

Is there
Apostasy?

APOS'TASY, n. [Gr. a defection, to depart.]

1. An abandonment of what one has professed;

Webster's 1828 Dictionary

The Advent Review and Sabbath Herald

HOLY BIBLE
IS THE FIELD
OF THE WORLD

"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. DALRYMPLE,
(Battle Creek, Mich.)

Love 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.

eth to his earth; in that very day
thoughts perish" (Psalm 104:35)
In the 13th
An

SABBATH

THE ADVENT REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

... works. It
... have no place in
... of Holy Writ.
JANUARY 26, 1956

...ates the
... 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).

... among
... the land" (Gen.
... and Levi are breth-
ren; 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
... nfirm what
... had been
... concerning the
... ation 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-

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 rai-ment," and "eye-salve," he will spue them out of his mouth." Review and Sabbath Herald, June 10, 1852

... by Simeon?

Answer.—"O Lord God of my fa-

... 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-

... things 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 Ministry

FOR WORLD EVANGELISM

NUMBER 2

FEBRUARY, 1957

VOLUME XXX



... appears when the... of our real position is... clearly. Misunderstanding melts, and prejudice gives way.

Here, then, is where we need to place emphasis: *We are not saved by obedience, we are saved solely by the gift.*

... be given support... messages to sustain the... light that had been discovered... 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 the position taken by any of its original advocates. This was obviously the method of guidance through the gift, as emphasized in the scriptures. This our

“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

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.

of the counsels... some of which are even yet not clearly received. 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... time required for such... considered...

And along with this must be placed the paralleling fact: The dissemination of Bible truth to diligent Bible students... forth from the Word... prayerful study—which is the historic Protestant

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

... there is no complete file in any one place. More than that, the priceless manuscript statements are not available in published form.



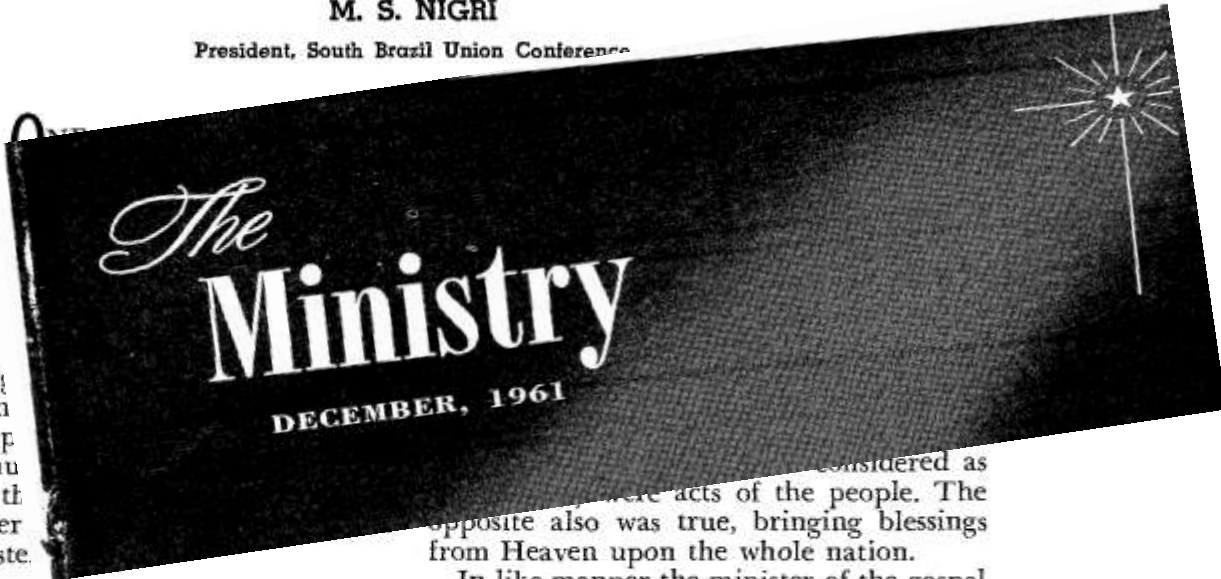
"Who Is Sufficient for These Things?"

M. S. NIGRI

President, South Brazil Union Conference



isters of the
ing of Aaron
hood, of the p
and the Thu
plate upon th
whole chapter
for our ministe



The Ministry

DECEMBER, 1961

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, Nadab, and Abihu, 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 himself
also is compassed with infirmity. And for
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-

... considered as
... 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, with 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
thyself"

"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 apostles*, p. 122. This is also what the church expects of us.

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

the high priest, being a minister of memorial upon which were
Most High, performed the names of the children of Is-
act between God, saying that he, in addition to
cession of the people before God for the peo-
tion of the load of their sins.
caused that he carried the breastplate
ness of the names, and on each one was
ator the names of the twelve
To bring the love and affection
as a minister for the people. It was to
as a student of the order of his position and
him the high priest in the midst of Israel. Also
separated the breastplate were the
honor of the Urim and Thum-
ing than the latter the displeasure of
and man? The word *Urim* means "light" and
tation of the word *Thummim* means "perfection."
high priest Upon the head, or more correctly upon
to be made the priest wore the plate of pure gold upon
of God which was written "Holiness to the Lord."
It was the most important of all the priestly
con- inscription was to give to the
concept of reli-
gion.



"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 div... fishment that comes to the life devoted to the service of God.

Today we are the high priests. "Every-thing connected with the apparel and de-portion of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His wa-ship, and the purity required... came into His presence... ers, p. 173. "T... that favorable... are made upon... ment in the pu... ner of speaking... vate courtesy and... and should carry... nity becoming to... nity and a certain... with meekness, sho... meanor."—*Ibid.*, p.

The High Priest

There is something further in this twenty-eighth chapter that has greatly im-pressed 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

To make re... bring iniquity into the wor... God. God desires that we... who are His high priests today... me 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;"

Signs of the Times, April 1, 1897
us in his... d 3: "Feed... you, tak... 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

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

March 9, 1967

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★ West Africa Moves —Page 14

Forward

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

REVIEW and Herald

“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

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.

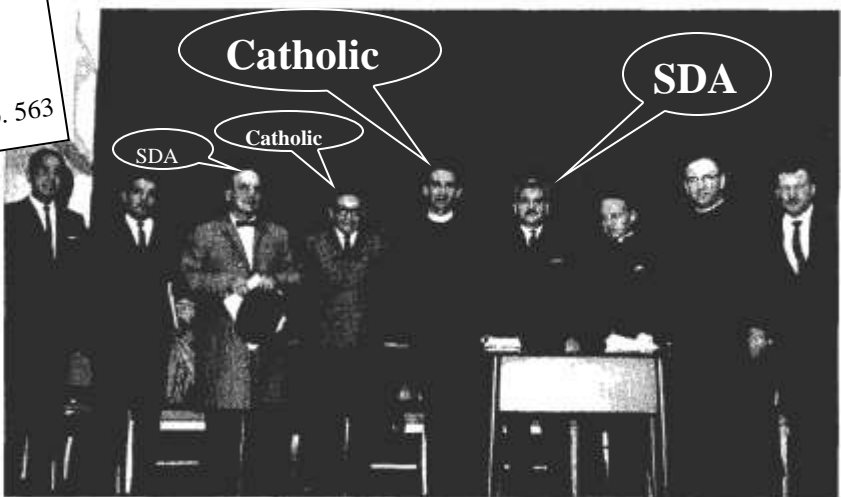
Condensed News

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*



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

other higher education

Review

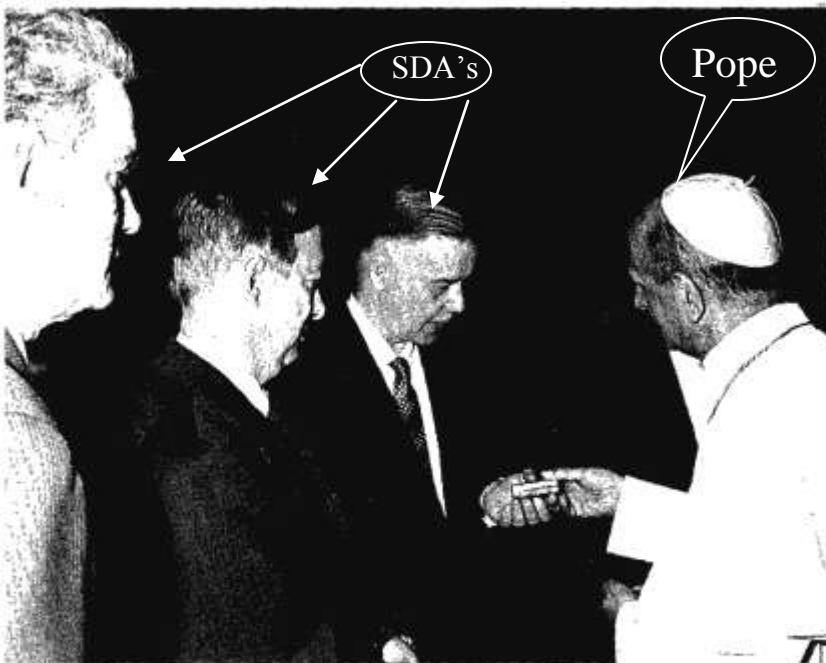
REVIEW AND HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



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 Kr. 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

Review

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

FEBRUARY 27, 1975

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.

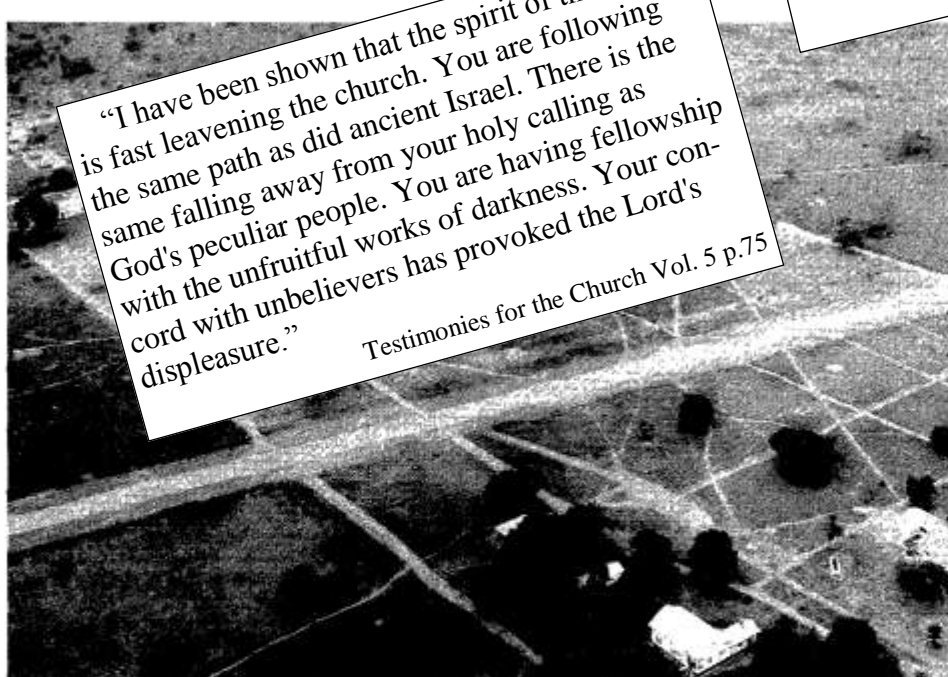
The numbers were

mass reaping... 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... whereby...

country... period of unrestrained... to the airwaves in 1966 and 1967.

"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 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,"
2 Corinthians 6:14-17



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.

"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

Tshitata 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. Tshitata 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. Tshitata 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

Review



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*. *Ibulaimu* (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 *Danieri N'Ekiseera Kyaffe* ("Daniel...")

"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."

Adventist 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, unstructured forum for consultation and the

...of its aviation... 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 141 converts in Atlanta, Georgia.

more This bap- th of past 800. sion fall ell, on re- w- e- w- Great Controversy (1911) p. 382

An open letter to the church

Dear Fellow Believers

Adventist Review

May 24, 1979

General Organ of the Seventh-day Adventist Church

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

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

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

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

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

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

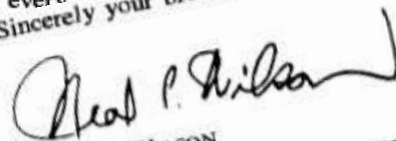
We should all seek to diminish the flood of cassettes, brochures, books, and miscellaneous documents, for it is possible to keep talking among ourselves—to ever be learning and never coming to a knowledge of the truth—when on the contrary we should be talking with others and ever be sharing the love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

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

For some years the leaders of the church have been calling for repentance, revival, reformation, and the participation of every member, every believer, every pastor, every administrator.

Consequently, I represent the theologian and church

Sincerely your brother,


NEAL C. WILSON

crowding, hunger, drug addiction, racism, and the en-
struggle; and the spirit of lawlessness and rebellion
every air we breathe. All these are things
them to be able to solve.

ditions as the fulfill-
of situation

Adventist Review

General Organ of the Seventh-day Adventist Church

December 13, 1979

no em-
tute, no colleg-
houses of worship. Our
only a few chaotic fragments w-
land, and the cause would not yet have been
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 pessi-
mism 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 those

who feel we must become more sophisti-
who demand that we must
understanding of th-
ings of F"

I'm no
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there is no
Adventist an
that our insti
tired of those
beachhead rath
turing the forte
we are not satisfi
different. 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. W
through any human p
better nuclear treaties,
grams, 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

A condensation of the keynote message presented on the opening night of the 1979 Annual Council.

cre-
the misinterp-
men and women need
give—namely, a revelation of
really is. All who have accepted Christ
winn-
Him—to share His saving love with
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 Sev-
th
Christ in the Heavenly Sanctuary
ality of the Soul
phecy
ation, and Rejoicing

e must stand firmly for these
We need to review them fre-
made us a people, and what

athers to action. We are told that
writing away from these pillars of truth,
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 im-
portance that they cannot be altered without changing the
nature of the Seventh-day Adventist Church.

"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

hardly overemphasize the importance of Christ's ministry in the heavenly sanctuary. This is a wonderful opportunity to say something about the God's right

ourselves tempted again again to use express Spirit of

Adventist Review

April 27, 1980

General Organ of the Seventh-day Adventist Church

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

Christ... 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... the temple...

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

...the second... 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

The r... why

...lates to the... service

by Herbert Doug... In a concise manner... sanctuary service as... In the climate of to... teachings of our church... to be sure they unders... cept.

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Adventist Review

March 5, 1981

Co
and



Neal C. Wilson, president, General Conference

General Organ of the Seventh-day Adventist Church

...we should
...of co-operation as
...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 should know about this organization and its relationship to the church.

...member-
...many represent large
...institutions, 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

...ights
...years has assisted
...ed churches, a number of
...hospitals and orphanages on three or
...ments.

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 a segment of God's work in its form.

...and composition
...e ASI president,
...California, as he
...and members of
...ony of commit-
...church, it did
...upon his colleagues to
...a tank offering for the benefit of some
...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.

Review & Herald, August 1, 1893

...and composition
...e ASI president,
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...church, it did
...upon his colleagues to
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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.



Adventist Review

General Organ of the Seventh-day Adventist Church

December 17, 1981

employing
study of academic
broadened to include the rights and
employees of the church.

A consensus emerged that we must develop our own unique approach, one that avoids the extremes of both liberalism and conservatism.

Some of the most interesting discussions involved the method of Biblical studies appropriate for Adventist scholars. A consensus emerged that we must develop our own unique approach, one that avoids the extremes of both liberalism and conservatism, as these terms generally are defined in theological circles. Ellen White in her day affirmed that the Bible is the Word of God and does not only tell us about God! On the other hand, she rejected the "dictation" view of inspiration held by many of her contemporaries. In our study and presentation, we also must reject the idea of Biblical inerrancy and verbal inspiration, but we dare not treat the Scriptures as just another human document. While we must affirm and uphold the Bible as the Word of God, "it is," as Ellen White says, "true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us' (John 1:14)." —Selected Messages, book 1, p. 25.

We must take due account of the "human" side of the Bible, such as the historical setting of each of its books. However, we cannot, without extensive modification and a different set of presuppositions, employ the critical method used by secular scholars in the study of the Bible. Recognizing the unity of Scripture, the use of texts in topical fashion (so-called "proof-texting") is a sound method of Bible study. However, wrest passages out of context and something the Lord did not intend.

Consultation II provided for further definition of both academic freedom and Biblical studies. It was voted that committees should be set up to develop definitions in

both areas, and, after obtaining input from those who attended Consultation II, these committees will report to the General Conference.

I have presented this report of Consultation II because of interest to all Adventists. But I also would like to mention regarding some of the experience we shared.

certainty in
ists, teachers, administrators,
bers should give the trumpet a clear

Third, by God's grace we must resist Satan's efforts to involve us in suspicion, distrust, and judging motives. It is out of place for any person to use the pulpit or public platform as a forum to attack scholars, educational institutions, or leadership, just as teachers must not use the classroom situation to criticize leadership or cast doubts on the fundamental beliefs of this movement.

Fourth, we need to get back to the principle enunciated by our Lord in Matthew 18:15: "Moreover if thy brother shall trespass against thee, go and tell him between thee and him alone."

Titus 2:15 "These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

Titus 1:13 "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith."

Now is the time for us to put aside all divisive tendencies. Now is the time for us to unite in a common love, a common devotion, a common zeal, and rise up together and be true to the mission the Lord has entrusted to us. Now is the time for us to finish the work. At the 1981 Annual Council we adopted a new objective as a part of our mission. We entered into a new era of mission.

"And as it was then so it is today. Men boast of the wonderful progress and enlightenment of the age, but God sees the earth filled with guilt and violence. Men declare that the law of God has been abrogated, that **the Bible is not authentic**; and as a result, a tide of evil, such as has seldom been seen since the days of Noah and the days of apostate Israel, is sweeping over the world."

Review & Herald, February 26, 1914

angel voice saying, "Come out of her, ye nations, lest ye be carried away with her, lest ye be a fellow partaker of her sins, for ye have shared in all her works." "Do not let the sun of our brotherly love set in a selfish shadow between brethren. Press together; in unity there is strength." —Ibid., book 2, p. 374.

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

...through a microscope ... creation and you see perfectly ... Look up through a telescope at the ... 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.

"God has a church. 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

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."

... 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



Whose hand is on the wheel?

Adventist Review

July 28, 1983

General Organ of the Seventh-day Adventist Church

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 attacks from relatives and former friends did not deter us. Neither did we allow our worldly friends to compromise our loyalties. The beauty and splendor of Christ Jesus motivated anyone who makes a covenant with the commandments of God.

A half-century later, is God's remnant church as strong as it was then? Does the same blessed truth still hold? The heavenly home? Nature is not as nimble, but our love for God has deepened through the passing years. Our only sadness has been occasionally to see fellow believers become discouraged and drop out because of vicious attacks and slander against the church.

As laypersons, then as denominational leaders, we have witnessed the church's cause being stilled.

(Matt. 16:18). As the church moves through the turbulent waters of the last days we might well ask, Whose hand is on the wheel? The following is Ellen White's heartening, convincing answer.

"The enemy will set everything in operation to uproot the confidence of the believers in the pillars of our faith in the messages of the past, which have placed us upon a platform of eternal truth."

"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

"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

Refuses to abandon diversion

But the enemy refuses to abandon his attempt to divert the church from its divinely appointed task of taking the everlasting gospel to every nation, kindred, tongue, and people. He seeks to arouse suspicion and confusion by spreading and magnifying rumors about differences and divisions, hoping by this to set brother against brother. But 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

Him in righteousness.

In view of such a declaration, let the doubters and the skeptics rage. For one thing, we need not panic when the detractors fume and detract, for they and their kind will have an open field till the end of time—then their reward.

As for us, we should plan to go beyond the end of time and, by God's grace, "enter in through the gates into the city" 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.

General Paper of the Seventh-day Adventist Church

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.' The disciples were to teach what Christ had taught. That which he had spoken, not only in person, but through all the prophets and teachers of the Old Testament, 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-
scription is to be recognized in his kingdom."

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, works with Gray in...

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 dances, 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

Review & Herald, October 9, 1913

Church standards will be

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.

Harris says Revelation Seminars will become increasingly important in the latter 1980s, because they "are uncovering thousands of new interests" and providing an alternative for laypeople and pastors "who aren't comfortable with 'stem-winding' evangelistic sermons."

The Lay Bible Ministries program, begun in the early 1980s, involves laypeople who have pledged time each week to soul-winning activities. This successful enterprise gives promise of being a valuable supplement to public evangelism.

For several years Idaho Conference secretary Don Gray has been producing evangelistic slide programs that can be used by laypeople. The success of



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.

ADVENTIST REVIEW

September 8, 1988

Weekly News and Inspiration for Seventh-day Adventists

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

... 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

... 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

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., 1908), 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

"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



... person? That's the way it is with 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-

... ornaments to ... ents. Al- ... causes the ... no physical pain, it hurts his pride a bit.

After his tail feathers are pulled out, he doesn't ... for ... back ... their ... feath-

The ... "Gave ... the pe ... Ame ... and ap ... 9:21).

God ... peacocks ... very plain ... but He 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

... that unlike ... peacock's call, we can have an inner beauty of a pleasant personality and a good character.

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 message in Revelation 14:6-12." *Herald*, 1897

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



The Trinity

The Father

- loves and draws us

The Pseudotrinity

The Deceit

“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

- is the representative of Christ
- exalts work of Christ
- speaks the truth and leads into all truth
- tongues of fire on Day of Pentecost
- pleads and strives with men
- seals the believer

The False Prophet

- is the representative of the beast
- exalts work of the beast
- speaks lies and deceives
- pretends God’s approval through fire and miracles
- exercises force, fear, threat, and coercion
- marks the unbeliever

...created all as an arbitrary intrusion in 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.

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 of God. . . . By the power of God, He tested His obedient character, time proving that He could be perfectly obedient to the law of God by every soul who followed His example. 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 powerful realm from the beginning of the world through the breaking of the law, to the day of the present. He inspired the 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?



"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

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

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 nature. 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 the inner depths of the lawless

ple, experience the inner depths of the lawless unless the lawless gain the lawless. He was in all points tempted like as we are, yet without sin. He was in all points tempted like as we are, yet without sin. He was in all points tempted like as we are, yet without sin.

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"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.

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

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

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...

S...
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embrace... these understandings.



ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

OCTOBER 1, 1992

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

...in a system have been in keeping with the 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 Reformation. The reform of the dead, ought also to be 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 of New Testament understanding

...going on the Holy Spirit in a person's life. (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

How Do You Spend \$500 Million?

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

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.



SEVENTH-DAY
ADVENTIST
CHURCH

General Conf.

March 30, 2001

Dear Friend(s),

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 peace and health. This gave me opportunity to speak to national representatives of 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 presence of the Church. A credible "UN Witness" be maintained. Enclosed is a copy of the program for your reading. 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.

"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

"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

Dr. Jonathan Gallagher
United Nations Liaison Director

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

"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

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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

“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?”

YOUR THOUGHTS BECOME YOUR DESTINY

Watch your **thoughts** for they become your **words**,
Choose your **words** for they become your **actions**,
Understand your **actions** for they become your **habits**,
Study your **habits** for they will become your **character**,
Develop your **character** for it will become your **DESTINY**

“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ”
2 Corinthians 10:5

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