

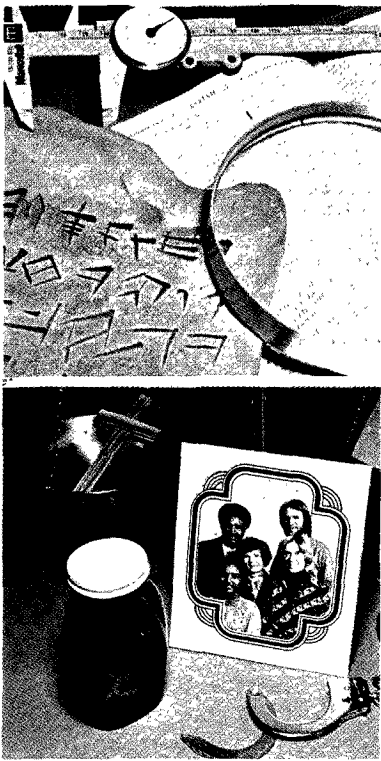
# Adventist Review®

FRIENDSHIP ISSUE

## Hello...



**We'd like to know you better, and we'd like you to know us. We're Seventh-day Adventists. We're...**



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We're Seventh-day Adventists. We're . . .

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## About this issue

This issue of the REVIEW is special. Called the Friendship Issue, its name suggests its purpose—to make friends. And since friendship is built on acquaintance, this issue will tell you about ourselves—what we believe and why we do the things we do.

As you read this magazine you will sense that we care about people and want to help those in need both in big ways and little ways. That can mean feeding a dog while its owners are on vacation, providing food, clothing, and furniture for a family whose house was burned down, or helping a country rebuild after an earthquake, flood, or other disaster.

To us, your Seventh-day Adventist friends, it is a deep concern that there is much sadness in the world, that people are sick and hungry, that countries are angry with each other, that homes are breaking apart, that many people cry themselves to sleep every night. And while we join the many other concerned people

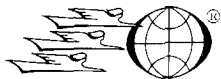
who are trying to bandage the wounds and patch the seams of a shattered world, we know that the final solution rests with God, not with human beings. And so we would like to share, more than anything else, our knowledge about God—that He cares and has a plan to heal where we can only bandage, to make new where we can only patch.

If, after reading this magazine, you want to become better acquainted with Seventh-day Adventists and their beliefs, we suggest that you attend their church in your area, where all are welcome. Or fill out the blank on page 30, or watch, listen to, or write to one of the programs mentioned on page 32.

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# People with a unique message and mission

Seventh-day Adventists are racing the clock, trying to complete their task before time runs out.

By THE EDITOR

The young son of a wealthy man in France was awakened every morning by the cry of his valet, "Rise, Monsieur Le Comte, you have great things to do today!"

Whether the lad's activities were important enough to warrant this kind of wake-up call each day may be debated, but no one can question the value of having a sense of purpose, of feeling that one's work is worthwhile. Too many people in the late 1970's feel that life has gone stale and flat, that it has little meaning. The executive director of the Mental Health Association of Delaware said some time ago: "One of the most insidious pressures on a man is uncertainty about the worthwhileness of what he's doing."

Seventh-day Adventists believe wholeheartedly in the worthwhileness of what they are doing. They feel that their lives are full of challenge and meaning. They believe that God has entrusted them with the

precise Biblical message needed by the world today, and that He expects them to give this message to every person on earth. On the basis of the prophecies of God's Word, they believe that they have only a short time in which to fulfill their mission, for they believe that Christ is coming soon, that the end of the world is near. They are "racing the clock," trying to complete the task before time runs out.

Because they have a deep sense of urgency, Adventists in just a few decades have grown to a church of about 3 million members in 189 countries. The church operates 433 health-care institutions, the largest Protestant school system in the world, and 50 publishing houses. Per capita annual contributions of church members are the highest of any major church body—\$576.91 in North America, and \$164.68 worldwide.

What makes Seventh-day Adventists "tick"? The

answer is found primarily in the unique message that has made them what they are. This message is rooted in Bible prophecy and may be summarized in two Biblical expressions—"the everlasting gospel" (Rev. 14:6) and "the commandments of God, and the faith of Jesus" (verse 12). Let us look briefly at this message and at the interesting movement from which the Seventh-day Adventist Church sprang in the mid-1800's.

### The vigor of early Christianity

If you had lived 19 centuries ago in almost any part of the Roman Empire, you would have seen that a new religion was stirring the populace. In city after city, people who had accepted this new religion were spreading their faith with such conviction and vigor that the civil and religious authorities were alarmed. In the city of Thessalonica, advocates of the new religion were spoken of as "these that have turned the world upside down" (Acts 17:6).

The new religion, of course, was Christianity, and the message of those who proclaimed the new faith was this: Jesus Christ, the youthful Teacher and Healer who had been crucified by the Roman authorities in Jerusalem, had risen from the dead, and, in full view of His followers, had ascended to heaven. This Jesus was the promised Messiah, the Son of God, they declared, the One who would bring salvation to the human family. He had gone to heaven, but He would return at the end of history to destroy the wicked and take the righteous with Him to heaven.

This message was revolutionary. Small wonder that it produced excitement wherever it was proclaimed. Small wonder that it divided families and communities and often landed its advocates in jail. People could hardly be neutral in the face of preachers who thundered, "Repent! Accept salvation by faith in Jesus! Prepare for Christ's return!"

But as the centuries passed, the vigorous witness to the New Testament doctrines of justification by faith and the second advent of Christ weakened. Millions accepted Christianity, but many of these sought salvation through their own works, and few looked forward with expectation to Christ's return.

But God was not content to let error triumph and truth be obscured. In His own mysterious way, He moved upon minds to refocus attention on Jesus as the center of salvation and revive the first-century teaching of the apostles concerning the doctrine of the second coming of Christ as a literal, climactic event to end earth's history. Thus, in the sixteenth century many voices in the Protestant Reformation preached justification by faith and aroused interest in the possible end of the world at Christ's second advent.

Time continued, the Reformers died, and once more the Christian world began to lose sight of Christ and His promise "I will come again, and receive you unto myself" (John 14:3). Instead of looking to Christ and His return as the answer to the world's needs, believers became more and more content with life in the here and now. In fact, they taught that conditions in the world would improve steadily until a kind of utopia would be achieved.

Then God awakened a renewed interest in the coming of Christ and the end of the world. Men in many lands arose to preach Christ and His soon coming. One of the chief voices was that of Joseph Wolff (1795-1862). In 18 years he traveled and preached in Africa, Asia, the Middle East, India, and the United States. From his study of Bible prophecy, he taught that Christ would come in 1847.

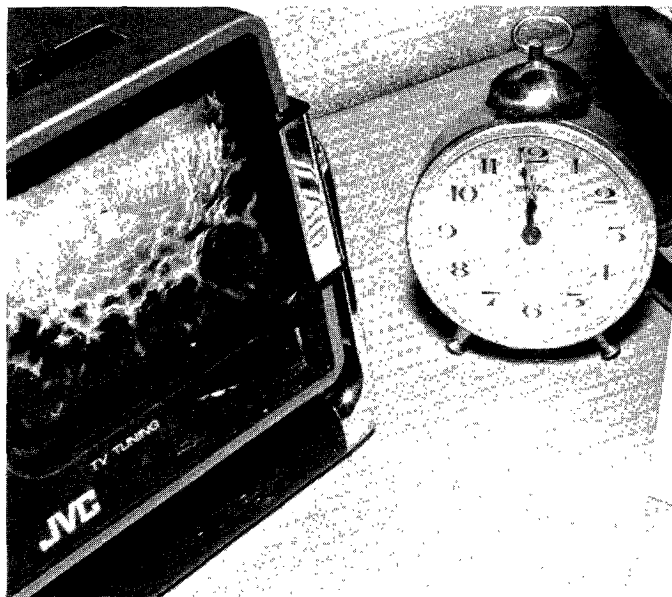
In England several hundred ministers preached the doctrine of the Second Advent. In Sweden and Norway, young people, even children too young to read or write, explained with earnestness and power the prophecies regarding the soon-coming Saviour.

In America God's chief instrument in focusing attention on Christ and His second advent was William Miller, of Low Hampton, New York. After years of systematic and prayerful Bible study, in the early 1830's he began to preach. His preaching created an intense, growing interest in the Bible, particularly regarding the doctrine of Christ's second advent.

Beginning in 1842, Millerite camp meetings were held "to awake sinners and . . . hold up the immediate coming of Christ to judge the world." Preaching in a tent 120 feet in diameter, Miller and his associates proclaimed the Advent message to thousands. Basing their calculations on the prophecy of Daniel 8:14, they declared that Christ would come around 1844. Later they settled on the exact date of October 22, 1844.

But October 22 came and went, and Christ did not appear. The disappointment of the believers was crushing. Some lost heart and gave up the faith. Others, deeply convinced that their calculations were correct, and that God had led them in awakening interest in the second advent of Christ, continued to study the Bible.

As they did so, light dawned. They saw almost at once that although Christ had given signs that would indicate when His coming was "near, even at the doors" (Matt. 24:33), He had not given the exact date of His coming. In fact, He had said, "Of that day and hour knoweth no man" (verse 36). And they saw that



although there was no mistake in their calculations that pointed to October 22, 1844, they were mistaken in the event that would take place on that day. As they carefully reexamined the Scriptures, they discovered that Christ on that day began the judgment-hour work (Rev. 14:7) in heaven that must precede His second advent. This work would involve a careful review of every life, to determine who should be taken at His coming (Dan. 7:9-14).

As they continued to study the Bible, a Seventh Day Baptist called their attention to the fact that the fourth commandment of the moral law designates the seventh day of the week (Saturday) as God's holy day of rest (Ex. 20:8-11). They realized that Jesus and all the prophets and apostles had kept that day, and that God had never revoked His command to keep the seventh-day Sabbath.

Further study of the prophecies revealed that in the "last days" the Sabbath would have special significance, that it would be a sign of loyalty to God. They discovered that although for centuries conscientious Christians had observed Sunday, the day had no Biblical support; in fact, it had come into the church gradually in the early centuries as God's people had departed further and further from apostolic Christianity. The apostle Paul had warned that changes would take place, and apparently the substitution of the first day of the week for the seventh was one of them (Acts 20:29, 30; cf. Dan. 7:25). So, with a clear conviction that the second coming of Christ was imminent and that to meet the coming King in peace a person must obey not merely nine of the Ten Commandments but all ten, including the Sabbath commandment, the disappointed Millerites shared their convictions with others.

In time they saw that they had a responsibility to carry their message to the entire world. It became clear that the "everlasting gospel" message, set in the context of the judgment hour, must be taken to "every nation, and kindred, and tongue, and people" (Rev. 14:6). Though their resources were limited, they began to publish literature. They set up a headquarters in Battle Creek, Michigan, and in 1860 selected the name Seventh-day Adventist for the church. This name was chosen because it called attention to two of their cardinal doctrines—the second coming of Christ and the seventh-day Sabbath.

### **A new, exciting development**

Soon a new and exciting development took place. As they studied the Bible further, they saw that the human body is the temple of the Holy Spirit (1 Cor. 6:19), and that what affects the body affects the mind and spirit. And, recognizing that health can best be achieved by obeying the laws of the body and discarding bad habits, they laid aside tobacco and liquor and emphasized the advantages of exercise, fresh air, sunshine, a balanced diet, adequate rest, and trust in God.

The results were so rewarding that in 1866 they founded a medical institution as a means of sharing with others their know-how on healthful living. That medical institution, the Battle Creek Sanitarium, became world famous, and for decades was a mecca

for people who wanted to regain their health and learn how to stay well. Revolutionary ideas on diet that began in Battle Creek are now widely accepted—vegetarianism, reduced fat and sugar intake, and the advantages of whole-grain breads and cereals.

In harmony with their conviction that the Bible is the Christian's rule of faith and practice, Adventists continued to search God's Word. As they did so, they discovered additional truths that long had remained hidden or overlooked.

Gradually Adventists saw that God had raised them up as the spiritual descendants of the great Protestant Reformers of the sixteenth century. Luther and Calvin and others had restored many Bible truths that had been lost sight of during previous centuries, but the Reformers died before the work was finished. Adventists were to complete the Reformation. An exciting concept indeed!

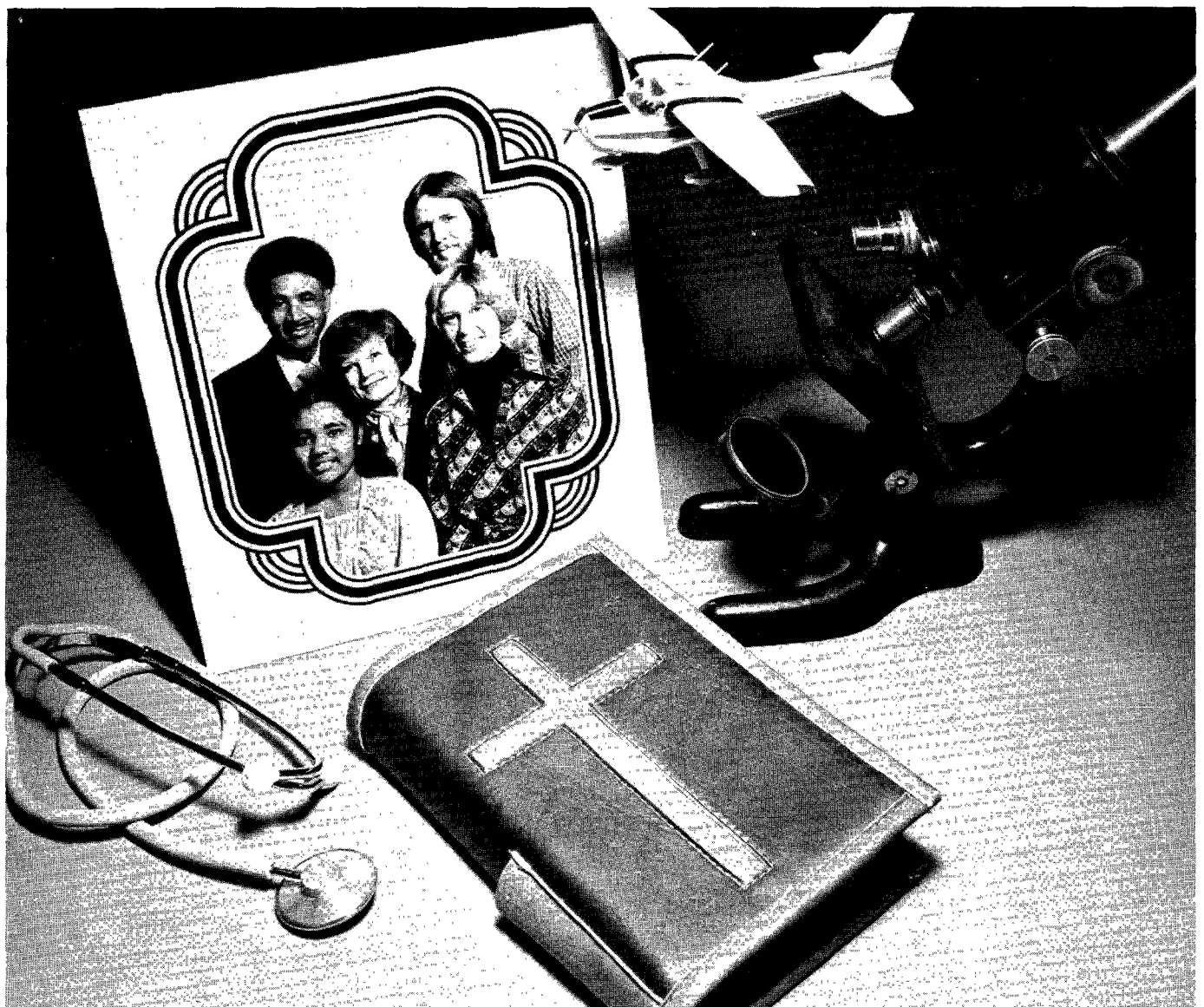
Continued study of the Bible revealed that as John the Baptist prepared the way for Christ's first advent, so prophecy showed that a people would arise in the last days to prepare the world for Christ's second advent. Comparing the work they were doing with the Biblical description of those who were to herald the truth of Christ's second coming, they were electrified to discover that they were the ones on whom God was depending to prepare the world for Christ's return! With this understanding, Adventists today feel that they are not "just another church" but a mighty movement with a message for every person in the world—an enormous task that demands absolute commitment, dedication, and sacrifice!

### **Time confirms their message**

The task is not yet complete, but soon it will be, and Jesus will come. One thing is certain: Adventists "have not followed cunningly devised fables" (2 Peter 1:16) in their preaching of Bible prophecy. Their movement arose at exactly the right time, and the truth of their message has been confirmed by time. When almost the entire Christian world preached that conditions in society and relations among nations would become better and better, Adventists said No, on the basis of Bible prophecy conditions will grow worse—there will be wars, famines, pestilences, earthquakes, confusion in the religious world, boldness of sin and crime (Matt. 24:4-14; 2 Tim. 3:1-5, 12, 13).

But the message Adventists proclaim is not one of despair, it is one of hope and courage. It says that no matter how dark may be the world, or one's personal situation, there is light ahead; Jesus is coming again, as He promised (John 14:1-3).

Having been commissioned by God to proclaim to the entire world His final message, Adventists have a tremendous sense of destiny. Every moment of their lives is filled with meaning. They want everyone everywhere to know what they know, to accept God's gracious offer of salvation, and to be prepared for the imminent climax of history—the glorious, personal return of Jesus as King of kings and Lord of lords (Luke 21:25-33; 1 Thess. 4:13-18; Rev. 19:11-16). They are a people with a unique message and mission. □



## People whose spirit, principles, and ministry are admired and appreciated

A Lutheran U.S. Congressman, who has observed close at hand what Adventists are doing and who believes he has discovered what makes them tick, gives his impressions.

By DON CLAUSEN

I have a tremendous admiration and respect for church organizations and their profound impact on our world. As a Lutheran, I am proud of the work of that early "protester" Martin Luther, the founder of the Lutheran Church.

In recent years I have admired, among others, Billy Graham; the American Catholic bishops who led the

"religious liberty" effort during Vatican Council II; the Mormons and their timely emphasis on the family unit; Methodist missionaries; Dr. Cameron Townsend and the Wycliffe Bible Translators; Dr. Abraham Vereide, founder of the National Prayer Breakfast movement; Dr. Bill Bright and his Campus Crusade for Christ; Clif Robertson, of Bibles for the World; Wil Rose, of the National Heritage Foundation; Dr. Latch, the Chaplain of the House of Representatives; and a number of the pastors, priests, and rabbis in my

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*Don Clausen is a United States Congressman from California's second district.*



Redwood Empire Congressional District of California—all dedicated to advancing the Judeo-Christian ethic.

What do I like about Seventh-day Adventists?

They are different.

They have conviction and courage.

They have a concern for people.

They have pride and a purpose.

They practice their beliefs.

They live by the Bible.

They are a constructive, creative, conservative Christian group with a total commitment to the fundamentals of the Christian faith.

They are dedicated to addressing the problems of the people and the world, and most important, are doing something about the problems.

As are many Americans, I was aware of the existence of Adventists early in my life, but had the impression they went to church on the “wrong day” and tended to “isolate” themselves in areas that would “protect their people from the evils of the world.”

After my service as a naval aviator during World War II, I launched my business and political career in Crescent City, California. One of my efforts was an air ambulance service, which gave me my first exposure to the local Adventist doctors. These doctors would accompany me on mercy missions, flying patients to Portland, the San Francisco Bay area, or Los Angeles.

In subsequent years I taught most of these men to fly, and found myself exposed to my first SDA missionary aviation experience. Liga International, as it became known—made up of physicians, surgeons, dentists, nurses, farmers, carpenters, et cetera, from California—established missionary outposts in Yecora, Montemorelos, Navajo, and other areas of Mexico. This is but one example of what Adventists are doing all over the world.

### Helping people help themselves

I observed how they immediately gained the confidence of the people by relieving suffering and ministering to their health and physical problems. They would build a clinic, a church, and a school to provide the nucleus of facilities necessary to the building of a congregation, a community, and a new way of life. “Helping people help themselves” took on real meaning as I saw these dedicated Seventh-day Adventists “put it all together.”

These experiences and my involvement set in motion a new focus for my life. I was developing a whole new perspective about Adventists. I saw a successful volunteer humanitarian program in a foreign country, *without government assistance*. This served as a motivating influence for me to establish aviation-education programs in the schools of America.

It became readily apparent that Adventists were gung-ho about aviation, and I was asked to get more involved with their aviation effort. During my early years in Congress, I was invited to meet with the General Conference leaders in Takoma Park, Washington, D.C., to share my thoughts on aviation



U.S. Congressman  
Don Clausen

and its potential for the Advent Movement. That was nearly 15 years ago. Today many SDA academies, colleges, and universities have aviation programs. I am very enthusiastic and proud to be associated, in a small way, with these airborne Christian soldiers.

### Preaching, teaching, and healing

Following the pattern of ministry set by Christ, Adventists combine preaching, teaching, and healing. Their entire educational system—from grade schools and academies up through colleges and universities—is dedicated to academic excellence and spiritual, physical, and moral development.

The emphasis is on career education directed toward training their young people to become constructive contributors to and producers in our society. They are taught the work ethic at an early age—how to work and the importance of work—in outstanding student work programs.

Adventists believe their ministry is much broader than just preaching the gospel from the pulpit, and includes the printed page, health and medical services, and the education of head, heart, and hand. Their educational system is unique and successful because it aims to develop the total person. A young woman will work in the laundry, the bakery, or serve as a secretary or teacher's aide during her academy (high school) years. A young man will work on the farm or dairy, or in a furniture factory, metal works, or printing or manufacturing plant.

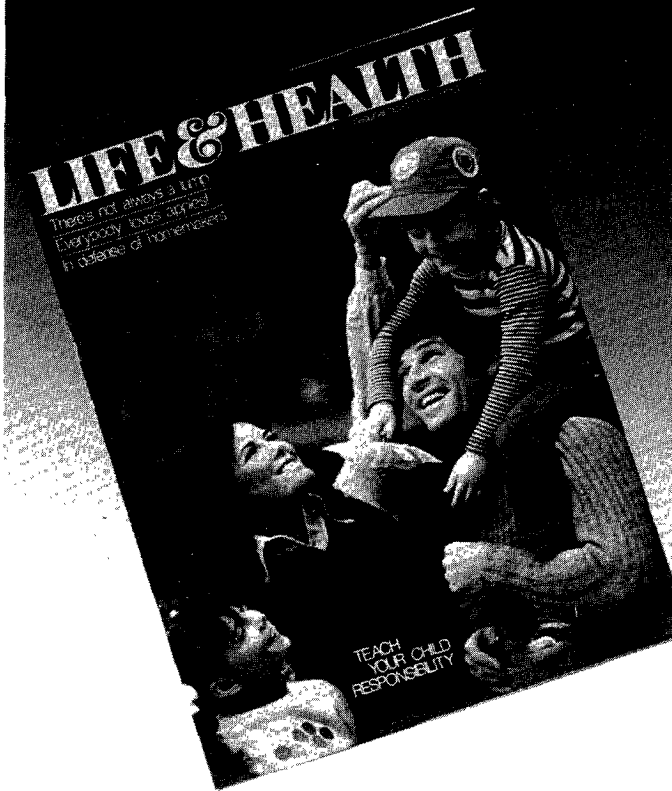
Not only do these young people gain experience but this work program helps them pay the cost of tuition, board, and room. Above all, this program makes them appreciate the value of education.

With some 18,000 churches, 4,500 schools, hundreds of institutions—among them hospitals, sanitariums, nursing and medical schools, dispensaries, clinics, publishing houses, food factories, old people's homes, and orphanages—one can readily understand the total commitment of Adventists to preaching, healing, and teaching.

The Adventists I have known and observed adhere rigidly to the principle of separation of church and state. Accordingly, they are against legislation that might be in violation of this doctrine.

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They take their citizenship responsibilities seriously. They respect, support, and pray for elected leaders, and are active in community affairs.

Because Seventh-day Adventists are more involved with people and their problems than with politics, they are respected and accepted by governments all over the world for their work and what it is doing for humanity. Once government leaders clearly understand the church's motives and objectives, they permit Adventists to do their own thing.

They don't interfere with the political process.

They exercise their citizenship responsibilities.

They vote their conscientious convictions.

#### Literature ministry

Though the medical and educational programs of the church are outstanding, I have been most impressed with the literature ministry. Hundreds of books, magazines, and pamphlets are published and distributed in an unusually effective do-it-yourself ministry.

In an Adventist hospital or in a dentist's or physician's office, you will see a rack holding messages in booklet form, presenting people-problems and their solutions. An integral part of the church's worldwide evangelistic thrust is its force of literature evangelists who devote full time to selling Adventist publications from door to door. In 1976 there were more than 6,000 such workers, who sold more than \$53 million worth of books and magazines.

The Adventists are well-known for health habits, nutrition, preventive medicine, and medical ministry.

They don't drink, smoke, or gamble. There is little or no poverty among them. They were fighting the war on poverty long before it became a political catch phrase, through their own welfare, disaster-relief, and outreach programs.

It is common knowledge—on the basis of statistics—that Adventists live seven years longer than do most Californians, because of the church members' health habits and life style.

#### Saving the best for last

As I have indicated, Adventists have made a profound impact on my life.

One might ask how this Lutheran Congressman from California became such an "authority" on Adventists.

How? I married an Adventist. My wife, Ollie, is the most genuine person I've ever known, a marvelous cook, a perfect mother, a real "teammate" who shares in the demands of political office and graciously accepts the many young people we've invited into our home for "a week in Washington."

Clearly, the Adventist "family and home environment" she provided has been the single most helpful and stabilizing influence on my life.

Our daughters, Bev and Dawn Marie, and their husbands and children, are Adventists.

So, as you can see, my family is on its way to the happy life of "preaching, teaching, and healing"—all committed to advancing the Adventist cause.

These are the Adventists I know and genuinely love!







# People who have hope and security

From Genesis to Revelation the message is this: God will not allow evil to continue indefinitely, because evil is totally foreign to God's nature.

By LAVONNE NEFF

Seventh-day Adventists are so firmly committed to belief in Christ's second coming that they have made this belief part of their denominational name.

"Advent" means "coming." The Advent season before Christmas looks forward to celebrating the first coming of Jesus to a manger in Bethlehem. The Advent that the world now eagerly awaits is Jesus' second coming in glory and triumph.

"But, really," said a good Christian friend of mine, "what difference does it make? The Second Coming just doesn't seem necessary." I dedicate this article to you, Dolores, because I know you are not satisfied with simple answers.

I have three reasons for thinking the Second Coming is tremendously important. First, it tells me that God is in charge of history. Second, it affirms that God is not the author of evil. Third, it assures me that God has a personal interest in me. I would not know how to believe these three things about God if I did not believe in the second coming of Jesus.

*God is in charge of history.* Almost all of the 1970's newsmagazines contain frequent proclamations of doom. Perhaps the polar icecaps will begin to melt—only a degree or two of temperature change

would start the process—and coastal cities will be flooded. Or maybe the temperature will drop slightly, and millions of acres of farmland will freeze over. Or, if the climate stabilizes, maybe the exploding population will eat up all food reserves by 1985. Or perhaps a California earthquake will reduce the number of States to forty-nine. Or famine will wipe out parts of India and Africa. Or war will destroy both Jews and Arabs.

It doesn't matter, anyway, according to some prognosticators—for nuclear war will inevitably occur within a short time. And even if, by remote chance, a handful of humans survive the holocaust, their days too will be numbered. Someday the sun is going to burn out. No big deal, really—it happens to the best of stars.

An Adventist—any Christian who believes that Christ will return to earth to set things right—doesn't need to panic at the predictions of secular doomsday prophets. God is in charge of both nature and nations. He will not allow the world to end with either a bang or a whimper. He has a plan for this world, and He will guarantee its fulfillment, no matter how many detours must first be traveled.

That, in a nutshell, is the message of the two apocalyptic books of the Bible—Daniel and Revelation. Too many Christians treat these books as

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*LaVonne Neff is a homemaker and free-lance writer living in College Place, Washington.*

if they were codes to be cracked. "If a horn represents this, and the sea represents that, then this dragon must . . ." Too many Christians try to predict an exact sequence of events for the earth's final days, based on their breaking of the code.

Though there are literal meanings behind many of the symbols of these books, the basic message of Daniel and Revelation is not hidden: No matter what happens—natural disasters, unbelievably cruel and treacherous rulers, religious apostasy—God is still in control. He will return when He is ready. He will preserve His people until that time.

Today, when mass communication daily brings an accumulation of accounts of atrocities into my living room, I take comfort in the knowledge that ultimately right will triumph and that God is, in spite of appearances to the contrary, leading history in the direction of His coming.

### God is not the author of evil

I have a second reason for believing that Christ's return is tremendously important. It tells me that *God is not the author of evil*. When a beloved family member dies, the neighbors, trying to bring comfort, say, "It must have been God's will." When a tornado rips through town and leaves dozens of families destitute and homeless, the insurance companies call it an "act of God." Is this how God behaves?

I think of Jesus after His triumphal entry into Jerusalem, weeping at the destruction He knew was coming upon His beloved city. Or standing outside the tomb of Lazarus, crying. Or pointing out to His disciples that not even a sparrow can fall from its nest without God noticing. This is not a God who sends out His daily quota of hurricanes and heart attacks.

Yet, by denying the Second Coming, we make God responsible for human sins and natural disasters alike. We do this in one of two ways: Either we say that God stays out of history altogether, or we say that He likes the shape the world is in.

The Deists, 200 years ago, thought God stayed out of history. He wound up the universe like a clock and then left it alone. But why, I wonder, did He make the clock with faulty parts? Or who has He allowed to tinker with the machinery? And why isn't He doing anything to repair His damaged clock? The implication of this position is that God is responsible for evil.

It is more common among religious people nowadays to assume that God likes the shape the world is in. At least He tolerates it well enough to allow it to continue this way indefinitely. To be sure, He will help His friends live above their inevitable problems. Perhaps, through His church, the general quality of life on earth will even improve. But at no point will He radically intervene to put a stop to evil, once and for all. The implication of this position is that evil is somehow part of God's plan.

I protest against these un-Biblical views! From Genesis to Revelation the message is this: God will not allow evil to continue indefinitely, because evil is totally foreign to God's nature. When He knows the time is ripe, He will eradicate evil forever. The devil, hell, and death will all be thrown into the lake of fire (Rev. 20:10, 14). The second coming of Christ will be

more than a family reunion. It will herald the restructuring of the universe, with evil eternally destroyed.

Now, although it is immensely important to me to know that God controls history and that He will one day destroy evil, both of these facts are somewhat philosophical. They are removed from my most immediate concerns. I also have an intensely personal reason for believing in the second coming of Christ.

*The doctrine of the Second Coming assures me that God has a personal interest in me.* Right now, the earth holds nearly 4 billion people. A few billion have lived before my day, and a few billion more may live before I die. God could have perfect control of history and never notice me at all. He could wipe out evil and me along with it. But when Jesus told His disciples He would return to earth again, He told them why—so He and those who love Him could be together!

The Biblical picture of the Second Coming is that of a personal reunion between long-separated lovers. Christ is the Bridegroom; His church, the bride. God will wipe away all tears from the eyes of the redeemed. God and His people will meet face to face; then we will know Him as He now knows us. Because of Jesus' promised second coming, I know that I will be able to live with Him forever in a world without suffering.

Yet nowadays some churches no longer teach that Jesus is coming again. Few give the doctrine of the Second Coming much prominence. Why, Dolores, do I believe the Second Coming is important? Because I can't find any compelling reasons to serve a God who does not control history, winks at evil, or has no personal interest in His people.

Should I serve Him because of the abundant life He offers? Paul spoke continually of thanksgiving and contentment, but Paul also said, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). Paul did much of his singing in jail. The joy he felt in the present was solidly based on the future.

Should I follow the lead of secular philosophers and novelists in trying to create my own meaning for the present? But the recurring secular motif is despair. And though some—Camus, Malamud, Bellow—try to bring joy out of ashes, their "joy" seems little more than the grim determination to make the best of a hopeless situation.

If there is only darkness at the end of the tunnel, you can light a candle so you can see your own feet. You can make noise and listen to it echo off the cave walls. You can reach out to keep someone else from stumbling. But the farther you walk, the nearer you come to extinction.

Why do Seventh-day Adventists believe the Second Coming is important? Because it is God's announcement that the light of eternity is at the end of the tunnel. The tunnel is dark, but short. A Person has been sent into the darkness to guide us to the light. Joy will be spontaneous, heartfelt, and everlasting! God's children will be home!

No wonder Seventh-day Adventists, believing in the second coming of Christ, are a people who have hope and security! □



# People who have better health

In tests conducted in California, it was discovered that Adventist men live some six or seven years longer than the average male.

By SAMUEL DeSHAY

Appearing on ABC's television show "Good Morning, America," Mrs. Cynthia Fitzpatrick was introduced recently as the oldest living woman in the United States. In January of this year, she appeared also on the religious telecast "Breath of Life." She is 113 years old. A Seventh-day Adventist since the early 1960's, she is a vegetarian who does not smoke or drink alcoholic beverages. Mrs. Fitzpatrick recalls the name of her first schoolteacher at her Mississippi home. A Florida reporter traveling to Mississippi found that her teacher had last taught in the area in the year 1870.

Is it by chance that some people live long lives and others short lives? What are the factors that scientific research has found that relate to longevity?

Research at Loma Linda University in southern California revealed that Seventh-day Adventist men in California live between six and seven years longer than the average California male.

What is it that kills American men? What are Seventh-day Adventists doing differently that gives them a longer life span?

*Samuel DeShay, M.D., is director of the Health Department of the General Conference of Seventh-day Adventists.*

The ten leading causes of death in the United States in 1975 as compared to the leading causes in 1900 are as follows:

1900		1975	
1. Influenza	11.8%	Heart Disease	38.8%
2. Tuberculosis	11.3%	Cancer	19.3%
3. Gastroenteritis	8.6%	CVA/Stroke	11.1%
4. Heart Disease	7.9%	Accidents	6.7%
5. CVA/Stroke	6.4%	Influenza/Pneumonia	2.8%
6. Chronic Nephritis	4.7%	Diabetes Mellitus	1.9%
7. Accidents	4.2%	Cirrhosis of Liver	1.7%
8. Cancer	3.7%	Arteriosclerosis	1.5%
9. Infancy Diseases	3.6%	Infancy Diseases	1.4%
10. Diphtheria	2.3%	Bronchopulmonary Diseases	1.3%
All other causes	35.5%	All other causes	13.3%

Notice the tremendous shift in the trends. In 1975, the top three diseases caused more than two thirds of the total deaths. In other words, these three are epidemic in our society.

Americans are beginning to awaken to what Adventists have held for many years; namely, that health habits have much to do with how long one lives. Take this statement, for example, by the United States Senate Select Committee on Nutrition and Human Needs: "The overconsumption of fat, generally, and saturated fat in particular, as well as cholesterol, sugar, salt, and alcohol have been related to six of the ten leading causes of death: heart disease, cancer, cerebrovascular (CVA) disease, diabetes, arteriosclerosis and cirrhosis of the

liver.”—*Dietary Goals for the United States*, p. 9.

Seventh-day Adventists enjoy better health than their neighbors because they follow counsel given the church many years ago by Ellen G. White. They obey physical laws as part of their duty to God. Note this statement, written 88 years ago: “Intellectual power, physical strength, and longevity depend upon immutable laws. There is no happen-so, no chance, about this matter. Nature’s God will not interfere to preserve men from the consequences of violating nature’s laws. There is much sterling truth in the adage ‘Every man is the architect of his own fortune.’ While parents are responsible for the stamp of character, as well as for the education and training of their sons and daughters, it is still true that our position and usefulness in the world depend, to a great degree, upon our own course of action.”—Ellen G. White, *Christian Temperance and Bible Hygiene*, p. 28.

### Reasons for improved health

Seventh-day Adventists take this counsel seriously, looking upon the body as the property of God held in trust. The command of God, “Thou shalt not kill,” is seen as not only referring to one’s neighbor but, indeed, to one’s own self.

James White, one of the founders of the church, lamented the use of tobacco as far back as 1855. That same year it was decided at a church meeting in Vermont: “That the use of Tobacco by any member is a serious and bitter grief, and greatly lamented by the Church; and after such members have been labored with, and properly admonished, as long as duty seems to require, if they do not reform, the Church will then deem it their duty to withdraw from them the hand of fellowship.”—*Review and Herald*, Dec. 4, 1855.

In the book *The Ministry of Healing*, written in 1905, Ellen White made a remarkable statement: “Tobacco is a slow, insidious, but most malignant poison. In whatever form it is used, it tells upon the constitution; it is all the more dangerous because its effects are slow and at first hardly perceptible.”—Pages 327, 328.

Today we have a better understanding of the effects this unfortunate habit has upon the human body. Look at these current statements:

“Cigarette smoking is the major cause of cancer deaths.”—The American Cancer Society.

“Cigarette smoking is a major factor in coronary heart disease.”—The American Heart Association.

“Cigarette smoking is a serious health hazard.”—The American Medical Association.

The commission of health, State of New York, says: “No other single factor kills so many Americans as cigarette smoking. . . . Bullets, germs and viruses are killers; but for Americans, cigarettes are more deadly than any of them. No single known lethal agent is as deadly as the cigarette.”—*Tobacco and Your Health*, pp. 1, 2.

The Surgeon General of the United States Public Health Service says: “Cigarette smoking is the greatest preventable cause of illness, disability, and premature death in this country.”—*Ibid.*

Reforms in matters of diet are now seen as valuable, lifesaving, and often labeled prudent, though at the outset they were not always well understood by the average person or the highly educated. Great increases in knowledge in the area of nutrition have opened up new horizons. Recently Dr. D. M. Hegsted, professor of nutrition, Harvard School of Public Health, stated: “The diet of the American people has become increasingly rich—rich in meat, other sources of saturated fat and cholesterol, and in sugar. . . . We might be better able to tolerate this diet if we were much more active physically, but we are a sedentary people.

“It should be emphasized that this diet which affluent people generally consume is everywhere associated with a similar disease pattern—high rates of ischemic heart disease, certain forms of death and disability in the United States.”—*Dietary Goals for the United States*, p. 3.

Some may look upon the advice to abstain from flesh foods as too harsh and severe, but among Adventists it has received acceptance that is remarkable. Although not all members have adopted a nonflesh diet, a significant number are vegetarians, and moreover, those who do eat meat eat less than the average citizen.

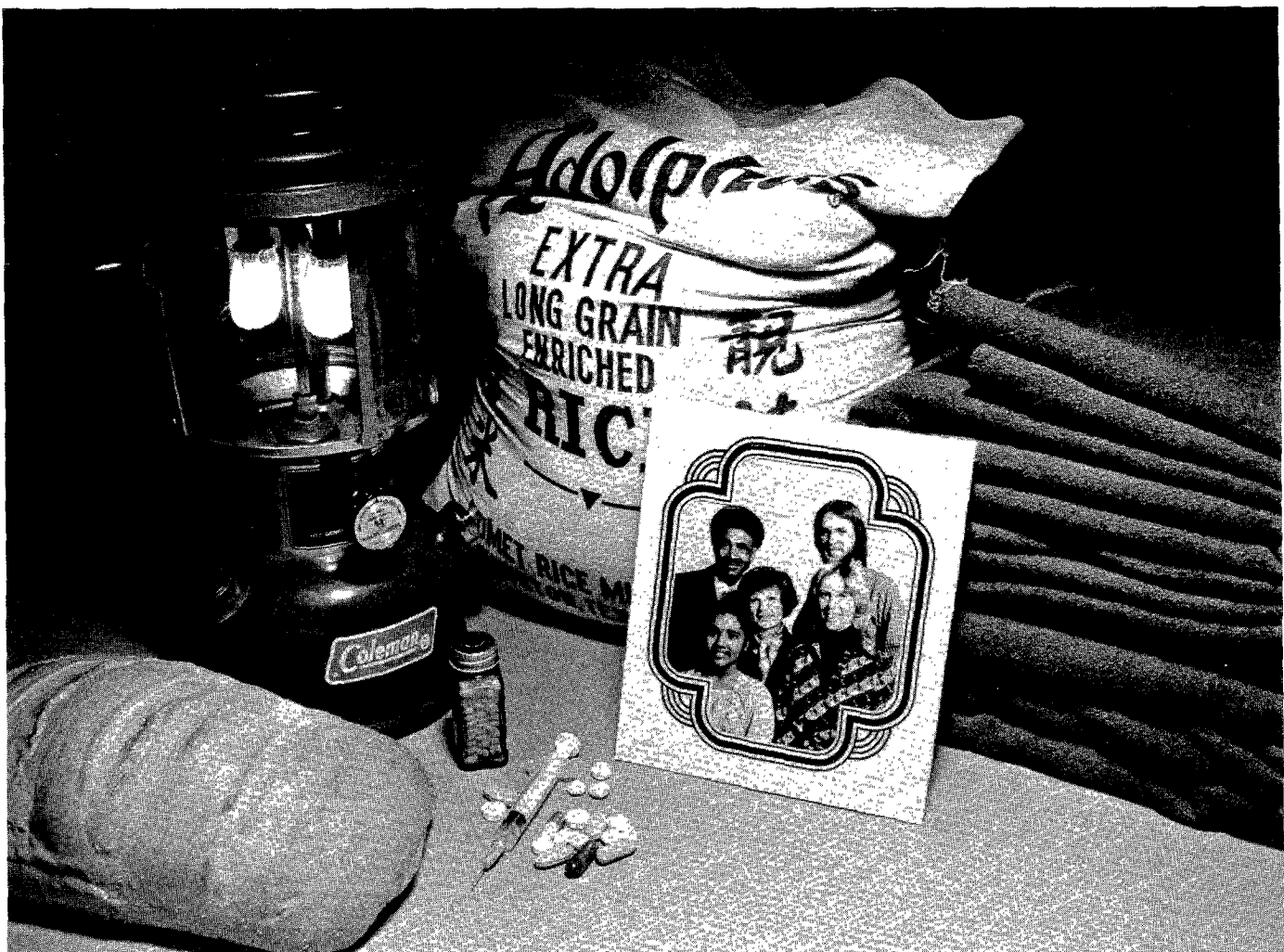
Counsel received through Ellen White in 1863 suggested that meat was a source of health problems. Take this statement, for example: “People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated.”—Ellen G. White, *The Ministry of Healing*, p. 313.

Recent evidence suggests the value of exercise, weight control, and a prudent diet, particularly a vegetarian program, in delaying the onset of the general degenerative diseases so prevalent today.

Thus Seventh-day Adventists have had an interest in health for many years. Their interest has led them to establish hundreds of health-care centers throughout the world, offering a kind hand to the sick and suffering, and making people more health conscious and more concerned about their own health and that of their communities.

When one thinks of the number of people killed in highway traffic accidents today, one must remember that more than 50 percent of these are associated with alcohol intoxication. What many people may not be aware of is that more than half of the nonhighway accident fatalities involve alcohol addicts or abusers. The number of drinking children is escalating at an alarming rate, and many become alcoholic before the age of 20. All Christians could well feel the importance of the counsel, “Wine is a mocker” (Prov. 20:1).

When we think of the effects of our attitudes and habits on generations yet unborn, it is sobering. The human race is weakening because of our environmental factors, habits, and practices. Seventh-day Adventists enjoy better health and are a sample of what adherence to principle can do to lengthen life and lessen suffering. If more of these counsels were practiced daily, what a spectacle people might be in good health and morals. □



## People who care about other people

Love for human beings, no matter where they live or what may be their station in life, motivates Seventh-day Adventists to fund and execute extensive relief programs.

By HOWARD D. BURBANK

Our Indian Airlines' Boeing 727 was descending rapidly. When we left Bangalore the weather had been bad, with squalls reminiscent of the monsoon season, yet the monsoons should have been over. As we approached Madras, sections of the city looked like lakes and islands, and as we descended farther we saw that many homes were under water. We were experiencing the

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forerunner of the terrible cyclone that was to hit the state of Tamil Nadu immediately south of Madras the next day in November, 1977.

I had come to India to interview government authorities and various volunteer agencies. As the director of Seventh-day Adventist World Service (SAWS), it was my business to promote friendly relations with peoples of all countries so that in time of emergency the humanitarian relief could be provided with a minimum of difficulty.

The next day the torrents of rain were almost unbelievable, and I

was only on the edge of the storm. Farther south fishing villages were being washed into the sea. More than 2,000 people lost their lives, and multiplied thousands lost their homes.

Making contact with Governor Patwari of Tamil Nadu, I expressed deep sorrow for this loss and offered him assistance, which he accepted readily. But who was to know that only a few days later the worst cyclone in more than 100 years was to strike this same wasted area of India, moving north into the state of Andhra Pradesh. The death toll

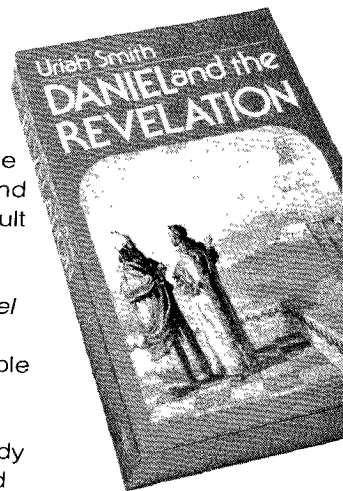
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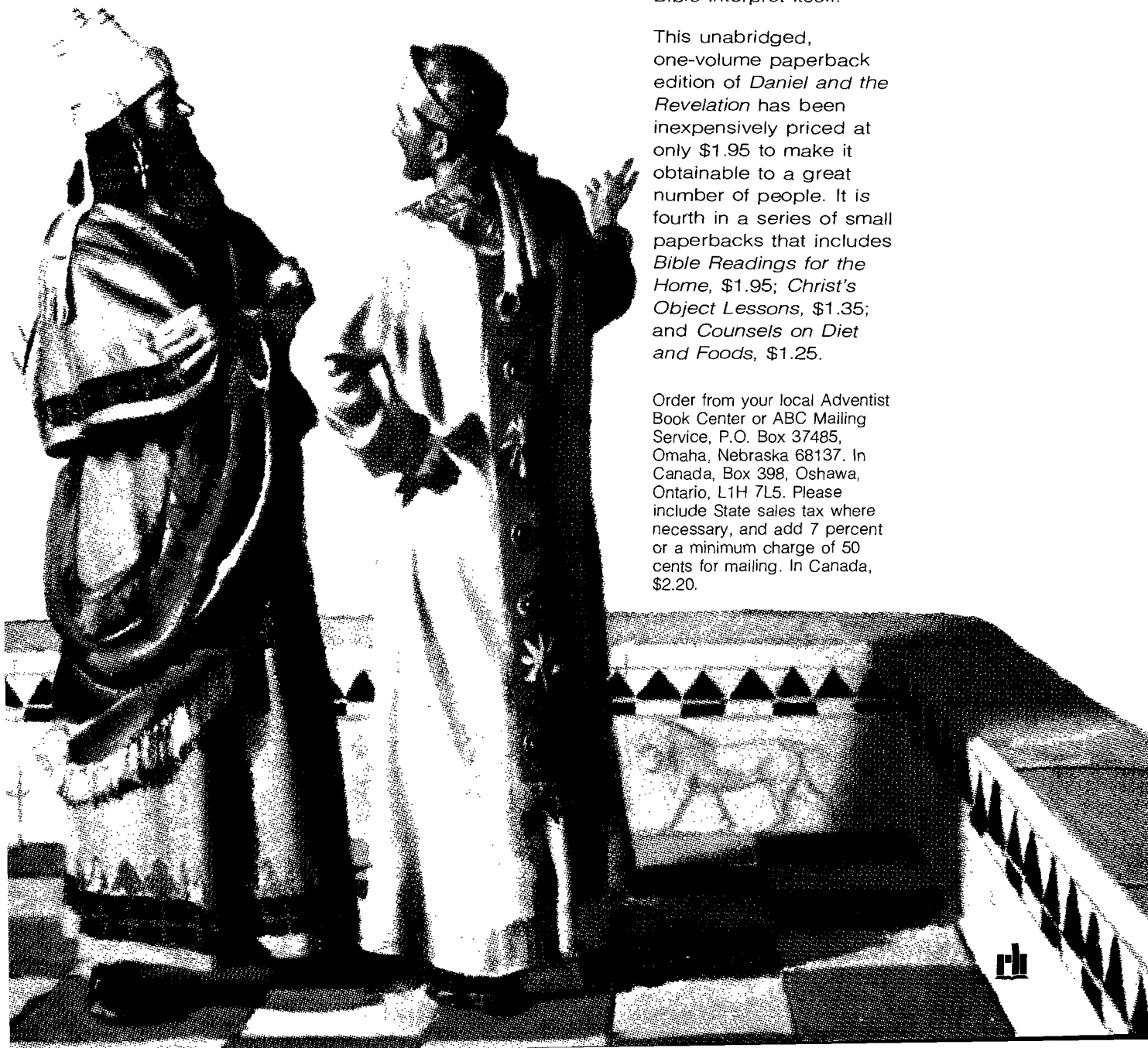
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there still is not certain, but it ranges upwards of 30,000 people. Millions were made homeless. Fourteen cities and towns were completely wiped out. Tidal waves 12 to 15 feet high swept inland for miles, destroying cities and human life, crops and cattle. The storm completely devastated the land. It was so severe that its effects were felt as far north as Calcutta and even into Bangladesh. I cabled SAWS in Washington for supplies to be shipped immediately.

Many times I have been asked why the Seventh-day Adventist Church is involved in disaster relief when it would seem that the church should stick to preaching the gospel. My answer is always the same. Quoting from Matthew 25, I call attention to the words of Jesus: "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King [Jesus] shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (verses 35-40).

To me it seems that our Saviour has indicated that an important part of doing His work is to relieve suffering. This is why the Seventh-day Adventist Church maintains two organizations dedicated to helping those in need. One of these organizations is called Seventh-day Adventist Community Services; the other, Seventh-day Adventist World Service, Inc. Community Services is operated by the members in the local churches, and almost every church throughout North America has a Community Services Center or unit. The same is true in Europe, Australia, and various other affluent countries.

Both of these organizations give

relief without regard to race, creed, religion, or national origin. As the existence of these organizations becomes more widely known, there is a growing trend around the world for people in need to look to Seventh-day Adventists for help.

When the Johnstown, Pennsylvania, flood took place in 1977 Seventh-day Adventist Community Services was there, giving away hundreds of thousands of articles of clothing, sheets, blankets, et cetera, endeavoring to relieve the suffering of those who had lost everything. The same service was provided in the flooded areas of the Southlands and where a tornado struck in Alabama and Mississippi. The tragedy of Big Thompson Canyon in Colorado in July, 1976, is another example, to mention just a few of the well-known disasters in the United States. In addition, for the hundreds of thousands of people who have been burned out or for some other reason had become destitute, Community Services has endeavored to make life easier.

### Worldwide relief

Seventh-day Adventist World Service, Inc., furnished some of the funds for the relief of these tragedies, but most of the relief given by SAWS is distributed overseas and especially in third-world countries. SAWS, a corporation that has been set up by the General Conference of Seventh-day Adventists, operates solely for the purpose of relieving suffering around the world. It is a registered volunteer agency with the State Department of the United States, and as such has received "food for peace," furnished by the U.S. Government under Public Law 480. This food is sent around the world to help starving people.

Some of the more prominent SAWS operations can be found in Peru, Chile, and Bangladesh. In Peru scores of villages and cities have benefited from SAWS food-for-work programs. Schools, sanitary systems, water systems, roads, as well as many other community projects, have been built by SAWS to help people

where they are and to help them help themselves. SAWS has learned that this type of program is much better than giving food on the old-fashioned dole system. In other words, for every so many hours a person will work on a community project, such as building a school or a road, SAWS will give so many kilos of food for the worker to take home to his family.

### Adult-education programs

Around the city of Lima alone there are nearly 40 projects in which SAWS is involved. Among them are adult-education classes in which mothers and homemakers are taught how to sew, make baskets, and do other crafts. For every so many hours that the women spend in class, SAWS gives them so many kilos of food to take home to their families. Likewise SAWS is teaching basic reading, writing, and arithmetic to adults, encouraging them to come back to the class by paying them in food for attending. This food, of course, is being used to feed their families.

SAWS also is engaged in day-school programs, feeding children of working parents in these developing countries so that mothers can get the education mentioned above and fathers can earn their daily bread. In Chile, SAWS is conducting a program for malnourished children. During 1977 nearly \$2.5 million worth of food was shipped to Chile, where more than 150,000 malnourished children were fed every day of the year through more than 1,000 clinics. SAWS has a heavy responsibility in these countries, and it takes many thousands, yes, millions of dollars to operate such programs.

In 1977, Bangladesh received \$133,000 in relief from SAWS. In 1978 the amount will probably be closer to \$1 million as the program there expands.

Recently SAWS has begun to branch out into the field of agriculture in Chad. Like other Sahel (sub-Saharan) countries, Chad for many years has been suffering from drought as the great Sahara Desert moves south. Some three years ago SAWS decided that what was needed in these

countries was a program to help the people help themselves. Jack King, who had recently finished his doctorate in agronomy at Cornell University, was appointed to take charge of SAWS Sahel Agricultural Operation. Tapping the Chari River, which has an abundance of water year round and which flows through the center of the Sahel area in Chad, he developed an irrigation project that makes possible the raising of cash crops and vegetables to care for the starving people of the area.

As I visited this project last November, I discovered that the SAWS Chadian Agricultural Irrigation Project looked like an agricultural experimental farm. On it I found neat rows of various types of vegetation, everything from peanuts and legumes to corn, millet, and strawberries. These various kinds of crops were being tested to see which would grow the best in this particular part of the world. As a result of this project, some 300 Chadian farmers are able to feed themselves and to raise cash crops. These farmers are Moslems, not Seventh-day Adventists.

### No discrimination

When relief is sent to areas devastated by flood or earthquake, it is distributed to people of all faiths or persuasions. It is sent with love, from Seventh-day Adventists. After the tragic earthquake in Guatemala in 1976, nine tent cities were set up throughout the country to help relieve suffering. Many of these cities had not even one Seventh-day Adventist in them. Such was also the case when SAWS decided to build permanent structures in the city of Milpas Altas, Guatemala, where not one Seventh-day Adventist resided.

SAWS Guatemala relief was probably one of the largest operations in the history of Adventist relief activities. More than \$1.25 million relief went to this one country. A complete cement-block factory was moved in to make construction blocks of a type that would make houses as earthquake resistant as possible, as the Guatemalan Government requested. Most of the deaths in

the earthquake had resulted from falling adobe bricks and heavy tile roofs, which crushed many people. To prevent a repetition of such a disaster, SAWS built its houses of reinforced cement block, with aluminum roofing. One shipment of aluminum roofing sent to Guatemala amounted to more than \$250,000.

The calls for help are numerous. In our SAWS world headquarters office in Washington, D.C., we have had to put on extra telephone operators to answer questions and to give reports of what is being done in many of the far corners of the earth. Sometimes these calls are directly from people who have loved ones in a disaster area. Sometimes the calls are from as far away as Europe. In fact, it is not unusual to have calls from the news media from many parts of the world, wanting to know what Seventh-day Adventist World Service is doing in a particular disaster.

The question is often asked, Where does all the money come from to help Seventh-day Adventists in their worldwide relief operations? To be perfectly frank, Seventh-day Adventists dig down deep into their pockets and give. Once a year the SAWS Disaster and Famine Relief Offering is taken in Seventh-day Adventist churches around the world. In the past two years this offering has amounted to more than \$900,000 each year. Some Seventh-day Adventists are so interested in this work that they give regularly, weekly or monthly, to it.

Here again, however, we must give credit where credit is due, for



Among SAWS projects has been the feeding of refugees in a camp near Dacca, Bangladesh.

even though the church collected somewhat under \$1 million for its relief work, last year SAWS relief amounted to more than \$6 million throughout the world. Where did the remainder of the SAWS relief money come from? It has been gifts in kind from many commercial corporations, governments—U.S. AID being the largest contributor—and thousands of SAWS friends who know that their dollars will not be used up in administration, but will reach the needy people of the world. Nearly 100 percent of this relief money went to countries other than the United States. At the same time, Community Services, SAWS' sister organization, gave more than \$3 million in relief in the United States alone. So as we look at the total figure for 1977, we see that Seventh-day Adventists gave relief around the world in an amount in excess of \$9 million.

It truly can be said that whether the relief is given in Bucharest, Romania; Mindanao, Philippines; Anchorage, Alaska; Jacatra, Indonesia; Xenia, Ohio; or New Delhi, India, it is given with love from Seventh-day Adventists, for Seventh-day Adventists believe in the power of love to solve the problems of this world—love for human beings no matter where they are, no matter what their situation in life may be.

So this is why the Seventh-day Adventist Church is deeply involved in relief activities. The church is well aware that it is not the only relief organization. In fact, there are many other voluntary agencies. Many of them are much larger. The Seventh-day Adventist Church works closely with other agencies, for in this work of relieving suffering, there is room for all. As followers of Christ we Seventh-day Adventists cannot turn away from suffering, hunger, malnourishment, and sorrow. We believe that the needy will be ever with us until "the Son of man shall come in his glory, and all the holy angels with him" (Matt. 25:31). Until Jesus comes we will do what we can to help people wherever they are and in whatever circumstances we find them. For we are a people who love and care. □



# People who trust God's Word

In an age of skepticism, when many scholars deny any operation of the supernatural in the production of the Bible, Seventh-day Adventists stand as defenders of the Sacred Word.

By DON F. NEUFELD

Seventh-day Adventists share with members of other Christian churches a profound respect for the Bible. They have adopted the Bible as their only rule of faith and practice. Apart from it they have no creed. Whatever is taught by Jesus Christ or the apostles they accept. Whatever is not taught by them finds no place in their beliefs or practice.

The Bible is to them the Word of God. True,

human authors wrote it, but these authors wrote as they were moved by the Holy Spirit. The Bible itself bears testimony to its divine authorship. The apostle Paul records, "All scripture is given by inspiration of God, and is profitable" (2 Tim. 3:16). When the apostle Paul wrote this, the Old Testament was the Bible of Christians, along with a few manuscripts of the New Testament, which was then in the process of being written.

"Inspiration of God" is, literally, "God-breathed." The Bible is more than inspired; it is inspired of God.

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*Don F. Neufeld is an associate editor of the ADVENTIST REVIEW.*

Many works of literature have been written by authors who felt impelled to write. But few would claim that they were inspired of God in the sense that the Biblical writers claimed such inspiration.

However, Seventh-day Adventists do not believe that the Bible writers were mere secretaries taking dictation from the Holy Spirit. God revealed Himself to these writers in visions or, through the Holy Spirit, impressed them with thoughts, which they then wrote down in their own vocabularies and styles. There are thus varied styles in the books of the Bible. Some books are elegant poetry; others are classical prose; still others, prose written in the language of the common people. These differences in style provide delightful variations for the reader of the Bible and also give the Bible appeal to a broad spectrum of readers.

The writers of the Bible recognized that they were spokesmen for God and often reminded their hearers and readers of this fact. Aware of their unique role, they spoke and wrote with conviction. "Hear the word of the Lord," said Isaiah (chap. 1:10). Often he spoke in the first person for God: "I [that is, God] will send him [the Assyrian] against an hypocritical nation" (chap. 10:6). And frequently throughout his book Isaiah used the phrase "Thus saith the Lord" (chap. 43:1; 45:1; 50:1; 56:1; 66:1; et cetera).

Jeremiah used similar phrases: "Hear ye the word which the Lord speaketh unto you, O house of Israel" (chap. 10:1). "The word that came to Jeremiah from the Lord, saying" (chap. 11:1). "Then the Lord said unto me" (chap. 14:14). Ezekiel said, "The word of the Lord came unto me, saying" (chap. 6:1; 7:1; et cetera).

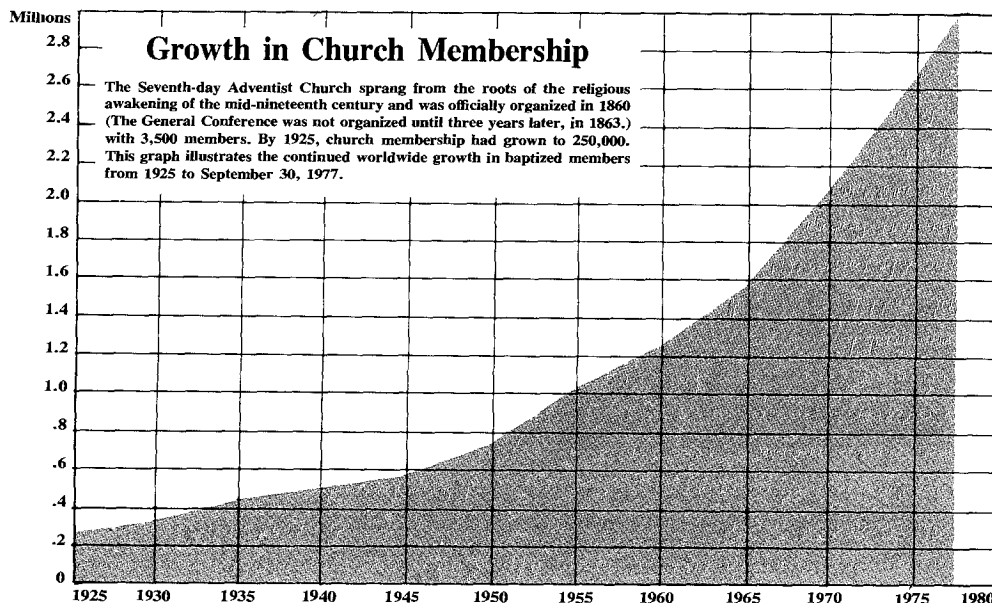
Seventh-day Adventists take these and the many other statements affirming divine authorship literally and believe that God is indeed speaking to the human family through the Bible. In an age of skepticism, when many scholars deny any operation of the supernatural in the production of the Bible, Seventh-day Adventists stand as defenders of the Sacred Word.

Adventists are aware of the onslaughts of higher critical studies on the Bible in recent decades. In the past it was the atheists, skeptics, and infidels who were the critics of the Bible. But in recent years it is so-called friends of the Bible who strike the most devastating blows against the Bible's credibility. These critics have come to regard this book as simply religious literature coming to us from the ancient past. The Old Testament, they claim, is a mixture of myth and history, with the latter often unreliable, and the Gospels in the New Testament are the early Christians' idealization of a Man they called Jesus, very little of which is true. The authors of the New Testament Epistles they regard as simply expressing contemporary Christian views. All supernatural elements in the Bible are dismissed as unhistorical. In fine, the Bible is a completely human book.

Shunning obscurantism, Adventists have examined the arguments of the Bible critics and the presuppositions on which these arguments are based. Then, pursuing their own independent studies, they have discovered many weak points in the critics' armor. For example, they take note of the fact that the archeologist's spade has dug up an ever-increasing amount of evidence supporting the historicity of the Bible records. Names of people mentioned in the Bible, such as Belshazzar, king of Babylon, whom the liberal scholars had once labeled as fictitious, have been discovered on ancient tablets, which verify that those people fulfilled the roles the Bible assigns to them. Cities once known only from the Bible records are now found mentioned on ancient cuneiform tablets.

Intrigued by archeology's contributions, Adventists have themselves become active in important Near Eastern archeological digs. In recent years the Adventist Theological Seminary, situated in Berrien Springs, Michigan, has sponsored and conducted archeological expeditions to the tell of ancient Heshbon.

Adventist scholars are working also in other areas and are proving that people can be contributing



scholars of international fame and yet maintain a faith in the Bible as the Word of God.

For the lay member, too, the Bible holds an important place. Because of the church's program of Bible education, to become a member of the Seventh-day Adventist Church means to enroll in a course of continuous Bible study. This takes place in the Sabbath school, which meets weekly on Saturdays. The Sabbath school is attended by the entire family, young and old. Printed lessons are prepared for each age group. During the week, these lessons are studied privately in the home. On the Sabbath, congregations divide into classes presided over by teachers who review with the class the lesson for that week and who guide in an interchange of views. The lessons are planned so that over a period of years the major doctrines of the church are covered, as well as other aspects of Bible history and Christian living. Depending on how faithfully he applies himself and how faithfully he attends the Sabbath school, a member can, over a period of time, receive a rather thorough training in the Bible.

### Religion classes in schools

Also, the Seventh-day Adventist Church operates its own school system from kindergarten through university. Classes in Bible are a part of the regular curriculum in elementary schools, high schools, and colleges. Certain religion courses are required no matter what degrees are pursued.

Thus the Adventist church member, especially the one who grows up in the church, receives a rather well-rounded education in the Bible. Adults who apply for membership are given what are termed Bible studies before they are accepted as members.

The church believes that the Bible is superior to all other books as a means of intellectual training. One of the church's textbooks on education affirms, "As a means of intellectual training, the Bible is more effective than any other book, or all other books combined. The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can. No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation. The mind thus brought in contact with the thoughts of the Infinite cannot but expand and strengthen."—Ellen G. White, *Education*, p. 124.

A personal knowledge of the Bible on the part of members contributes to doctrinal unity in the church. Further contributing to unity is the strong emphasis that is given to students' doing more than simply learning by rote what some teacher prescribes. Although classes give guidance, prospective members and regular members are asked to study the Bible for themselves so that their conviction as to what is truth will rest on their own research, not upon the research of others. Such a procedure assures that a person who chooses to become a member of the Seventh-day Adventist Church does so because he believes that that church teaches and practices what he from his own research believes the Bible teaches. Such a choice is quite different from one made by a person who becomes a member of a particular church on the

basis of geographic proximity, or because his friends attend that church, or because he likes the preacher or the choir.

Paradoxically, because of their strong confidence in, and defense of, the Bible, Seventh-day Adventists have, at times, been misunderstood by certain other Christians. These Christians have thought that Adventists were legalists because they keep holy Saturday, the seventh day of the week, instead of Sunday, the first day of the week, as do most Christians.

But Adventists are simply trying to be consistent in living up to their claim that the Bible is their only rule of faith and practice. After careful research, weighing all the pros and cons, they have come to the conclusion that the only recurring weekly day the Bible commands to be kept holy is the seventh day, or Saturday. This is the day Jesus observed, as well as the day the apostles observed. Church history reveals that Sundaykeeping among Christians originated after Bible times.

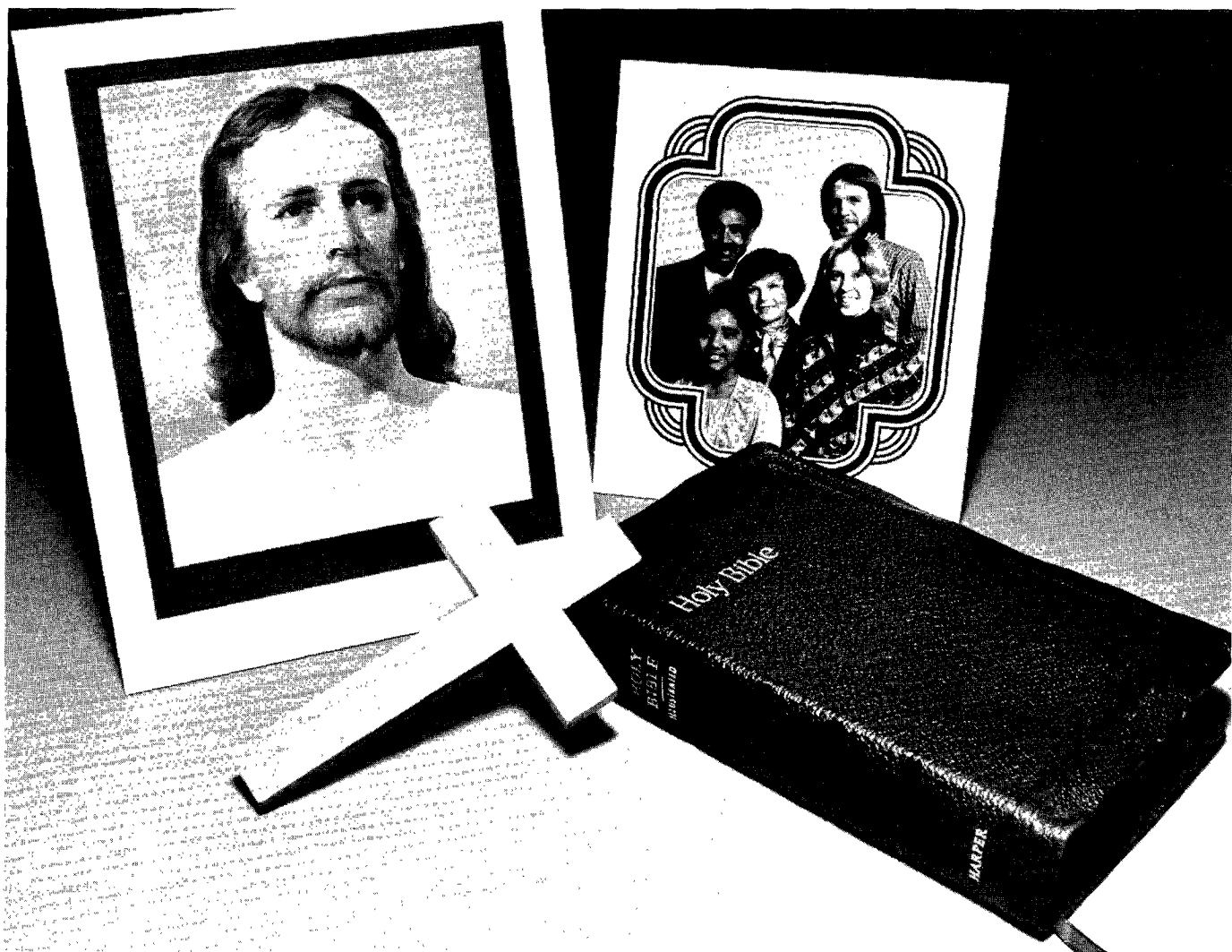
Some Christians, of course, claim that the New Testament indicates a shift in the day of worship from Saturday to Sunday, but a careful examination of all the verses that mention the first day of the week and of other relevant Bible texts does not support such a claim. This is admitted by Christians of various faiths.

Adventists' keeping of Saturday, then, is not an attempt to fulfill any legalistic requirements. Instead, as Christians who love their Lord because of the salvation He has wrought for them, they consider it an honor to observe the day their Lord observed. Seventh-day Adventists invite other Christians to examine the evidence for themselves; if after examination of the Biblical evidence, they should come to the same conclusion Adventists have reached, Adventists would be happy to have them join them in worshiping on the seventh-day Sabbath. They believe God has reserved a special blessing for those who worship Him on the day He has sanctified and set apart for worship.

There are some Christians who find it difficult to trust God's Word, because they do not believe it can be understood. They point to the many religious denominations in existence, all claiming to follow the Bible, but differing widely in their beliefs and practices. They are thus discouraged from even trying to study the Bible. They say that if scholars who study the Bible disagree, then what hope is there for the lay reader?

But God did not design His book for the scholar only; He wrote the Bible so that it could be understood by all people. Millions of Christians all over the world have proved to themselves that when the Bible is opened with humility and with the true spirit of a learner, it opens up its treasures and provides help for daily living.

The Bible can be trusted. Seventh-day Adventists have proved this for themselves. They believe that anyone tempted to question its reliability will come to faith if he approaches the Bible as a Book through which God is attempting to communicate with the human family today. It is the supernatural in the Bible that sets it apart from any other book. □



## People who place their full faith in Jesus

Faith in Christ's righteousness, not in our own, entitles us to enter our Father's house.

By JACK J. BLANCO

Seventh-day Adventists believe that salvation is by grace through faith; it is not by works, lest man should boast (Eph. 2:8, 9). They also believe that Jesus is no respecter of persons, but that from any nation those who come to Him can be saved, whether they be Jew or Greek, bond or free, male or female (Acts 10:34, 35; Gal. 3:26-28).

In spite of their profession of faith in Jesus Christ as the only Saviour and in spite of their reliance on the merits of Jesus alone for salvation, Seventh-day

Adventists have sometimes been misunderstood as being legalists, a cult, a sect, a Christian deviation, and so on. But what they say in one of their most popular books, distributed by the millions and which has been translated into scores of languages, should clear up the misunderstanding. "Your hope is not in yourself; it is in Christ. . . . So you are not to look to yourself, not to let the mind dwell upon self, but look to Christ."—Ellen G. White, *Steps to Christ*, p. 70. "When Satan comes to tell you that you are a great sinner, look up to your Redeemer, and talk of His merits. . . . Acknowledge your sin, but tell the enemy that 'Christ Jesus came into the world to save sinners'

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and that you may be saved by His matchless love.”—*Ibid.*, pp. 35, 36.

Some have even thought that Adventists teach that men and women are saved by faith plus works. This is incorrect. Adventists believe that they are “justified freely by his grace through the redemption that is in Christ Jesus” (Rom. 3:24); and that Christ is not only the author but the finisher of their faith. It is Christ first and last and always, nothing less, nothing else, nothing more.

### Robe of righteousness

Far from minimizing the importance of justification, Adventists emphasize that Christ’s righteousness, innocence, and purity are freely offered to all who believe. Faith in His righteousness, not in one’s own, entitles a person to enter the Father’s house (see Matt. 22:1-14).

“Only the covering which Christ Himself has provided can make us meet [acceptable] to appear in God’s presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. . . . This robe, woven in the loom of heaven, has in it not one thread of human devising”—Ellen G. White, *Christ’s Object Lessons*, p. 311.

Seventh-day Adventists place their full faith in Jesus. To them this relationship of faith, trust, confidence, and commitment is analogous to the relationship of marriage. As the Scripture says, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Eph. 5:25).

Adventists have committed themselves to be singularly loyal to Christ. To them forgiveness is not permission to continue sinning (see John 8:11); neither is acceptance a license to disloyalty (see Rom. 6:1); nor does repentance mean that a life style of self-serving will do (see Matt. 24:42-45). When people give their hearts to Jesus something happens. The things they once hated they now love, and the things they once loved they now hate. They have a new emotional center, and that center is Christ.

Recently, a 95-year-old father wrote to his son, “Dear Bob: This will surprise you to receive a letter from me, but I’m not good at writing anymore. Mom is not doing well. At 93 she’s a bit forgetful and requires almost constant care. Her habits and actions are like a baby. I’ve been nursing her for a few years now and my strength is failing, but I’m not complaining. I promised to love, cherish, and take care of her 70 years ago when we were married down at the chapel parsonage. With love, Dad.”

Shortly after he dispatched this letter the aged man was found slumped over in a chair—dead. Deeply devoted to his wife, he had loved her unto the end. A few days later she died also, apparently sensing, despite her senility, that something had been snatched from her life.

Such a committed relationship is singularly beautiful. Yet this love and commitment, as wonderful as it is, illustrates but feebly the love and the commitment of Christ. Of Jesus the Scripture says, “Having loved his own which were in the world, he

loved them unto the end” (John 13:1). Calvary is a symbol of Christ’s total commitment to the human race.

Adventists place their full faith in Jesus. In the book *Steps to Christ*, from which I have already quoted, are guidelines that have helped thousands to give their hearts to Christ. Some of these guidelines are:

1. *To realize that God loves us.* Unfortunately, many think of God as severe and unforgiving, but in the character of Christ we see the character of God. It was to remove this misunderstanding about God that Jesus came to live among men, and to show them what God is like. When in conversation with Jesus, Philip, one of His disciples, asked, “Lord, show us the Father.” Jesus answered, “Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father” (John 14:8, 9, R.S.V.).

Describing His earthly mission, Jesus said, The Lord “hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” (Luke 4:18). This was His work. After His visit whole villages were without sickness. He had healed all who needed help. Love was revealed in every act of His life. Never did He censure human weakness, and when He rebuked sin, tears were in His voice.

Jesus died for the human race, not to create in the Father’s heart a love for sinners, not to make Him willing to save, but to demonstrate His willingness to save. As Scripture says, God is “not willing that any should perish” (2 Peter 3:9). And, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

2. *To realize that there are no prerequisites for us to meet before we can come to Christ.* No one has to make himself better before he comes to Christ. Jesus says, “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matt. 11:28). He invites us to come just as we are.

As the book says, “The Bible does not teach that the sinner must repent before he can heed the invitation of Christ. . . . It is the virtue that goes forth from Christ, that leads to genuine repentance. . . . Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that His Spirit is moving upon our hearts.”—Page 26. Never should we make repentance or reformation an obstacle that would prevent our coming to the Saviour.

3. *To realize that Jesus paid for our sins.* Before His birth an angel told His mother, Mary, “Thou shalt call his name Jesus: for he shall save his people from their sins” (Matt. 1:21). After a life of doing good He was treated like a common criminal and crucified—not for His own sins, for He had none, but for ours.

The prophet Isaiah says, “Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for

our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all” (Isa. 53:4-6, R.S.V.).

Only by looking at the cross can men and women realize fully the enormity of sin and its cost. It is from this vantage point only that sin can be rightly understood. To look elsewhere for an explanation of sin is to miss the point of what God is trying to say. His message is “I love you. I care for you. I died for you.” We may resist the drawing power of the cross, but if we do not we will be drawn to Jesus. And there at the foot of the cross we will be given strength to repent; we will find forgiveness, freedom from guilt, and peace that passeth understanding.

4. *To realize that this new life is based on faith.* “Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of the life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul.”—*Ibid.*, p. 18. Grace is God’s loving attitude that reached out to fallen man through the saving act of Jesus Christ.

This experience is referred to in the Bible as the new birth—being born again. As Jesus said, “Ye must be born again” (John 3:7). This means that a change takes place in our lives. New motives, aspirations, values, and emotional responses begin to surface. The idea that we can make this change ourselves by developing the good that is in us by nature, is a fatal mistake. The new birth is a supernatural act, and is comparable to a new creation (2 Cor. 5:17). God has promised to remake all who come to Him. After we come to Christ we believe that we are made whole, not because we feel it, but because He promised.

5. *To realize that a relationship with Christ to continue calls for a commitment on our part.* By His life and death Christ committed Himself to the human race forever; and with Him, to be divorced from the human family is no longer an option (even the annihilation of sinners is an act of His unfailing love). However, although Christ’s commitment is forever and this love is constant, our love for Him can deteriorate. “It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not cooperate with the heavenly agencies, Satan will take possession of the heart, and make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness.”—Ellen G. White, *The Desire of Ages*, p. 324.

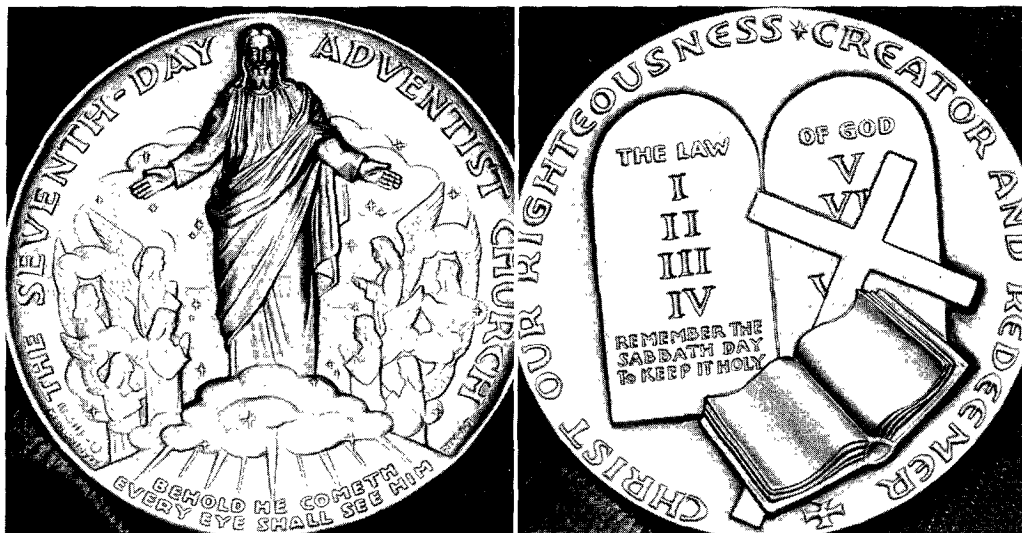
Freedom to think, to decide, and to love, is God’s gift to men and is the basis of all personal growth. Moral integrity, commitment, and loyalty to Christ grow only in an atmosphere of freedom of choice. God does not impose these qualities on us to prevent a divorce; if He did, He would be arbitrary. “Here is where we need to watch, to strive, to pray, that nothing may entice us to *choose* another master.”—*Steps to Christ*, p. 72.

But Jesus helps us even with *our* commitment to Him. As stated in *Steps to Christ*, “‘How am I to abide in Christ?’ In the same way as you received Him at first. . . . By *faith* you became Christ’s, and by *faith* you are to grow up in Him. . . . It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness.”—Pages 69-71.

The apostle Paul expressed his commitment and loyalty to Christ this way: “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . For I am persuaded, that neither death,

nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:35-39).

Seventh-day Adventists have not forgotten the promise they made on the day of their baptism when they committed themselves to Him and promised to love the Lord Jesus with all their heart, soul, mind, and strength, and their neighbor as themselves. They are people who love Jesus. □



The obverse of the church’s medallion illustrates the term “Adventist” in the church’s name, signifying the belief that Christ soon will come back to earth to set things right. The reverse illustrates the term “Seventh-day” in the name. Trusting wholly for salvation in Christ, who died to save men, church members consider it an honor to observe the day Christ, who was also Creator, set apart as a memorial of His mighty creative acts. The Sabbath is also a symbol of Christ’s desire to be with His people. The Bible is Christ’s message to the church.

# People who believe that . . .

**1.** God is a personal, loving, all-powerful, eternally existent, and all-knowing being (1 Tim. 1:17; 1 John 4:8). He is the Creator of all things (Eph. 3:9).

**2.** God is not to blame for the evil in this world. The devil is responsible for this (Matt. 13:28). When the time is right God will destroy the devil and eradicate evil (Rom. 16:20; 2 Peter 3:13).

**3.** By cunning deception at the beginning of history the devil enticed the human family to join him in his rebellion against God (Gen. 3:1-6).

**4.** God devised a plan to win back the human family. The plan involved the gift of His Son, Jesus Christ, to die for the human race (John 3:16; Rom. 5:8). This plan was necessary not only to make possible the redemption of the human race but also to refute the devil's false charges that God was arbitrary, unfair, and unjust.

**5.** The redemption price having been paid, God offers His salvation to all as a free gift (Rom. 5:15; Rev. 22:17).

**6.** When God intervenes in human history to eradicate evil and those who persist in it, He will re-create the earth and introduce the perfect society, in which only those who voluntarily have accepted God's plan and live by the principles of His kingdom will share (Rev. 21:1-4). His intervention involves, first, Christ's personal return to this earth (often spoken of as the second coming of Christ) to take His people to heaven, then, 1,000 years later, returning them to live on a re-created earth, from which all traces of evil and all

perpetrators of evil will have been eliminated.

**7.** The Bible is God's letter to the human race, telling people that God is love, that He has devised a plan to rid the earth of injustice, disease, suffering, and death. It tells men and women how they may obtain God's gift of salvation and prepare to join the perfect society (2 Tim. 3:16).

**8.** The Bible contains forecasts that indicate when God's intervention in human history is near (Rev. 1:3). Because of the shortness of time God is today sending an urgent message to men and women to prepare for that event. Membership in the perfect society is open to all, but no one is forced to join (John 3:16; cf. Joshua 24:15). God uses only love and persuasion, but His heart yearns over those He has created. His appeals today are especially urgent because He wants everyone to escape the coming eradication of evil. He wishes people everywhere to know that the hour of His judgment has come (Rev. 14:6-12).

**9.** Those who are dead will be raised to life to share in the perfect society if, during their lifetime, they accepted God's plan. The Bible pictures death as a sleep from which all will be resurrected (1 Thess. 4:13-18; 1 Cor. 15:51-54).

**10.** The symbol that shows that one has chosen God and wants to be a member of that future perfect society is baptism, an act of immersion in water, signifying a burial of the old life and resurrection to new life (Mark 16:16; Rom. 6:1-4).

**11.** God has made plain how candidates for that future society are to live. The Bible contains not only a universal moral code (Ex. 20:3-17) but also counsel on how to apply moral principles to practical living. Above all, it contains a record of the life of Jesus Christ, the Son of God, who lived on this earth for more than 30 years, showing people how to live.

**12.** While waiting for the perfect society that God will establish, a person should spend the time serving his fellow men, helping to relieve the suffering that evil has caused (1 John 3:17; cf. Matt. 10:8), while at the same time preaching the news that God has a remedy for today's sick society (Mark 16:15, 16).

**13.** During this waiting period God has arranged to live with His people spiritually through His Representative, called the Holy Spirit (John 14:18). He has also set apart the seventh day of the week, the Sabbath, as a day of special fellowship, during which hours He asks His people to lay aside secular activities so that the fellowship may be complete (Ex. 20:8-11).

**14.** The Holy Spirit, God's representative, is a helper, making it possible for people who have accepted God's plan to live above the contamination of this evil world (Gal. 5:16, 22, 23). He also imparts special gifts as needed—for example, the gift of prophecy (1 Cor. 12). Such a gift makes a person a spokesman for God. Seventh-day Adventists believe that one of the founders of their church, Ellen White, had this gift, and that through her ministry and writings she has helped the church to understand its message and mission.



# People who love God's law

To Adventists obedience to the law is not a wall keeping them in so that they feel confined, but rather a divinely ordained means of enabling them to be truly free.

By JAMES LONDIS

Most human beings seem to have a bit of the devil in them, I suppose, for almost all enjoy the taste of forbidden fruit, the excitement of breaking some rule, not knowing whether one will get away with it or be caught. Were some people told that driving too carefully was against the law, perhaps they eventually would find reckless driving rather dull.

When most of us break rules, even those with painful consequences that diminish our freedom, an intoxicating sense of freedom and spontaneity bubbles within us. Doing something others cannot or will not do makes us feel courageous and important, even when it is a stupid thing to do. The Holy Scriptures teach that this euphoria of freedom produced by disobedience is really a psychological trick to camouflage our diminishing personal liberty.

Theologian Reinhold Niebuhr cites this psychological quirk as one of the distortions caused by breaking the law of God (one Biblical definition of "sin," cf. 1 John 3:4). Violating love to God and neighbor apparently spawns an illusion of freedom while one is in fact *abdicating* it. We seem to feel most free when we are surrendering our freedom.

Some suggest this feeling is related to our need for security, and one way to acquire security is to surrender to an authority figure. Such surrender produces a sense of relief, because now all decisions

and the risks they involve can be made by someone else. The giving up of a crushing responsibility feels like being freed, even when that responsibility is proof of our freedom.

This was so even with the ancient Israelites. It took a long time for them to learn the lesson that it is not disobedience, but obedience, that produces freedom, that the sweetest fruit is permitted rather than forbidden. Says the psalmist, God's law "is sweeter also than honey and drippings of the honeycomb" (Ps. 19:10, R.S.V.), suggesting that disobedience to that law creates bitterness where only sweetness should be. The technical Hebrew term for the Ten Commandments is literally the "ten words." These "ten words" have always been understood as the heart of the law in its larger sense. Therefore, whenever the law is mentioned, the Ten Commandments are included, even as the foundation is included when one uses the word *building*.

What makes the law sweet to the Bible writers is their conviction that its principles give structure and order to what otherwise would be anarchy in our lives. Rather than swirling around unpredictably like small balloons whose air is escaping, we are to apply aerodynamic principles and fly like aircraft—disciplined, orderly, capable of reaching our chosen destinations. In their highest moments, this was how the Israelites related to the rules of the commandments. They saw them as a discipline for freedom, ordering principles that allow people to establish goals and then achieve them.

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In the Scriptures, lying, stealing, and killing are equated with disorder and anarchy. That may be why James uses the expression "law of liberty" (chap. 1:25). Lawless behavior creates between persons doubt that cannot be eliminated simply by changing that behavior in the future. Tomorrow's obedience and honor cannot alter the fact that yesterday there was disobedience and dishonor. That is why justice alone is helpless in restoring trust between people. I do not necessarily trust the burglar who broke into my home any more after he has served his prison sentence than I did before, regardless of how long he has avoided crime. Only if he seems genuinely sorry and only if I am willing to *forgive* can trust be reestablished.

### Discipline for freedom

Now let me be more precise about what I mean when I say the law is a discipline for freedom. When Gymnast Nadia Comaneci performed so splendidly in the 1976 Olympics that she was awarded the first perfect scores in Olympic history, many were tempted to think most of her skill came naturally. Though there can be no doubt she has considerable innate talent, a televised life sketch one evening revealed an intensely dedicated young woman on a Spartan regimen, practicing three to five hours daily over a period of six years. Without the freedom to come and go as her friends did, she admitted she often felt like a caged bird.

But she had a goal that could not be achieved without intense discipline. So, for the freedom to win a gold medal for herself and for her country, she sacrificed her freedom to live a normal existence. Her goals decided which freedoms she would enjoy under the disciplines required to exercise those freedoms. Furthermore, as she mastered the sport of gymnastics more completely, her love for the sport increased. Her discipline made her free to perform, and her increasing ability enhanced her love for the sport.

Likewise, to be free to fly an airplane, the student pilot must discipline himself to memorize air-traffic regulations and practice maneuvers. The more perfectly he flies, the more secure he feels and the more freedom and love he knows for flying. It is the same with an aspiring physician, and it is the same with an aspiring saint. To be free to live in love and trust with God and humanity, we must be disciplined. What we discipline ourselves to do we master and are free to do; what we do well we love to do.

When God made known His commandments to Israel at Mount Sinai, the Israelites understood the potential liberty in the law. They were told that if they obeyed, God would bless them richly. God would send rain so that Canaan would become a land of milk and honey, green with pastures and teeming with animals, rich beyond their wildest dreams. Flushed with their new freedom from slavery and buoyed by the promise of the future, the Israelites regarded the law as their most precious treasure. As long as they stayed within its limits, their potential for joy and fulfillment was without limits. What had started out as an adventure in political liberation was to become an adventure in inner freedom.

Having lived for centuries in fear, mistrust, and alienation, the Israelites redeemed, or "liberated," from Egypt were not mature about the inner, or spiritual, liberties. Without guidance, they were incapable of understanding how love could function in the many moral situations that arose. The law was to provide that guidance. And it is significant that during their history, whenever they repudiated the guidance of the law, their inner freedom was the first to collapse, followed by periods of political captivity. God sometimes summoned prophets out of the hills, to call Israel back to the law and to remind them of the liberty they were forfeiting by their sin. They could not ignore the limits of authentic freedom without destroying their ability to live together in trust. Without trust, there can be no deep, caring relationships between people, and without such relationships, life is a continuing sense of solitariness, an imprisonment of the soul in solitary confinement.

God intended that Israel should see the law not as their *redeemer* but as their *teacher*. It was to be a standard of the right way to live if one desired to be free, a standard of *righteousness*. That which set the *limits* of freedom could not be the freedom itself, though it is intimately attached to it. Whenever the law of liberty became liberty itself, or, in more traditional language, the law was regarded as the gospel, the most oppressive of all slaveries began. It is the Son of God who sets men free, who forgives and restores trust. All the law does is define the limits and disciplines of that freedom.

It is this understanding of the law that caused the psalmist to praise it as honey from the honeycomb, and it is the same understanding that makes Seventh-day Adventists a people who love the law. Disregard for the law, sometimes even among professed Christians, does not invalidate it any more than Israel's disobedience did. And even as God called prophets then to remind Israel of the importance of the law, Seventh-day Adventists believe that part of their message is the prophetic one of exalting the law (Rev. 14:12) as a discipline for maintaining the freedom given us through the grace of Jesus Christ. We do not believe that anyone can obey the law in his own strength. Not at all. It is understood that not only the freedom but the strength (or grace) to maintain that freedom comes from Jesus Christ. What we are saying is that the law sets the limits for that freedom.

We have found that a respect for the law produces secure friendships and marriages, keeps the creature-Creator relationship vibrant through worship, maximizes health of the body and mind, and provides a sense of joyful wholeness to our lives. We are a people who love the law because we are a people who love true freedom. To us, obedience to the law is not a wall keeping us *in* so that we feel confined, but a fortress protecting us from the forces that would strip us of our freedom. God wants us to be free to enjoy each other, to enjoy fellowship, to enjoy having other people touch our inmost souls with all the risks such openness demands. Like the gospel, then, the law is for freedom and love, and like God's people throughout history, we love the gospel *and* the law. □



# People who believe in giving

One of the main functions of student missionaries is building bridges of friendship.

By JOCELYN FAY

Each year the Seventh-day Adventist Church sends out approximately 200 young people, called student missionaries (SM's), to participate in its worldwide mission program.

The first student missionary, from Columbia Union College in Takoma Park, Maryland, spent a summer in evangelistic work in Mexico in 1959. Since then, student missionaries have worked in 89 countries. They have constructed schools and churches, given inoculations, taught school, flown mission aircraft, done pastoral-evangelistic work, helped educate isolated missionary children, and carried out many other challenging responsibilities. The pictures accompanying this article show a few of the students who have served in various capacities over the years.

Most of these young people come from the ten church-operated colleges in North America; however, schools in other parts of the world have begun sending out students also. Philippine Union College, in Manila, began a student-missionary program in 1977,

sending out students two by two to work in towns and villages under the direction of local mission personnel.

Some SM's are sponsored by their colleges, but the majority raise funds for their own transportation to their chosen mission field. Once in the field, they are paid a small living allowance. Most students serve for only a year, then return to college, in contrast to the church's regular salaried workers, who serve for four- or six-year terms.

Calls for SM's from overseas are sent to the church's headquarters in Washington, D.C., where these calls are processed. Listings are then sent to the various colleges in North America. Students interested in these positions apply to student-missionary screening committees on their local campuses and receive the approval of these committees before final clearance is given.

During the 1977-1978 school year, for the first time the number of SM's currently serving topped the 200 mark. Of these, more than half are working in the Far Eastern Division, where 80 percent are engaged in English-language-school evangelism, working in one of the division's 19 language schools established to make

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Pictured here are a few of the hundreds of student missionaries who since 1959 have served their church overseas. From left to right: (1) Debbie Barron taught primary-school children in Monrovia, Liberia, in 1973. (2) Diane Wilson and Linda Proud taught in an English-language school in Jakarta, Indonesia, in 1977. The school is directed by Ed Moore, right, himself a student missionary in 1968. (3) Len Cornwell worked in Peru in 1968. (4) Carolyn Miller taught

fourth- and fifth-standard students at Pakistan Adventist Seminary in Karachi in 1975. (5) Steve Jones was a teacher and repairman at Kivoga College, Burundi, in 1977. (6) The Branches, a singing and witnessing team from the English-language school in Japan in 1977, include Bruce Bauer (an SM in 1967), director of the school; Ako Hirashima; Aletha Gruzensky; Calvin Kubo; and Wendell Phipps. (7) Ruthita Jensen inoculated children in Saigon, South Vietnam, in 1969.

friends for the church and to win converts to Christ.

SM's often do jobs that would remain undone were it not for their presence. For instance, the language-school program just mentioned could not exist without the student missionaries who staff the schools. Yet, without the language schools, the church would win fewer converts, for approximately 100 persons are baptized each year as a result of language schools in Korea alone.

One of the main functions of student missionaries is building bridges of friendship. Unencumbered by administrative responsibilities or families (although some married SM's do serve as couples), the students often find it possible to spend more time with the people they serve than regular missionaries can spend. Thus, they serve in a somewhat supplementary role, filling in gaps the church would be unable to fill without their services.

The church's staff of regular salaried workers also is supplemented by the Adventist Volunteer Service Corps, made up of people above college age, and Sustentation Overseas Service (SOS) workers, people who are retired. Both categories of workers serve in

capacities similar to student missionaries and also receive a small living allowance while overseas.

To date, approximately 50 former student missionaries, who tried it and liked it, have returned to the church's mission fields as full-time workers. The church organizations in the fields where SM's serve benefit by being able to carry on evangelistic, educational, or medical activities they would not otherwise be able to afford.

But it is probably the students themselves who benefit most. These students have broadened their horizons, gained experience in their chosen professions, formed friendships with people of other cultures, and attained the satisfaction of feeling that they have contributed to the well-being of other human beings. Above all, many have found in their overseas experience a closer relationship with Christ and have learned to depend on His strength and wisdom, rather than on their own, to do the work He has commissioned them to do. As one student missionary wrote, "It wasn't the capabilities I had or ever would have, but it was that which God could do through me." □

# People who know why they believe as they do

People from all walks of life have found their search for identity and meaning satisfied in the Christ-centered, Bible-based faith of Adventists.

## I was guided to the Book and Bible House



Genevieve C. Prati

For many years I searched for something I knew was missing in my life but which I could not identify. I had a wonderful

husband, who provided me with all the material things that life had to offer. But still I was not completely happy.

Perhaps joining a church will fill the void, I decided. But when my husband and I joined the Methodist Church we discovered this was not the answer.

Later we moved to Takoma Park, Maryland, where I tried to get my husband to attend church with me again, but he kept putting me off. Many years passed, during which I became more restless than ever. In the meantime my father and mother died, filling my mind with questions about death, to which I could find no answers.

One day in my search I entered the Potomac Book and Bible House, where I found several books I thought might help me. I also enrolled in one of the Voice of Prophecy Bible courses the clerks offered me. Much to my amazement all of my questions were answered and more.

After I took several of the Voice of Prophecy courses a church worker in one of the area's Seventh-day Adventist churches began studying the Adventist doctrines with me. I found that my search was

over. I finally found the missing element in my life—God!

Approximately a year later I became an Adventist.

I thank God for guiding me to the Potomac Book and Bible House. This was the turning point in my life.

GENEVIEVE C. PRATI  
*Volunteer church worker  
Takoma Park, Maryland*

## I found a tract

Canning peaches in the summer of 1922, I found in one of the fruit jars a tract entitled "Will a Man Rob God?" I read it and at noon gave it to my husband. As he was reading it he inquired what it meant. I told him it meant returning to God 10 percent of our income.

We decided to try tithing to prove whether there is a God. After laying aside two months' tithe I said, "It won't do any good here in the dresser drawer." We ended up giving \$10 to a Methodist minister in Yates City, Illinois. (Farmhands in those days were paid \$50 a month.)

The next Sunday we learned that our employer, a farmer, was not going to hire us again, and my husband asked for Monday off to look for a job in Peoria. Finding work at the Ford garage, he moved our family to Peoria. After selling our chickens, duck, cow, and horse, we had \$23 for tithe. Seeing a Salvation Army woman in the city, I gave her the money for the work she represented.

After two weeks a man from the Seventh-day Adventist church came to our door, soliciting funds for church work. I told him we

had started to pay tithe and I would give him what I had set aside. He asked whether we would like to hear of others who pay tithe. When I said Yes, he took our name and address.

In two weeks a man came and began Bible studies with us. We accepted what he taught us as fast as he could teach it, and we joined the Adventist Church in 1923.

VIVIAN ROGERS  
*Housewife  
Marathon, Florida*

## I found the Messiah



Mary Fletcher

Why did I, a Jew, born in Chicago's Jewish ghetto, finally accept Jesus Christ as my Lord and Saviour? Truly, God led every step of the way.

My father died when I was only a few months old, and my mother became an invalid soon after. Thus, from early infancy I was shifted from relative to relative and foster home to foster home. By the time I had completed elementary school, life and religion had no depth or purpose, and the rabbis could not answer satisfactorily my questions about life and its potential.

I began to smoke and drink and to live life to its fullest—as I thought. But the more I did these things, the more I hated myself. Finally I plunged into a round of studies and physical programs.

After completing college I taught at a crippled children's school and finally at a summer camp, where I

decided to go into physiotherapy. The Lord chose for me a school run by a Seventh-day Adventist doctor, William A. Worster. I worked for my tuition and living expenses in the office. I worked six days a week and went to school four evenings. Dr. Worster closed his place on Saturday, and I, a Jew, did not mind working a half day Sunday. I began to notice that the doctor and the other Adventists were different. They seemed to have peace and serenity. Their lives seemed to have meaning and purpose.

One day as I was sitting at the typewriter, doing the monthly bills, the doctor asked if I would edit a book he was writing for the Voice of Prophecy. As I read the material I learned many facts about the Bible. Often I had read the writings of the prophets, but never the entire Bible. As questions began to arise in my mind, I asked the doctor to give me a Bible.

Dr. Worster suggested that I begin giving daily treatments to a Mrs. W. H. Anderson, then on furlough. While I gave her treatments she answered my questions. Soon I began to go to her apartment for Friday night Bible studies. She and F. C. Gilbert helped me to see that Christ is my Saviour. I knew that I had found the Messiah and now I wanted to be found in the Seventh-day Adventist Church. Words cannot adequately express the thrill and happiness that entered my life March 24, 1937, when I was baptized.

MARY FLETCHER  
*Retired literature evangelist  
Reno, Nevada*

## I laughed at Adventist beliefs



Paul Grattendick

In the summer of 1971 three friends and I, all Jehovah's Witnesses, were witnessing door to door, placing our literature

in the homes. At the home of Herb Dintelman, a Seventh-day Adventist from the DuQuoin, Illinois, church, I had an interesting conversation, after which he and I made arrangements for a meeting in two weeks.

At that meeting we spent about three hours discussing various Bible subjects. I left him some literature, and Mr. Dintelman gave me a copy of *These Times*, an Adventist journal published in Nashville, Tennessee, and a book, *God's Channel of Truth—Is It the Watchtower?* Completely unimpressed, my wife and I later laughed about his beliefs.

Mr. Dintelman put me on the subscription list for *These Times*. During the Thanksgiving holiday of 1971, while lying in bed with the flu, I reread the literature he had given me. This time it made a strong impression on me. My wife and I called on the Dintelmans a number of times to discuss Adventist teachings. Mr. Dintelman encouraged us to listen to the Quiet Hour and the Voice of Prophecy, two Adventist radio programs, and to watch Faith for Today, an Adventist telecast. I read *The Desire of Ages*, a biography of Jesus Christ, the best book I have ever read.

In March, 1972, I visited the DuQuoin Seventh-day Adventist church, knowing that the Dintelmans were on vacation. I wanted to see what the people and services were like. In a few weeks my family and I attended again. Our impressions were favorable.

We found the camp

meeting at Little Grassy Lake very enjoyable. After studying with Phil Colburn, a Seventh-day Adventist pastor, we were baptized in August, 1973, and joined the Centralia church.

PAUL GRATTENDICK  
*Inspector for General Motors  
Addieville, Illinois*

## I never read so much in my life



Carolyn Lewis

About two years ago my husband and I were nearly overwhelmed with problems. We decided to begin going to church. Every week, with our two children, we would go to a different church.

One day my husband's best friend invited him to attend a Bible study. Every Thursday my husband went to these studies and brought home interesting tracts called *Amazing Facts*. I got so interested in them that I could hardly wait until my husband brought home more tracts from the next meeting.

One day I asked my husband whether I could go to the studies with him, but he said this wouldn't be proper, since I would be the only woman in a car full of men. Knowing how interested I was, the Lord opened a way for the studies to be at our own home. I read all the literature I could lay my hands on. I couldn't even take a bath without reading, nor could my husband. After a time, as our studies continued, my husband and children and I discontinued attending the churches to which we had gone and began attending the Seventh-day Adventist church with our Bible teacher and his family. Feeling very much at home, we were baptized a short time later, and now we are giving our own Bible studies.

CAROLYN LEWIS  
*Housewife  
Camden, New Jersey*

## I decided at sea



LeRoy D. Dissing

About five years ago I had no goals in my life. A high school graduate, I was working at a gas station. Things hadn't gone well at home. My parents were divorced, and I was living with Dad. I knew God existed and that He cared for people, but I didn't know what He wanted with my life.

Hearing about the Navy, I decided to give it a try, asking God to stop me somehow if this wasn't what He wanted me to do. Since He didn't stop me, I enlisted. After boot camp and storekeeper school I received orders to Oceanographic Unit Four, permanently assigned on board the U.S.N.S. *Chauvenet*. As I embarked in Japan I met my new boss, Jerry Gorham. He and I were the only two Navy storekeepers on board. Immediately he made arrangements to have Saturdays off and to let me have Sundays off. He was the first Seventh-day Adventist I had ever met.

I wondered why Jerry, a sincere Christian, took Saturdays off instead of Sundays, as most did. When finally I gathered up enough courage to ask him, his answer started me thinking and searching. The Holy Spirit was working in my life. My studies led me to conclude that Saturday is the seventh day and that the seventh day is the Sabbath. Jerry used to leave his church papers out, and I would read them. When I read an article and then looked in the Bible I was convicted that what I had read was truth.

When I asked Jerry how a person could join his church, he seemed startled. I had made my decision at sea without ever talking to an Adventist pastor or visiting an Adventist church. The next Seventh-day

Adventists I met were student missionaries in South Korea. Their genuine Christian spirit had a strong influence on my life.

Our ship left Korean waters and headed for the Philippines, where I was baptized February 9, 1974, and joined the church. Since that time I have been blessed beyond measure.

LEROY D. DISSING  
*College student  
College Place, Washington*

## I saw a difference



LeBron McBride

My first contact with Seventh-day Adventists was at Dalton Junior College in Dalton, Georgia, where I took a year of Spanish under Clyde Bushnell, a Seventh-day Adventist professor. I had already accepted Christ, but was having a struggle in my Christian experience. My faith had been shaken by the fact that many seemingly "intelligent" college professors made the Christian way look foolish. In Dr. Bushnell's class the situation was different. Here was a man of great intellect who believed in Jesus Christ. I watched his life that year and was impressed with the way he lived for the Lord.

I also noticed that my Spanish professor was spry and energetic, though more than 60 years of age. Curious as to how religion could be so closely tied to health, I talked with him about it. He explained from the Bible that God is interested in the whole person—his mental, physical, and spiritual well-being. Discovering that diet can affect a person's well-being, I began to see a need for changes in my dietary habits. As I researched the matter further, I became a vegetarian, as Dr. Bushnell was.

After graduating from a senior college I took a job

as a vocational evaluator at a technical school. I discovered that there was an Adventist, Merrill Crooker, working in the same department. Over a period of two or three years my wife and I got to know both the Bushnell and Crooker families. There was something different about them. They seemed to have an assurance about life, and answers from the Bible to some of the questions that perplexed me.

Impressed by the godly examples of these families, my wife and I decided to study more deeply into their beliefs. I began by reading the book *The Great Controversy*. Then we began Bible studies with Mr. Crooker. What impressed me particularly was that each time I compared Adventist beliefs with the Bible, I found them clearly set forth there.

After several months of intense study my wife and I were baptized and joined the Ringgold, Georgia, Seventh-day Adventist church.

We are presently attending the Seventh-day Adventist Theological Seminary, preparing to share a message that we feel makes the gospel relevant to the whole person.

LEBRON MCBRIDE  
Seminary student  
Berrien Springs, Michigan

### I met a pastor



Geeta R. Lall

Having lost both of my parents when I was young, I was raised in India by a retired college professor. He was a staunch Baptist who regularly took

me to Sunday School and church services.

One day an Adventist colporteur came to our city. Since he needed a place to stay, my foster mother offered him a room. At that time I heard her say that "Saturday people" were a little queer in their behavior.

Two or three years later, in 1946, when the Hindu-Moslem war broke out in India, I was sent to a Christian boarding school in Calcutta for my safety and protection. During vacation I went to live with my cousin, who had married the colporteur who was in our home a few years earlier. While I was staying with them an Adventist pastor came to visit my cousin's family to ask for a contribution for his church.

During this pastor's visit I was asked to serve him fruit, instead of the customary tea. I wondered about this. My cousin explained, adding that Adventists do not drink tea, eat pork, smoke, or drink alcoholic beverages.

I was angry, but curious. Who are these people who think they are so much better than strict Baptists and other good Christians? Edging into the living room, I began asking the pastor questions about the Adventist faith. During our conversation he mentioned the seventh day as being the hallowed day and the true Sabbath day. I told him, "No way. It may have been in the Old Testament, but when Christ came to die for us He changed the day to Sunday, the day He rose from the dead." The pastor was quiet. Finally he said that if I could find a text in the New Testament stating that Christ had changed the day of rest, he would become a Baptist. However, if I could not find such a text, then I was to take Bible studies from him. I hastily added that I would become an Adventist if I could not find a text showing that Christ changed the seventh-day Sabbath to Sunday!

Needless to say, I could not find such a text anywhere, although my cousin and I hunted through the Bible diligently for long hours. Moreover, I was surprised to find that Christ Himself went to the synagogue on Sabbaths.

Bible studies followed, and I was baptized in April,

1946, and joined the Calcutta Adventist church. In June I joined students bound for Spicer College, where I spent the next six years in study.

Amid war and turmoil, gloom and loneliness, God plucked me out of a city of 6 million people by means of a door-to-door solicitor of church funds.

GEETA R. LALL, Ph.D.  
Associate Professor of  
Early Childhood and  
Special Education  
Andrews University  
Berrien Springs, Michigan.

### I asked where the dead are



Gerald A. Goulet

Eight months after I was married, my 19-year-old brother was killed in an auto accident. The shock of his sudden death filled me with many

questions, such as: Where are the dead? Do they go to heaven or hell? My wife, Bonnie, who had

been brought up an Adventist but had left the church, raised the same questions. When she asked her father about them he told her my brother was not in heaven or hell, but in the ground. At first I thought his answer was cruel, but as he gradually explained what the Bible says about the condition of man in death his ideas began to make sense.

He said that, according to the Bible, death is a sleep in which a person closes his eyes to a sin-filled world and rests in the ground from which he was created, until God awakens him on the resurrection morning. Grasping what the Bible revealed about death awakened my interest to learn what else the Bible taught. Never before had I found a book so informative, so helpful, and so comforting.

Bonnie and I joined the Adventist Church July 9, 1977.

GERALD A. GOULET  
Laborer  
London, Ontario, Canada

## Perhaps—

you are somewhat acquainted with Seventh-day Adventists but wish to know more about their beliefs,  
or you have no church connection and wish to enjoy the inner peace that comes from the certainty of a personal faith,  
or you were once a regular worshiper at a Seventh-day Adventist church but for some reason have lost contact.

We think we can help you. Fill out the blank below and mail it to:

Editor, *Adventist Review*  
Department F  
Takoma Park, Washington, D.C. 20012

Dear Sir: At no cost to me, I would like to—

- learn more about Seventh-day Adventists.
- learn more about the certainty of a personal faith.
- restore a connection with the Adventist Church.

Name \_\_\_\_\_

Address \_\_\_\_\_

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## People reaching out by radio and TV

In the Bible, God's final message to the world is symbolized by three angels flying through the heavens proclaiming "the everlasting gospel" to earth's inhabitants and gathering out a people who "keep the commandments of God, and the faith of Jesus" (Rev. 14:6-12).

Today the message of the three angels is literally flying through the air on the wings of radio and television. In addition to programs sponsored by Seventh-day Adventists on local radio and TV stations, four are broadcast nationally or internationally:



H. M. S. Richards, Jr.

*The Voice of Prophecy*—On radio for more than 40 years, this broadcast is now heard daily or weekly on 1,512 stations in 80 languages around the world.

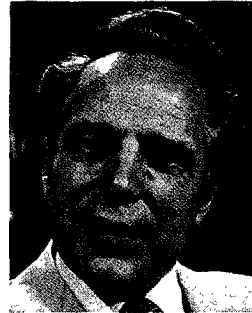
*The Voice of Prophecy*, P.O. Box 55, Los Angeles, California 90053



Charles D. Brooks

*Breath of Life*—This is the church's newest TV program. Designed especially for black audiences, in two and one-half years it has been seen in 15 metropolitan areas of the United States, Bermuda, and the West Indies.

*Breath of Life*, 1100 Rancho Conejo Boulevard, Newbury Park, California 91320



George Vandeman

*It Is Written*—In its twenty-second year of telecasting, this program is shown on 112 stations in North America, Australia, and the Caribbean.

*It Is Written*, P.O. Box O, Thousand Oaks, California 91360



William A. Fagal

*Faith for Today*—Launched in 1950, this is the world's oldest denominationally sponsored religious television program. Televised on 96 stations around the world, it can be seen in half of all TV homes in North America.

*Faith for Today*, P.O. Box 1000, Thousand Oaks, California 91360

All four radio and TV programs offer free Bible correspondence courses. Each year 100,000 persons enroll in *Voice of Prophecy* courses, and *Faith for Today* counts 20,000 active students enrolled in its 11 courses. These courses help answer questions about life and death, how to have better health, peace of mind, a happy home, answers to prayer, fewer money problems; in short, how to "put it all together" and find a meaningful life, a goal worth living for today and a bright future.

Your Adventist friends invite you to tune in these programs. You may consult your local radio and TV guide for time and station or write to the addresses above for this information. While you are writing, why not ask for a free Bible course, and join the millions who are glad they did? There is no obligation now or later.