-1094.

Need advice!

Even if God has forgiven me and I am "new again," I am still haunted by not knowing if the persons I wronged are still hurt by my past actions. I am worried and guilt-ridden about their status, not my own.

Name withheld

Editor's response: If you know who these people are, then your best approach is to let them know you are sorry for your behavior in the past. This is called "confession" or "making amends." If you don't know who they are, ask God to take care of them and then trust Him to do it.

Twenty years ago I took a tool from the back of a pickup, and it has been in my shop ever since. I have

no idea who I took it from. How do I make proper restitution?

Name withheld

Editor's response: You can be sure that God does not expect the impossible from you. He will honor your best efforts to make restitution. For example, you might donate the value of the tool to your church or a charitable organization.

Sabbath keeping and Christianity

The article "Why My Saturdays Are Sabbaths" [June 1999] disturbed me no small amount. I have considered myself a Christian for many years, and the article seems to suggest that only those who use Saturday as their day to worship God are Christians.

David E. Wallace, Mountain Home, Idaho

Editor's response: Seventh-day Adventists have always taught that people who honestly observe Sunday (or any other day of the week) as the Sabbath are fully accepted by God as Christians. To say otherwise is to create a system of righteousness by works.

Is God a God of order?

I have a question regarding Marvin Moore's

Dialogue article [April 2000] concerning chaos and the state of the universe. Should Christians adopt scientific views that are not always consonant with the Bible? Isn't God a God of order?

Deriba Fekadu, Addis Ababa, Ethiopia

Editor's response: God seems not to be troubled by chaos—He created so much of it. The movement of the air, for example, is very chaotic. When you release a helium-filled balloon into the air, it's impossible to tell where it will end up till it gets "there." The same is true of water in a stream, the erosion of a mountain, etc. God made nature's forces to be very random and unpredictable.

We welcome your reaction to any of the articles or columns in this issue. Please keep your comments to 250 words or less. We reserve the right to edit for grammar, punctuation, and space. All letters to the editor become the property of Signs of the Times. Address all letters to Signs Letters, P.O. Box 5553, Nampa, ID 83653-5553 or fax them to (208) 465-2531. You can also email letters to <letters.signs@pacificpress.com>.

God of CHAOS
SUNDAY / SABBATH

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SEVENTH-DAY
ADVENTIST
CHURCH

March 30, 2001

Dear Friend(s),

"In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World."

Great Controversy (1911) p. 573

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We should like to introduce ourselves to you. The Office of United Nations Liaison is located at the Seventh-day Adventist Church world headquarters and operates as part of the department of Public Affairs and Religious Liberty. Its mandate is to provide a channel of communication and influence at the United Nations. working with the main organization and its 48 different subsidiaries, such as the World Health Organization, the High Commission for Human Rights, United Nations Children's Fund (UNICEF) and many more.

The Church holds consultative status with the Economic and Social Committee of the UN (ECOSOC) and is consulted on a wide range of different subjects including religious freedom, human rights, health and medical work, and education.

Last year I was privileged to attend the Millennium Summit (54th General Assembly of the UN), the World Religious Leaders Summit, the celebration of Human Rights Day, and various committees on culture, science, and health. This gave me opportunity to speak to national representatives from Sudan, Colombia, Algeria and many others, sharing with them the message of the gospel.

The most significant conferences sponsored by the Church are the (LDC) Conference in May, and the Conference on Racism in October. In addition, we shall be participating in the Commission on Human Rights.

Our immediate need right now is to start a volunteer program. The 777 UN Plaza in New York can be staffed and physical plant maintenance. A credible "UN Witness" be maintained. Enclosed is a copy of the newsletter. Please let us know if you'd like to receive the newsletter. Our contact information is on the newsletter. And feel free to contact us.

If you would like to help fund these programs, we would appreciate it. A check can be made payable to the General Conference, United Nations Liaison. We pray that you may be able to give in proportion to the great need.

"When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state, and employed it to further her own ends, especially for the punishment of "heresy." In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends. . . ." Last Day Events p. 228

In
Dr. Jonathan Gallagher
United Nations Liaison Director

"In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends."

Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience."

Great Controversy (1911) p. 443

continue our unique opportunity to witness to everyone working at the United Nations, and thought leaders from all around the world.

 community through conversation
SPECTRUM

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On Religious Liberty, Adventists Join Hands With Catholics

15 January 2012 | [Ron Osborn](#)



In a landmark decision handed down on January 11, the U.S. Supreme Court unanimously ruled that church employees do not have the right to sue the religious institutions that hire them under Federal workplace anti-discrimination laws. The lawyers at the Office of General Counsel for the Seventh-day Adventist Church hailed the decision as a triumph for religious liberty. In a statement published by the [Adventist Review](#), church officials expressed their pleasure.

The General Conference of Seventh-day Adventists welcomed the court's unanimous decision. As one of many religious organizations that filed friend of the court briefs in support of the Lutheran run church school, we are pleased with the outcome. For the Adventist Church in the United States this means courts will not be second-guessing the

hiring and firing of our pastors and teachers. No longer can the church be hauled into court when it dismisses a pastor or teacher for immoral conduct or straying from the teachings of the church. Rather, the church is free to make these decisions without fear that a secular judge and jury will decide it was instead pretext for an improper motive....

"Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period. When Protestant churches shall seek the support of the secular power, thus following the example of that apostate church, for opposing which their ancestors endured the fiercest persecution, then will there be a national apostasy which will end only in national ruin." 4 Spirit of Prophecy p. 410

SDA

Catholic

Back to articles

Adventist Health and St. Joseph Health Announce Formation of a New Joint Operating Company

Apr 23, 2018

Adventist Health and St. Joseph Health announced an agreement today to integrate clinical activities and services through a new joint operating company. The partnership will extend across clinics and facilities in Humboldt, Mendocino, Sonoma, Lake, Napa and Solano counties. The proposed arrangement is subject to regulatory review.

"Adventist Health and St. Joseph Health believe this is the right thing to do for the community," said Kevin Klockenga, president of the Northern California region. "Patients will benefit from more access points and better coordinating their care across the spectrum of their health needs."

The affiliation applies to facilities, services and clinics associated with Adventist Health Clear Lake, Adventist Health St. Helena and Adventist Health Vallejo and clinics associated with St. Joseph Hospital Eureka, Redwood Memorial Hospital, Santa Rosa and the St. Joseph Home Care Network. The arrangement does not include the other 15 St. Joseph Health hospitals located throughout the western United States or the other 50 Providence St. Joseph Health hospitals located throughout the western United States. Adventist Health and St. Joseph Health will retain existing hospital names, licenses, capital...

The church that holds to the word of God is irreconcilably separated from Rome. Protestants were once thus apart from this great church of apostasy, but they have approached more nearly to her, and are still in the path of reconciliation to the Church of Rome. Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that lessens the distance between itself and the Papacy. ST, February 19, 1894 par. 4

"Both Adventist Health and St. Joseph Health have a strong history of successful clinical collaboration. This is an extraordinary moment in the histories of St. Joseph Health and Adventist Health," said Kevin Klockenga, St. Joseph Health Northern California Region president and chief executive officer. "By coming together under a new organization, we will work together to ensure a healthier future for the communities we serve by providing patients access to a full continuum of high-quality services close to home."

Officials at Adventist Health and St. Joseph Health are working toward a closing of the proposed transaction sometime later this year. Meanwhile, both organizations remain committed to delivering exceptional care throughout the region.





Ted Wilson

Pope's Representative

Ted Wilson and other SDA leaders unite with Catholic, Orthodox, Lutheran, Pentecostal, Evangelical and Government Leaders at 500th Reformation ann. in Russia

“Almost every century furnishes examples of what bigotry and malice can do under a plea of serving God by protecting the rights of Church and State. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience... Persecution always follows religious favoritism on the part of secular governments.”

Spirit of Prophecy Vol. 4 p. 278

“Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts.”

Great Controversy 1911 p. 615

“Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound every where, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities. This message seemed to be an addition to the third message, and joined it,.. the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her; that they might escape her fearful doom... The light that was shed upon the waiting ones penetrated every where, and those who had any light in the churches, who had not heard and rejected the three messages, answered to the call, and left the fallen churches... Some chose life, and took their stand with those looking for their Lord, and keeping all his commandments. The third message was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies.”

Spiritual Gifts Vol. 4 p. 195

The Question that Changed My Life

A number of years ago, I had the privilege of teaching at a school of ministry. My students were hungry for God, and I was constantly searching for ways to challenge them to fall more in love with Jesus and to become voices for revival in the Church. I came across a quote attributed most often to Rev. Sam Pascoe. It is a short version of the history of Christianity, and it goes like this:

*Christianity started in Palestine as a fellowship;
it moved to Greece and became a philosophy;
it moved to Italy and became an institution;
it moved to Europe and became a culture;
it came to America and became an enterprise.*

Some of the students were only 18 or 19 years old—barely out of diapers—and I wanted them to understand and appreciate the import of the last line, so I clarified it by adding, “An enterprise. That’s a business.” After a few moments Martha, the youngest student in the class, raised her hand. I could not imagine what her question might be. I thought the little vignette was self-explanatory, and that I had performed it brilliantly. Nevertheless, I acknowledged Martha’s raised hand, “Yes, Martha.” She asked such a simple question, “A business? But isn’t it supposed to be a body?” I could not envision where this line of questioning was going, and the only response I could think of was, “Yes.” She continued, “But when a body becomes a business, isn’t that a prostitute?”