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Forthright and bottom-line

The June (1988) issue's articles "The Gospel Confronts the 'Me Generation'" and "Laodicea: The Church That Will" blessed me abundantly and even brought a kind of rest to my spirit. Thank you for articulating the need for God's people to develop a real and functional spirit of community and to gain the truly intimate relationship with Christ He longs for us to have! Ministry is deserving of commendation for being forthright, bottom-line, balanced, and "right-on" with regard to what it prints and promotes. —Shirley B. Dean, Philadelphia, Pennsylvania.

About Ott's and Priebe's books

From 1888 to 1988. A hundred years and still in a fog of bewilderment! To our Bibles, men. Romans is the book. Chapter 7 is the issue. It is there that Paul fails to find comfort in his sanctification. The word wretched appears twice in the New Testament: Paul sees and confesses the wretchedness of the deeds of his flesh (verse 24; cf. verse 18), and Laodicea, spelled SDA, remains blind to its distance from God and the pollution of its nauseous works (Rev. 3:17).

One who comes into close enough proximity to God will never rejoice in some tardy, stunted "victory." Rather, he will abhor himself for feeling proud of it—sanctification being our ever inadequate works of gratitude to God, not a source of warm fuzzies for self.

"Chief of sinners, less than the least of all the saints"—this is the language of the justified one. Ott is neither denying nor ignoring sanctification, he is simply focusing on and emphasizing the very power that alone makes sanctification valid—the vicarious living and dying of our Substitute and Surety. If we want works we must preach faith, for it is faith that produces works. Ott merely echoes Steps to Christ, pages 60, 61: "It is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience" (italics supplied; see Berkouwer's preface to Faith and Justification). And page 31: "Because of his distance from God, he [the Pharisee] had no sense of his own defilement, in contrast with the perfection of the divine holiness. He felt no need [Laodicea again], and he received nothing."

If sanctification produces no merit, how can we rejoice about it before God? Only among men can we do so. Then it is pride, an especially offensive sin.

In his position paper "Will the Real Gospel Please Stand Up?" Priebe sees man as ill—need to be healed. This would presume that man is not dead in sin. In his chart of the gospel he combines justification and sanctification, à la Rome, to produce perfection. Will the candidates for sainthood please stand up?

Justification is 100 percent Christ's work; sanctification is my work, with His help, of course. To talk of balance between two such totally exclusive activities borders on blasphemy. God alone is to be glorified. —Norman L. Meager, Sonora, California.

Robert Spangler (in his Ministry editorial, June 1988) shows Christian kindness while pointing out the imbalance presented in Face to Face With the Real Gospel, by Dennis E. Priebe. It is difficult to reveal flaws and unwarranted conclusions in a book written by a fellow worker, but Spangler has done this very important task with tact and grace. When I first read this book I was confused and could not understand how it could be published by Seventh-day Adventists, whose message of faith in the righteousness of Jesus Christ I have loved since my early childhood and have preached for more than 30 years. This review, balanced by the review of Ott's Perfect in Christ, helps make clear what Adventism stands for, even if you haven't read the books.

Truth is not always found in the balance of two opposite views, nor does it automatically come from headquarters, but in this case it does. It is really encouraging when solid evaluations, based on what God has revealed to man, are made available through the chosen leaders of the Adventist ministry, without their opinions being forced on the reader. This is what we need for guidance in the rediscovery of the great truths in Jesus.

By faith in Christ and with the aid of our leaders, should anything prevent us from greater advancement in finishing the proclamation of the everlasting gospel? Why should we not all step forward in faith, love, and gratitude, fully dedicated to follow in the clear footsteps of our Master, without being sidetracked by imbalanced views? —Johann Thorvaldsson, Skodsborg, Denmark.

I appreciated the beautiful balance that you set forth, for, indeed, Christ is the fountain of justifying righteousness and sanctifying grace. —Kay Collins, Michigan Conference of Seventh-day Adventists, Lansing, Michigan.

I noted your timely article in the recent Ministry issue with reference to Dennis Priebe's and Helmut Ott's views on justification, perfection, and the real gospel.

Your article was excellent—showed good balance and tact. If Ott is correct, Lucifer has won the great controversy. Because, according to him, "we can't keep the law—even with Christ's help." And his "even if we try to...that would be sin" is claiming too much! If the best Christ can do is to forgive us in an ongoing, continuous sinning situation, especially after the close of probation, then one might as well join the Roman Catholic Church! Ott has missed the point that part of God's purpose in the gospel is for God to be vindicated through a demonstration of gospel power in the lives of His last saints in a time of "perfected" evil (Jude 24; Eze. 36:23; Testimonies to Ministers, p. 18; The Great Controversy, p. 499; Rev. 14:12; 12:17).

—Robert Francis, Southern College, Collegedale, Tennessee.

Breaking down prejudice

Ministry has really done wonders here (Continued on page 27)
Two articles in this issue directly discuss evangelism. In our feature article, Ron Gladden focuses on church planting, suggesting that if we used it more, we would increase our soul-winning results. Carlos Aeschlimann, General Conference director of the Harvest 90 campaign, encourages us to begin to build toward its climax and offers ideas as to how we may do so.

In his interview of division president Charles E. Bradford, our editor discovers for you the special commemorative events that will be part of this month’s North American Division year-end meeting in Minneapolis. You may decide it would be worth your while to attend.

Life is hard and hurtful for those who have family members who do not follow the Lord. Katie Tonn-Oliver gives seven suggestions for pastors who may have to face this situation.

Ron Graybill’s article relates Adventism’s health message to the health reform movement of the nineteenth century, uncovering some interesting facts along the way. Did you know, for instance, that our spiritual forefathers felt that trying to establish biblical grounds for not using unclean meats was a trap to be avoided?

Other sections of this month’s magazine carry items that I think you will also find of interest. In Pastor’s Pastor, for example, Floyd Bresee tells some of the services you may expect your Ministerial Association secretary to provide for you. And Biblio File offers reviews of four books written by Adventists; our reviewers recommend three of these books but find the fourth less than satisfactory.

Here’s to profitable reading in October!
Church planting: key to growth

Ron Gladden

The best way to increase fruit production is to plant more trees. The best way to increase soul-winning results is to plant more churches.

The true fruit of an apple tree is not an apple but another apple tree.

During the early decades of the nineteenth century, a man by the name of John Chapman traveled hundreds of miles on foot carrying apple seeds to virtually every village and hamlet from Butler, Pennsylvania, to Decatur, Illinois. He was compelled by an unexplained desire to make the nutritious apple available to everyone in America.

Johnny Appleseed, as he came to be known, understood that carefully watering, tilling, and fertilizing the tree in his own yard would not cause his dream to be realized. If apples were to be everywhere, apple trees must be everywhere.

Similarly, the true fruit of a growing church is not just a new disciple of Jesus but another growing church. A huge potential for major church growth in North America lies untapped. A renaissance of church planting can bring it to pass.

Four reasons to plant churches

1. It is biblical. It is the New Testament way for spreading the gospel (Acts 13:1-5). Ellen White urges, "Place after place is to be visited; church after church is to be raised up." 1

2. It is efficient. "Planting new churches," says C. Peter Wagner, "is the most effective evangelistic methodology under heaven!" 2

3. It is necessary for denominational survival and growth. Lyle Schaller, author, teacher, and church growth expert, says, "Every denomination reporting an increase in the total number of congregations reports an increase in members. Every denomination reporting a decrease in congregations reports a decrease in members." 3

The Nazarenes conducted a study of their church-growth patterns from 1906 to 1971. They found a close correlation between the number of churches planted and the growth of the denomination. During the times when few churches were started, membership statistics plateaued.

In this connection the history of the Christian Church Disciples of Christ in Indianapolis and Detroit illustrates an important point. At the turn of the century, Indianapolis had four big well-to-do
Christian churches. They appointed a city missionary who planted daughter churches—small, struggling, somewhat disreputable congregations—all over Indianapolis. They met in schools, barns, homes, and storefronts. For a number of years these churches remained rather poor representations of what a church can be; yet today Indianapolis has 57 large Christian churches. All of them own fine properties. All are reputable congregations.

In contrast, the Woodward Avenue Christian Church of Detroit believed that one Christian church in the city was enough. It grew to be a large church of 4,000 members. The preacher was nationally known, a pulpiteer of great power and eloquence. When people went to Detroit, they went to Woodward Avenue Christian Church. The denomination was proud of its great church.

Detroit did not have another Disciples congregation until 1956 because the policy was that one strong church in Detroit was enough. Denominational leaders apparently did not want to start weak new churches.

Which city, Indianapolis or Detroit, has the larger number of Disciples of Christ members today? The comparison is lopsided.

Within Adventism, this scenario has been repeated all too often. Particularly in the large Eastern and Midwestern cities, increasing numbers of people are moving to areas not served by existing Adventist churches. The vast majority of non-Christians and Christians of other faiths will not travel more than 10 or 15 minutes to church each week.

It is a rule of thumb that the first 10 years of a church's existence determines the long-term size of that congregation. Growth after that is less spontaneous. This helps explain why older churches generally grow only with great difficulty, if at all.

My study of Adventist membership in the Ohio, Michigan, and Wisconsin conferences shows that active membership in most major cities is the same today as it was 20 years ago. The only exceptions are the cities in which new churches have been planted during those 20 years. For denominational survival and growth, we must give immediate attention to starting new churches.

4. It develops new leaders, both lay and pastoral. This phenomenon occurs naturally with the planting of new churches. Both in the parent church and in the new church, persons who were previously on the periphery of involvement readily accept the challenge of leadership. Some of the finest leaders I have known held no church office until they joined a brand-new congregation.

**Planting and growth**

The divisions of the world field that are experiencing the highest rate of growth are those that are planting the most churches. Precise statistics for the world divisions are difficult to obtain because seven of them have gone through territorial changes since June of 1985. However, as we examine the data that is available, some clear trends emerge.

The Far Eastern Division is experiencing growth at an annual rate of nearly 7 percent. Between 1982 and 1987, the division reported a net gain of 952 churches. South America is growing at an 8.5 percent rate and has gained 820 new churches. Inter-America has a growth rate of 7.8 percent—and 693 new churches.

By contrast, the church in North America is growing at an annual rate of 1.6 percent, and most of this growth is in our ethnic churches and conferences. During the past five years, North America had a net gain of only 283 churches. And nearly 10 percent of those were planted by the Texas Conference—a conference that is a recognized leader in church growth in North America.

Both the Far Eastern and South American divisions have set an aggressive goal of planting a new church every day during the Harvest 90 campaign! Research reveals that in the North American Division, the conferences that are intentionally starting new churches are growing much faster than conferences in which church planting is not a priority.

Among non-Adventists, some denominations are growing while others are in decline. The fastest growing denomination in the United States is the Assemblies of God. They are planting an average of 329 new churches in this country every year. By contrast, Seventh-day Adventists planted 47 last year in the United States and Canada combined.

Southern Baptists place a strong emphasis on starting new churches. Each of their six seminaries sends out “praxis teams” that are commissioned to rest and work the soil with the objective of planting a new church. Each team consists of two seminary students. Their expenses are minimal. The success of their efforts is unquestionable: 1,200 new church-type missions were opened in 1986.

The Christian Missionary Alliance Church, through a major church planting thrust, has accomplished what no other denomination can claim in the twentieth century. They doubled their worldwide membership in the 10 years from 1978 to 1987.

Liberty Baptist Fellowship has set a faith objective of 5,000 new churches by the year 2000. Their present rapid rate of growth indicates that their vision is being rewarded.

I am convinced that this same kind of vision and planning can bring about major growth for our church in North America and other divisions.

**How to plant churches**

Virtually everyone agrees that we should be doing it. Without exception, every conference official with whom I have talked would like to start new churches. Many of them feel, though, that the task is too big or too complicated or too expensive. They’re not sure how to proceed. They are waiting for someone to break the ice—to demonstrate that it can be done and how to do it.

The primary question I hear is “How can we afford to staff new churches?” I believe that pastors are not the only persons able to start and staff a new church. With proper supervision and support, laypersons could be successful. The assumption that only full-time pastors can be effective in local church leadership and soul winning stifles the growth of the church. All of our churches would probably be healthier without such a high
The new congregations would be staffed by humanitars workers or laymen or even "tent-makers." The salaried pastor would support, train, encourage, and give direction to the leaders (pastors) of the new groups. Based on what our church is doing in other countries and what other denominations are doing here, I think this idea deserves consideration and experimentation.

Further ideas can be gleaned from Donald McGavran and George G. Hunter III’s book entitled Church Growth Strategies That Work. Pages 114 to 116 list eight models for launching new congregations (see box, p. 7). In my opinion, at least five of these have potential within the Seventh-day Adventist context and should be given prayerful study by denominational leaders.

I do not have all of the answers, but if we agree that the impact of vibrant, new churches will be positive, all of us—leaders, pastors, and laymen—must accept the challenge and begin searching for answers. Let’s get our heads together, pool our ideas, think creatively, pray earnestly, and be willing to experiment. It will not be easy. Having and raising babies, whether those babies are human or ecclesiastic, is time-consuming and often frustrating. To be awakened at 2:00 a.m. and to have to care for soiled diapers are not among a parent’s most enjoyable activities. But parents invest the time, prayer, loving concern, and money because the final product brings so much joy and glory to God.

Five objections answered

1. Church planting harms the mother church. A concern of many denominational leaders is that starting a new church with a nucleus from a sponsoring church harms the mother church. Cross-denominational studies prove, however, that mother churches quickly return to their prior membership level, and that they are themselves benefited by giving birth to a daughter church. The biblical principle is “Give, and it will be given to you” (Luke 6:38, NKJV). God always replaces what is given for His service.

2. Church planting creates competition between churches. This objection is well answered by Wendell Belew of the Southern Baptist Home Mission Department in an article appearing in Church Growth: America. He states:

“Two churches are more complementary than competitive. Two churches minister to people of two different mindsets, two different cultural inclinations. They will reach nearly twice as many unchurched as one will. We need not be afraid of competition between denominations or local churches. I really do not know of any situation anywhere where one church ‘devoured’ another by overgrowing it, unless one of the churches had ceased to witness and had determined not to grow.”

That similar entities are complementary is illustrated in business. Department stores would much rather be in a mall near many other stores than be alone somewhere else.

Some groups have eliminated negative competition by adopting the multi-campus church model. Members of the mother and daughter groups hold membership in the same place. Having two campuses of the same church assures that leadership, goals, and programs are the same, not competitive.

3. North America already has too many churches. It is true that this continent has more than 300,000 congregations. Churches decorate many a street corner. Consequently, many local church leaders perceive that their community is overchurched.

Dr. Win Am was faced with this perception during a church growth seminar in Ohio. Before the seminar started, he went to a ministerial luncheon. He was cordially received but found some of the ministers cool to the seminar. “Look,” they said, “we have done a good job. We have been here for more than 50 years. We have enough churches. Our doors are open. We have interesting programs. If anyone wants to come, he knows where to find us.”

Dr. Am took the challenge. He called every church in the area and found out its seating capacity. He called the Chamber of Commerce and City Planning Board and ascertained the total population of the area. He found that if every church was packed three times on Sunday only one third of the population would have attended.

With very few exceptions, overchurching is a myth. Eighty percent of Americans live in urban areas, and no urban areas are overchurched.

As Seventh-day Adventists, we see the potential harvest as much more inclusive than our Christian brethren do. We have a mandate to call people out of spiritual confusion and into the remnant, commandment-keeping body.
Millions of people are geographically too far away from existing Seventh-day Adventist churches. These will never be won into our present congregations.

4. New churches are always so small and struggling. Most churches start small, but they have to. Small and struggling is not bad. There is a certain dimension of adventure and enthusiasm, of being a pioneer, that is a fantastic motivating force in a new church. All adults start life as babies. Remember the example cited previously for the Christian churches planted in Indianapolis.

5. Church planting involves a high start-up cost. Church planting is the most cost-effective evangelism there is. Studies of various denominations demonstrate that it costs $1,833 to win a new member to an old church and $60 to win a new member to a new church. If these statistics are anywhere near correct, they are astounding!

If new churches are a priority, necessary funds become available. Christians will always give to something to which they are committed, and God will multiply their giving. The Assemblies of God and Southern Baptists are not richer than we are. They are not deterred or intimidated by costs. Let us not make the mistake of perceiving new churches as a "cost." Rather, they are our wisest investment in the future.

Let's do it!

One of the greatest temptations in God's work is to become involved in good things while falling short of the most important. Because it is easier to do other things than establish new churches, this important work has been neglected. The Lord Jesus said, "I will build my church" (Mat. 16:18). The hands He uses are our hands.

In these final days before His return, He calls us to do greater things to advance His work than ever before. Like Johnny Appleseed, let us catch the vision, fill our seed bags, and begin marching through this land planting churches to the glory of God!

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2 C. Peter Wagner; stated during a class lecture entitled "Planting New Churches," Nov. 29, 1983, Pasadena, California.
4 Ron Iwasco, denominational executive, Assemblies of God, Springfield, Missouri; stated during a telephone interview, Apr. 6, 1988.
5 Nelson Tilton, director of the Church Planting Department, Home Mission Board, Southern Baptist Convention, Atlanta, Georgia; stated during a telephone interview, Feb. 6, 1987.
8 See accompanying box.

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Eight ways to start a new church*

1. Some congregations are started as outpost Sunday schools in the neighborhood of the target population. Those that make it and thrive evolve into congregations with a minimal up-front expense. Early Methodism frequently started new churches this way.

2. An established church sometimes opens up a number of outpost preaching points in motels, trailer courts, and other similar places. Those that catch on evolve into strong congregations. This model is widely accepted in Latin America.

3. Some churches start a second congregation in the same building. Its worship might be of an alternative liturgical style, as in the case of the Central United Protestant Church in Richland, Washington.

4. Some churches start a second or third of fourth language congregation in the same building, as in the case of Temple Baptist Church of Los Angeles, which has one congregation each of Hispanics, Anglos, Koreans, Chinese, and Thai. Worship services are held separately, in each language, except on fifth Sundays when all come together for a service of music called "The Sounds of Heaven."

5. Sometimes over a theological shootout, personality conflict, leadership struggle, or disagreement on priorities, a congregation will split. One faction will pull out, start another congregation, and both congregations will prosper more than the one former church did. As Peter Wagner explains, "The people in these churches are like alley cats; they spit and scream, and the net result is more alley cats!"

6. Frequently an established congregation will strategically plant a daughter congregation, perhaps helping with its initial planning, surveying, staffing, and lay leadership training.

7. The satellite congregation is a newer model in America, having been pioneered in places like Chile and Korea. The Church on the Way (Four Square Gospel) in Van Nuys, California, has more than 200 semi-autonomous satellite congregations. People hold membership in both the central and satellite congregations. Members meet two Sundays a month in their satellite house church under a trained leader and the other two Sundays at one of the five worship services of the central congregation.

8. Sometimes a Christian church will arise more or less spontaneously, as in the case of Our Lord's Community Church, in Oklahoma City, Oklahoma, a new congregation of the Reformed Church of America.


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“...When an interest is aroused in any town or city, that interest should be followed up. The place should be thoroughly worked, until a humble house of worship stands as a sign, a memorial of God's Sabbath, a light amid the moral darkness. These memorials are to stand in many places as witnesses to the truth. God in His mercy has provided that the messengers of the gospel shall go to all countries, tongues, and peoples, until the standard of truth shall be established in all parts of the inhabited world."—Ellen G. White, Testimonies for the Church, Vol. 6, p. 100.

"...We all need to be wide awake, that, as the way opens, we may advance the work in the large cities. We are far behind in following the instruction to enter these cities and erect memorials for God."—Ellen G. White, Review and Herald, September 30, 1902.
Why Minneapolis in 1988?

In commemoration of what happened in Minneapolis in 1888 the North American Division will hold its year-end meeting there from October 30 to November 5 of this year. Ministry editor J. Robert Spangler interviewed Charles Bradford about the meeting’s significance.

Spangler: Why are you having the North American year-end meeting in Minneapolis?

Bradford: We want to commemorate the 1888 General Conference session, which was, of course, a watershed conference on righteousness by faith. Ellen White has said so much about it. Our General Conference president, taking a walk one morning with his wife, said, “Why don’t we look back at, reflect on, and commemorate what God did at Minneapolis in 1888?”

Spangler: You say “what God did.” Some people call this a celebration, but others say that what happened was a massive defeat. How do you feel about that? Did God do anything for us?

Bradford: God certainly did something for the delegates and for the whole church in 1888. He sent a message of mercy that was to be the loud cry. God really wanted to break through. And He did, to some people. So we want to go back and recapture what took place there. We want to re-create the scene. We want to do like the apostle says: “Call to remembrance the former days, in which . . . ye were illuminated” (Heb. 10:32). And surely the message of 1888 is a great illuminating message: righteousness by faith, the commandments of God, and the faith of Jesus.

Spangler: Can you expand on what you think was the core message?

Bradford: In Testimonies to Ministers pages 91 and 92, is a passage I have been using. Ellen White says, “This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.” The experience of 1888 reaches us some important lessons. We need to learn what was wrong and what was right. The brethren bogged down in the sand pit of legalism. Sister White said, “You preach the law so much you are as dry as the hills of Gilboa. We probably would have reacted as they did, saying, “Aren’t we raised up to preach the commandments of God?” “Yes,” she says, “but we must also lift up Christ.” So we see that the central message of Adventism is very balanced: The commandments of God, the faith of Jesus, judgment, and mercy. It is not a bifurcated message. It’s a beautified message.

Spangler: People claim that our message is unique; that our gospel is different from that of any other group. Do you believe that Seventh-day Adventists have a unique gospel that is so different from that of the Baptists and Methodists? If so, what is the difference?

Bradford: Part of the uniqueness of our message is its harmonization between law and gospel. I say again, between law and grace. Where else can we find an entire church fully dedicated to presenting to the world a balanced portrayal of the law of God and the grace of God? A second
aspect of its uniqueness is its eschatological setting. We are the only people preaching justification and sanctification in their correct relationship in the setting of the soon return of Christ. Nobody can match that! We are not antinomian. Neither are we cheap grace people. We bring grace and the law together. We believe in the grace of God and we believe in the law of God. We don’t believe there will be any real revival until the law is put in its rightful place. But at the same time it is only the grace of God and the faith of Jesus that can fulfill in us the righteous demands of the law. I’m preaching a lot these days on Romans 8:1-4, that the righteous demands of the law may be fulfilled in us. Seventh-day Adventists say that when the commandments of God and the faith of Jesus are wed in the heart of the believer, there will be offspring, the fruit of righteousness.

Spangler: Who will be the speakers at this meeting?

Bradford: First we will have a mini evangelistic series. John Carter, the former Australian evangelist now pastoring in Texas, will speak each evening. The churches of Minneapolis are now conducting Revelation seminars. They want to climax this effort with this one-week series, a decision series, like we used to have in the old days.

Once the North American Division year-end meetings conclude, there will be a mini camp meeting, a real celebrational commemoration. George Knight, who wrote the book From 1888 to Apostasy, about A. T. Jones, will speak about the historical events. Roy Adams, associate secretary of the Canadian Union, and Ivan Blazen, professor of New Testament at Loma Linda University, will speak on theological topics. The Ministerial Association, under Floyd Bressee and Bill Scales, will coordinate small group discussions.

Spangler: Do you feel that this meeting will enlighten those who attend as to what the message really was and what took place in 1888?

Bradford: Yes, we are trying to be as careful as we can to reconstruct the message and the spirit of the message. But we are not going to be extraliteral here, because we feel that the same Holy Spirit who worked with Jones and Wagonner can also work through the messengers of today. The transcripts of the messages presented in 1888 were not preserved. But we need not be dismayed over that. The Holy Spirit is still with us. He inspired Jones and Wagonner, and He can inspire us. We believe that the time of the latter rain is here. And that the preaching of this message of righteousness by faith is inextricably bound up with the end-time message and the latter rain, which ripens the saints and finishes the work.

Spangler: Ellen White speaks much about the attitude, the spirit, of the brethren. That almost seems to overshadow the message in 1888. She was so dismayed at how people could be so judgmental and critical about each other. Do you get that same opinion in your study of 1888?

Bradford: Yes, and that’s a great tragedy. The great sorrow of her life was the attitude of the brethren. We have got to have the right attitude, and we have got to have the right relationships with one another. We also need to lay aside our preconceived opinions, listen to each other, appreciate each other, and affirm each other.

Spangler: Brethren Wieland and Short have had a great burden for the 1888 message. How do you relate this commemoration to these good brethren?

Bradford: Brethren Wieland and Short ought to be happy. Their message has gotten through. We are all receiving it. They have done the church a service. Brethren Wieland and Short, like Jones and Waggoner and all the rest of us, are not inspired in the same sense as biblical writers. The church ought to be able to correct itself and work together as brethren in collegial relationships. And if I preach in a vacuum, I am going to come out one-sided. That is what happened to our brethren down in Australia with the Brinsmead brothers. I told them, “On those long Australian nights, you are studying by yourselves. You are not getting in contact with your brethren. You aren’t in fellowship with other leaders, so you don’t have any corrective influence.”

Spangler: Who is invited to this meeting?

Bradford: Whosoever will, let them come! We are making provisions for all who wish to come. It will be a mini camp meeting. We want it to be like a General Conference session. We hope that serious Bible scholars will come from all over the North American Division. I understand that a great number of ministers are coming from Texas and that another conference is sending its pastors. We want this to be a time of real Bible study. The 1888 Minneapolis meetings centered on Bible study. Women and men studied these matters together. They looked at the texts themselves. And this is what we want to do, because I believe that the recovery of biblical teaching is probably one of our greatest needs. I won’t say the greatest need, but it is definitely one of the greatest. We will want to study the texts together because no scripture is of any private interpretation. We don’t want to make the mistake of doing this in isolation, but with all the brethren and sisters present having input. Everyone should have an opportunity to add a word of caution or whatever to make the whole fellowship complete.

Spangler: This means that laypeople are invited too?

Bradford: Laypeople are invited! Men, women, students, everyone. It will be serious study. Not just a lark for people to come and have some little revival service. We want it to be deep Bible study. Sister White says we must “sink the shaft deep in the mine of truth.” That’s what we want to do. Small groups will meet after the meetings, drinking in the message, reflecting on it, and going a little deeper still. We want to come out of this experience with a renewed interest and a renewed determination to continue with the strong biblical emphasis of righteousness by faith as the foundation of our message.

I was in meetings in Florida the other day, and their theme was “Christ our Righteousness the Foundation of the Caring Church.” And so Christ our righteousness is the foundation for all our doctrines. The 27 fundamental beliefs that we emphasize stand on Christ the solid rock.
Toward the culmination of Harvest 90

Carlos E. Aeschlimann

Phenomenal success has attended many divisions’ Harvest 90 efforts. Let’s plan for a victorious culmination.

Harvest 90 is a worldwide evangelistic program that was adopted by the church at the General Conference session in New Orleans in 1985. It extends from July 1, 1985, to June 30, 1990. Harvest 90 recognizes that “We are in the days of the harvest. The times demand that the church arise and direct her energies to reaching every region and every ethnic, cultural, and social group.”

The Harvest 90 program has three important dimensions. First, the spiritual dimension: to encourage personal growth through Bible study, intercessory prayer, fellowship, worship, and revitalization of family religion so that homes may become centers of love, care, and witness. Second, the evangelistic dimension: recognition of the local church as a center of evangelism, nurture, and training of members for ministry, and renewal of the proclamation of the biblical prophetic message of Seventh-day Adventists. Third, the training dimension: to double the number of members equipped for soul-winning activities according to their spiritual gifts, and to make every Seventh-day Adventist church a training center for service.

There are also three Harvest 90 goals. First, to double the number of accessions that were achieved during the One Thousand Days of Reaping. Second, to reclaim inactive church members and maximize church attendance. Third, to involve laypersons, along with their pastors, in all kinds of evangelistic and missionary activities.

June 1988 marked the completion of the first three years of Harvest 90. The program has been enthusiastically accepted and is being implemented in all the divisions and unions of the world. The results have been very encouraging. Excellent plans have been outlined; administrators, departmental leaders, pastors, and laity are involved; spiritual revival is occurring in many places.

Encouraging results

The world baptismal goal through the halfway point of Harvest 90 was 820,000 baptisms. Thanks to the Lord, 1,075,050 persons were baptized during that period, giving an overflow of 255,050. Of the 10 divisions, six had reached their goal.

During 1987 three divisions passed the 90,000 mark in baptisms: literature-America, 95,486; Eastern Africa, 93,951; and South America, 91,400.

During the past four years baptisms have increased consistently (see table 1). The methods that have produced the most souls up to the present time are:

1. Public evangelism: evangelistic campaigns held in churches, public halls, tents, saloons, etc., conducted by evangelists, pastors, laypersons, and youth.
2. Bible studies: given to groups, families, or individuals by pastors and especially laypersons.
3. Baptismal classes: especially in the churches, schools, and homes by pastors and laypersons. Many churches have separate permanent baptismal classes for children, youth, and adults.
4. Revelation seminars: held in churches, schools, hotels, libraries, and homes. These seminars are in use throughout the United States, Europe, and in the
South American and South Pacific divisions. Soon they will go to all the world. Everywhere the results have been good.

5. Home evangelism: many homes have become centers for evangelistic activities such as Bible studies, seminars, and branch Sabbath schools.

6. Frequent baptisms: in many places each church conducts a monthly baptism. At each ceremony the call is given for those who would like to prepare for baptism. Immediate follow-up with Bible studies prepares new candidates for future baptisms.

**Successful new methods**

During Harvest 90 many new methods have been tried:

1. National and multinational evangelistic campaigns: in a country or several countries, a series of seminars or other types of meetings are conducted in all the churches and in hundreds of new places in a united and simultaneous plan.

2. Multiple metropolitan evangelistic campaigns: in a large city the pastors and hundreds of lay members of all the churches unite to do evangelism and cover the city.

3. Evangelism and health: presentation of various health and doctrinal programs simultaneously.

4. Massive Revelation seminars: a country or a certain area is covered with hundreds of simultaneous Revelation seminars directed by pastors and laity. In the South American Division each Sabbath school class conducts a Revelation seminar.

5. Pioneer Plan: in South America the majority of the churches choose groups each year to leave the mother church and form a new congregation.

6. Mobile evangelism institutes: The Euro-Africa Division has organized a mobile evangelism institute that holds evangelistic campaigns in a city for six months, acting as a school of evangelism in which pastors and laity learn how to conduct successful campaigns.

7. Evangelism among Muslims: in 1986 the Far Eastern Division organized a 10-day conference on ways to evangelize Muslims. Twenty-five workers were assigned to work among these people, and this endeavor is producing results. This year the division will hold a similar conference on how to work among Buddhists.

**News from the divisions**

Up to the midway point of Harvest 90 the South American Division had reported the greatest number of baptisms. They have been conducting a powerful evangelistic program that includes national and multiple metropolitan campaigns, baptismal classes in all the churches, the Pioneer Plan, and Revelation seminars conducted simultaneously throughout the countries in the division. In 1989 there will be a gigantic evangelistic campaign in Brazil, and in 1990 the division will have a multinational evangelistic campaign.

The Inter-American Division has a permanent program of evangelism. The division has four evangelists, and each union has its own. Large numbers of laity participate in all aspects of evangelism, preparing 85 percent of the baptismal candidates. All the pastors engage in evangelism, and they prepare hundreds of laity to lead out. The administrators from the division level to the local fields give evangelism absolute priority and conduct at least one campaign per year. In 1989 there will be a gigantic multiple metropolitan evangelistic campaign in Mexico City, with preaching in 1,500 places at the same time.

The Africa-Indian Ocean Division has the highest baptismal goal for the world field: 410,000. They have implemented a strong pastoral and lay evangelism program. New countries and new tribes are being entered, including the Pygmies. In Rwanda, a mass baptism of 4,500 was held one Sabbath. It is difficult to construct enough churches to hold all the new members. Elder Neal Wilson conducted a large evangelistic campaign in Arusha, Tanzania, in September of this year.

The Eastern Africa Division holds second place in baptisms to date. In the second year of Harvest 90, 97,181 souls were baptized. They hope to baptism more than 100,000 this year. Many members of the tall Masai people are responding to the gospel. In Mombasa, 60 Muslims were baptized last year. Annual Council is being held in Nairobi in October; it is hoped that the largest gathering of Adventists in the history of the church will be present.

The Far Eastern Division, with millions of Muslims and Buddhists, faces one of the greatest challenges in evangelism. Definite plans are being laid to evangelize these religious groups. In Indonesia, 25 Muslims were baptized one Sabbath. In Manado, Indonesia, an evangelistic campaign conducted by women resulted in 160 baptisms. In Seoul, Korea, 2,000 cottage meetings will be conducted simultaneously this year. In the Philippines new villages are being entered at the rate of more than one per day. The division averages 85 baptisms per day.

A great evangelism revival is taking place in Europe. In the Euro-Africa Division, mobile evangelism institutes have been held in Vienna, Zurich, and West Berlin. In Spain, evangelistic campaigns in the cities of Madrid, Valencia, and Zaragoza have just ended. Next year a Spanish national campaign will be conducted simultaneously in 75 places. An evangelistic campaign in Lisbon, Portugal, attracted more than 4,000 persons. At the present time 700 persons have requested Bible studies.

In the Trans-European Division, through public evangelism and Revelation seminars, a great revival has been taking place during the past few months. A multiple metropolitan campaign in London produced 400 baptisms. As a result of evangelistic meetings in Gdansk, Poland, names of 2,000 interested persons were obtained and more than 100 were baptized. In Stockholm, 1,700 non-Adventists registered for 15 different seminars. More than 500 persons attended the religion seminars.

The South Pacific Division is above its goal. In Australia, evangelistic campaigns will be conducted in 40 principal cities. Revelation seminars are spreading rapidly throughout the country with very good results. In the Pacific islands, pastors and laypersons are working together and winning souls.

The Southern Asia Division is work-
ing to penetrate its enormous cities and its thousands of tiny villages. Elder Gerald J. Christo, division president, held an evangelistic campaign in Hyderabad that resulted in 141 baptisms. In Meghalaya Section, lay member Charles Sangma conducted cottage meetings in six villages, yielding 66 baptisms.

The North American Division was above its goal during the first six quarters of Harvest 90. Public evangelism and Revelation seminars are the most productive methods for winning souls. Among the evangelists and pastors who baptized more than 100 persons in 1987 were Kenneth Cox, who baptized more than 450; and J. J. Rodriguez, who baptized 302. Fifty churches participated in a multiple metropolitan campaign in the Greater New York Conference, and 1,465 persons were baptized. Similar campaigns are planned for New Jersey, Potomac, Texas, Oklahoma, and California. More Revelation seminars are being conducted by pastors and lay members alike.

Culmination of Harvest 90

There are only seven quarters left in the Harvest 90 program. We recommend that divisions, unions, and local fields increase evangelistic activities to the maximum in order to obtain the largest possible results in the final stages of the program. We hope to baptize 500,000 souls in 1988. This will be the first time in the history of our church that so many were baptized in one year. Several divisions and unions are planning to reach their total Harvest 90 goal by the end of 1989 so that the baptisms in 1990 will be a substantial overflow. If all divisions, unions, and local fields exert special efforts, they can reach their goals by the time of the General Conference session in Indianapolis.

During the last part of 1988 and the first part of 1989, it would be advantageous to outline final plans and promotional materials for the culmination of Harvest 90. Also it would be well to begin training workers and laity for the great final offensive in evangelism that will bring the program to a close with a glorious victory.

During the last year of Harvest 90, from July 1989 to June 1990, we hope to implement a gigantic Festival of Reaping through a global program of total evangelism.

Another idea is to organize and launch a worldwide evangelistic campaign, with every administrator, departmental leader, and pastor, plus 1 million laypersons, participating. The key to this plan is to have each church throughout the world serve as a center of evangelism by conducting a yearlong program of soul-winning activities. We suggest the following activities: two evangelistic campaigns during the year (one in the church and the other in a new place), multiple Revelation seminars, a permanent baptismal class, and home Bible studies conducted by pastors and laypersons.

We hope that during the last year of Harvest 90 500,000 homes will be centers of evangelism for neighbors and friends. Also it would be desirable for each Adventist family to win to Christ one family member, friend, or neighbor. This would ensure a great victory that would help us to mobilize and train at least 1 million laypersons to be soul winners.

Churches should have frequent baptisms during the last year. The ideal is that each church should have monthly or at least quarterly baptisms and make a fervent call at each ceremony to obtain the names of others who should be encouraged toward baptism.

I believe that if the entire world church will unite in a total evangelistic program, with the local church as the center of evangelism, mobilizing all the pastors and a million laypersons, and using various methods of soul winning, it will bring the sure blessing of the Lord and yield a grand victory. Working together and empowered by His Spirit, we can all reach our Harvest 90 goals.

Table 1

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<th>Year</th>
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<td>1984</td>
<td>397,135</td>
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<td>1985</td>
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<td>430,257</td>
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<td>1987</td>
<td>464,500</td>
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When someone you love doesn't love your Lord

Katie Tonn-Oliver

Seven ways to help your loved ones learn to really love the Lord.

Life seems tougher at times. Like at the end of a long day when you've counseled with one determinedly predivorce (and hostile) couple and commiserated with three abjectly postdivorce (and hostile) singles, then have to drive home knowing that there you'll find someone whom you love who doesn't love the Lord.

What do you do when you're the shepherd of a flock and one of the sheep in your nearest fold sneaks away at every chance?

How do you cope, when you've read Paul's words in chapter 3 of his first letter to Timothy, and someone you love doesn't love the Lord?

The human inclination is to rule with a heavy hand. After all, look at 1 Timothy 3:4,5: "One that ruleth well ... his children in subjection . . . (For if a man know not how to rule his own house, how shall he take care of the church of God?)." And as far as females (wives, sisters, and daughters) are concerned: "Let the woman learn in silence with all subjection" (1 Tim. 2:11).

Haven't we all found ourselves using such scriptural references to justify heavy-handed statements that begin with the words "If only you would behave . . . dress . . . wear . . . do . . . say . . ."?

It's tough when your own house appears in utter disarray, especially when you're the pastor and your family should/ought to/must set a good example!

What do you do when your daughter refuses to attend a Christian school? What do you do when she comes to church wearing a bright-red dress with toenails, fingernails, and lips painted to match, and a long string of pearls around her neck to go with the pearls set in her pierced ears?

What do you do when your son gets his hair "done"—cut military-close on one side and hippie-long on the other, with alternating chartreuse and purple stripes on the long side? What do you do if you see your son like that for the first time when you stand up to preach the sermon you've titled "Loving With the Love Wherewith We've Been Loved"?

What would you say to these, your children, when you got them alone with you?

What will you do if your wife admits after years of marriage that she hates being a pastor's wife, wonders if God cares, wonders even more if you care, and announces that she refuses to pretend any longer?

What do all these situations have in common? They all serve to threaten you. They serve to destroy your credibility. They all rob you of esteem. And the natural human reaction is to protect yourself with one form or another of hostility.

Sometimes "Pastor Nice Guy" cloaks hostility by pretending nothing whatever is amiss, refusing to comment either way. But if you don't acknowledge how you really feel, you will inevitably bristle with so much unspoken hostility that it shows in your actions, announcing loudly but wordlessly: "You have humiliated me and I hate it!"

Handling hostility

In Escaping the Hostility Trap, Milton Layden approaches the roots, reactions,
and interactions of hostility. He shows hostility in action from a diversity of interpersonal perspectives. By the time the reader reaches the end of the book, he or she is convinced that no human being who has ever lived has escaped the feelings that lead to hostile self-defensiveness—even Jesus—and that all human beings have defended themselves with hostility—except Jesus. Layden enables the reader to see how to defuse hostility in oneself and in others. In so doing, he adds a new dimension to the concept of turning the other cheek.

Meanwhile, before you buy and read Layden’s book, what do you do? Hold on to these three seemingly impossible-to-believe-but-true facts: (1) everyone, even the most apparently disgusting or depraved person, is doing his or her best with what she or he has; (2) if you were that other person—having his or her identical biochemical, psychological, environmental, temperamental, sexual, emotional, genealogical, and spiritual makeup—you would behave and speak much as he or she does; (3) you, too, are doing the best you can with what you’ve got.

Loving those who don’t love God
The following seven suggestions, based on Scripture, Ellen White’s writings, and my own experience, can help you truly love those whom you would like to lead to love your Lord.

1. “A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:34, 35).

2. “Arbitrary measures or direct denunciation may not avail in leading these youth to relinquish that which they hold dear” (Education, p. 297).

3. “Have a deep sense of the value of souls. . . . Be wise to discern that while faithfulness and kindness will win souls, harshness never will. Arbitrary words and actions stir up the worst passions of the human heart” (Testimonies, vol. 6, p. 134).

4. “But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contends with thee, and I will save thy children” (Isa. 49:25).

The promises in this verse are powerful words that offer hope. Captives of even the mighty, prey of even the terrible, may be delivered by God. The same God who will contend with your accuser (“him that contends with thee”) and save your children. Through the process of your salvation, your children will be saved.

The spiritual lesson here is so profoundly deep that we often miss it. If we read between the lines, we see that it is our responsibility simply to be. To behold Christ. To let the Lord contend with our accusers. To trust that our children will be saved. All of this occurs within the climate of love. Love for ourselves, for others, for God, because He loved us all first.

My friends tease me about what they call “Katie paraphrases” of Scripture, but this one of the verse above is too wonderful not to share: Even captives of drugs and prey of vice shall be delivered. God will take care of fighting your battles for you, if you fight the fight of faith for yourself (see 1 Tim. 6:12, 13). As your children see the peace and love and serenity of God in you, even as they confront you with manifestations of their captivity, they will learn that God loves them as they are, for you will be loving them as they are.

Now, I know my paraphrase isn’t quite true to the context of the scriptural pas-
sage; however, I've chosen to read deeper meaning into the verse. But lest you think I've been untrue to scriptural principle, look again at 2 Corinthians 3:1-6, where Paul writes about "living letters"—people who are written words of God.

So, as others are changed by how you behold them, they are also changed by what they can see in you.

5. "Wives, submit yourselves unto your own husbands, as unto the Lord." "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself" (Eph. 5:22, 25, 28).

Have you ever found yourself loving someone as if your love were a reward for good behavior?

Suppose you are a deep student and your wife is a flighty person. Suppose you like to dig deeply into the Scriptures, enjoy putting together your sermons, would rather write your sermon than preach it, but are married to a woman who seems to like more than anything else to talk to people, and who vies with teenagers for monopoly of the telephone. Instead of approving the way she is different from you, do you withhold your love from her until she stops talking long enough to read something really deep and worthwhile?

Or what if you are habitually prompt and your spouse is always late? Can an optimist who is married to a pessimist carry on a good conversation without becoming hostile?

Understanding that each individual functions from a particular perspective based on his or her temperament can help. Each of us views the world in which we live from a unique perspective. Consequently your version of the gospel may be incomprehensible to your wife, or your children, or some of your church members. And there may be nothing wrong with either your version of the gospel or with theirs. We are not speaking of wrongness or rightness, just differences.

6. We must rely on God for the ability to love those who are different from, or even opposite to, us. "For God, who commanded the light to shine out of darkness, hath shine in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, not of us" (2 Cor. 4:6, 7).

God has placed His grace, the light of His love, in you—a cracked and fissured earthen vessel. The Greek here implies that these vessels are quite fragile. If we pastors, speakers, leaders, teachers, pretend to be totally together vessels, then how in the world can the glory of God shine through us? Don't we remember that it takes a lifetime for sanctification to be worked out in our lives? Don't we realize that we can speak no message of reconciliation unless we speak of how we ourselves have been (and are being) reconciled?

In Matthew 25 we read of what distinguishes the sheep from the goats: the sheep love people as if each one is Jesus Himself. In every person whom they contact they see Jesus, minister to Jesus, feed Jesus.

7. If you are struggling to authentically love someone who doesn’t love your Lord, who doesn’t even seem to love you, read through the book of Hosea again. Over and over in this living parable of God’s unconditional love for people we can hear Him saying of them, backslidden as they are, “How can I let you go?” And Hosea ends with this note: “Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein” (Hosea 14:9). (And in my Bible margin I have written: “But we’re all in the ways of the Lord; see Isa. 55 and 58.”)

Finally, to let you know that this article is not a mere intellectual spouting of ideas, let me tell you that I have a background in theology, communication, and behavioral sciences, make my living as a writer/public speaker, and am married to a man who is not only my opposite in temperament, but who currently responds to our Abba, Father with “God, who?”

Learning to love has not been easy. Maintaining that love is difficult. But I believe that love will work the miracle. I can hardly wait, literally, because the wait is the toughest of all. Slowly, almost imperceptibly, changes occur in him. But the biggest changes have occurred and do occur in me.

The question: “What do you do when someone you love doesn’t love your Lord?”

The answer: “Love him, love her, love them... without conditional clauses.”

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A simple statement on the righteousness of Christ

It is sufficient for me.

When it comes right down to what's really important about the 1888 message, I'm happy that Christ's righteousness is sufficient for me and for anyone else who is willing to accept it.

I find the key to my hope in Christ in two favorite passages of Scripture: Colossians 3:1-4 and Romans 8:1-11.

The message I receive from these passages is that salvation is really quite simple. What is necessary for my salvation is to trust implicitly that Jesus Christ is able to save me by virtue of His life and death, then fix my hopes and dreams on Him and what He has accomplished and can accomplish. If God required me to understand the plan of salvation any better than that, salvation would be on the basis of knowledge, not faith.

Which is not to say that understanding the plan of salvation in greater detail is unimportant. To plumb the depths of its mysteries will excite sanctified minds throughout eternity, and so to dig and delve into it now is a pursuit to be commended. But let us be careful lest amid the tailings from our excavations we entomb souls who need to know how to be saved.

A little boy once asked a librarian to help him find some information about frogs. Half an hour later, after the librarian had helped him learn terms like genus, species, nocturnal, crepuscular, and amphibious, she asked if she had been of any help. "Well, yes, I suppose so," he said. "But what I really wanted to know is how they make that funny noise."

It was important for the librarian to know how to help an advanced patron find detailed information about frogs.

And it is important for pastors and theologians to be able to give a logical explanation of the plan of salvation to the most erudite of inquirers. But is it necessary to subject the children of the kingdom to a treatise on the intricate details of Christ's incarnation and human nature when what they really need is for us to make plain to them the way to be saved?

It is possible to get so involved in defending intricate details that we lose sight of the broad perspective and lose the ability to present the gospel in a way that will lead hearers to salvation.

Colossians 3 emphasizes that salvation consists in death and resurrection. That when I accept Christ as my Saviour, I accept His death as my death, and His resurrection as my resurrection. It is this death and resurrection that leads to changes in how I live my life. If I have been resurrected with Christ, the result should be that my hopes, my zeal, and my loyalty have switched from the earthly to the heavenly. Questions about how I should live after I have accepted Christ can usually be answered by asking whether an activity helps me focus on the heavenly or pulls me back toward the earthly.

I understand Romans 8:10, 11 to say that if I permit the Holy Spirit to dwell in me, He will work out in my life whatever is necessary to resurrect me whole in Christ. And this resurrection is not just a future event. It can take place in my life every day. I believe that this involves both the imputation and impartation of Christ's righteousness to me, for this scripture promises the resurrection of my body, which is currently dead because of sin. I believe that this daily resurrection provides for victory over the sin that makes my body dead.

On that I can rest my faith.

We hear often these days about preaching the straight truth, or the straight message. Unfortunately those calling for a return to the straight message don't all agree on what it is. The differences of opinion typically involve what to include and exclude from lists of do's and don'ts, and as a result those who are zealous for the "straight truth" can get bogged down in legalism.

The straight message as I understand it is that Jesus Christ is able to save to the uttermost all who come to God by Him (Heb. 7:25). That if I will consent to die to this earthly life and live hidden in Christ, with my life focused on Him, then when Christ, who is my life, shall appear, I also will have the privilege of appearing right beside Him (Col. 3:1, 4), seated at the right hand of God in glory!

Any rules, regulations, prescriptions, or proscriptions added beyond that must have as their purpose the maintaining of the heavenly focus. The Decalogue seen in this light becomes the cross hairs of the Decalogue.

The description above, the straight message as I understand it, are zeal for the "straight truth" can get bogged down in legalism.

This heavenly focus will make changes in me and how I relate to the world. It will teach me to relate to the world as Christ did—not as an apple to be plucked for my own gratification, but as a field in need of harvest for the kingdom of heaven.

The heavenly focus works out a lot of the details about salvation. I don't always succeed in maintaining that focus. Indeed to do so is one of the most difficult challenges anyone on earth can face. It is far more difficult than abiding by a list of do's and don'ts. But it is also far more rewarding. For it yields fruit in righteousness—the righteousness of Christ. Which is sufficient for me. —Kenneth R. Wade.
The Results of Your Next Health Seminar Can Last Longer

When non-Adventists walk out the door after a Breathe-Free program or a cooking school or a stress seminar, you might as well kiss them goodbye.

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Every time I go to the city library I come away both excited and embarrassed. I am excited over the tremendous services they offer. I am embarrassed over how seldom I use them.

Have you used the services of your ministerial secretary lately? What does he do that really makes any difference to you? Or do you treat him like the library—nice to have around yet seldom utilized?

In 1988 the first advisory in our history held exclusively for division ministerial secretaries was called in Washington, D.C. The General Conference president and division presidents met with us much of the time as we wrestled with the question “What are ministerial secretaries doing—and what should they do?”

It is not the purpose of this column to promote the Ministerial Association. On the other hand, you may find it helpful for me to list some of the services we agree you have a right to expect from your ministerial secretary:

1. A personal visit. The local ministerial secretary should not need to spend great amounts of time in his office. Most materials for his ministers come to him already prepared. Rather than rewriting these, he should be in the field giving spiritual encouragement and training to his ministers.

2. A listening ear. Pastors and pastors’ wives too often feel no help is available when they become frustrated in the ministry. You should be able to go to your ministerial secretary and talk freely without fear that what you say may unjustly jeopardize your future in the ministry.

3. An internship that meets your educational needs. Your ministerial secretary should work with the conference administrators to make certain that your internship assignments are designed to train you, not just to fill vacancies in the conference.

4. Training in pastoral evangelism. The ministerial secretary often has a strong evangelistic background. That’s good. But when he puts on the ministerial secretary’s hat, he becomes primarily a trainer and not just a practitioner of evangelism. His evangelistic goal should not be to see how many he can baptize, but how many he can train his ministers to baptize.

5. A Ministry magazine that keeps you abreast of ministerial issues. Your ministerial secretary is responsible for seeing that you receive a complimentary subscription to Ministry or its local language adaptation. This is the most practical means available for sharing soul-winning ideas and keeping a worldwide ministry together theologically.

6. Assistance in reaching non-Adventist clergy. Not every field can afford the complimentary Ministry subscription given to non-Adventist clergy as recommended in the PREACH program. However, every Adventist pastor should have friends among non-Adventist clergy, and your ministerial secretary should make available some plan to assist you in reaching them.

7. Soul-winning tools to aid you in your ministry. The local pastor cannot keep abreast of all the latest and most effective soul-winning tools. His ministerial secretary must know and share what is available through union, division, and miscellaneous sources, as well as through the GC Ministerial Supply Center.

8. Continuing education opportunities. Adventist ministers must stay alive in their profession. You are now expected to average 20 clock hours of continuing education annually. The conference keeps record of your continuing education and reviews it when your license is renewed. If you have gotten behind, your ministerial secretary has programs available to help you catch up.

9. A tape club. Listening to tapes as you travel is one effective way for you to keep your ministry alive without spending extra time. Your ministerial secretary should make this service available through some type of tape club or lending library.

10. A training and support system for your spouse. The ministerial secretary who sees it that a Shepherdess chapter flourishes in the conference makes a much needed fellowship group available to your spouse. Most wives, though well educated in other areas, have had little training for their role as a pastor’s spouse. The ministerial secretary can help provide such training by preparing special programs for them at workers’ meetings and making available to them continuing education courses prepared by the General Conference.

Your ministerial secretary cannot do equally well at all of these projects. After all, like you, he’s only human. If some of these programs are missing in your conference or mission, perhaps your encouragement will help him get them started.
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Health reform and Adventists in the nineteenth century

Ronald D. Graybill

Joseph Hale, a popular novelist and purveyor of domestic advice to antebellum housewives, offered the following recipe in her new cookbook: “Pork Cheese—Choose the head of a small pig... Sprinkle over it, and the tongues of four pigs, a little common salt and a very little saltpetre. Let them lie four days; wash them and tie them in a clean cloth; boil them until the bones come easily out of the head; take off the skin as whole as possible... Place the skin round the tin and nearly half fill it with meat, which has been highly seasoned with pepper, cayenne, and salt. ... It is eaten with vinegar and mustard, and served for luncheon or supper.”

Health reformer Russell Trail described this effort to make a dead pig resemble a live one as “vitiating to all true delicacy and refinement.” Because he found other popular cookbooks equally unsatisfactory, Trail issued his own Hydropathic Cook Book in 1853, and it was from books like this that health-minded Adventists received their first lessons on cooking and diet.

Adventists and the health reform movement

Pioneer Adventist Joseph Bates was typical of the reformers of the day. An abolitionist and pacifist, he was also a temperance advocate and vegetarian before he ever heard of William Miller or the seventh-day Sabbath.

Ellen White turned to the writings of the health reformers to buttress the messages she received in vision. In 1865 Mrs. White completed the written account of her major health reform vision in Health: or How to Live. There, along with her own articles, she included articles by other health reformers that supported what she was teaching. She sometimes used other reformers’ words in her writings, so it is remarkable that her writings are as free as they are from the more questionable ideas of the health reformers, though they do include some concepts that scientists might question today.

J. H. Waggoner explained that the Adventist health message was unique, not so much in what it taught as that it was given “by the method of God’s choice... more clearly and powerfully unfolded.”

Dietary advice of early health reformers

When Adventists consulted the health reformers of their day, what advice did they receive? Sylvester Graham’s 1839 volume Lectures on the Science of Human Life was considered the classic reference among Adventists. Mrs. E. G. White’s personal copy of this book can be seen in the White Estate library.

Graham provided extensive arguments for a vegetarian diet. He was especially keen on the value of bread, devoting 40 pages of text to this topic alone. Fruits ranked next to bread as the most appropriate food for man, and Graham, unlike some of his followers, even asserted that the healthy and vigorous could digest cabbage, cucumbers, lettuce, and other salads.

Graham warned about all artificial combinations and concentrations of either animal or vegetable food, giving sugar as an example. Saccharine matter in vegetables was nutritive and salutary, he taught, but when concentrated in syrup or crystallized in sugar, it was “decidedly unfriendly to the physiological interests of our bodies.” Except for bread, Graham offered no recipes. He believed that raw food was generally better than cooked.

In 1849 the lack of recipes was made up for by Dr. William A. Alcott, a Yale graduate and prolific health reform author, who included a 22-page pamphlet, “Outlines of a New System of Food and Cookery,” complete with recipes, in his book Vegetable Diet.

Alcott’s recommendations contained some curious notions. Bread of the first order, he taught, was made with nothing but unbolted wheat flour and water. Bread of the second order allowed for the mixing of various kinds of whole-grain flours, and only if you wanted bread of the third order could you allow carbonate of soda to enter the recipe.

Grains came next in Alcott’s cookbook. They could be boiled, baked, parched, roasted, or “torrefied.” He included green beans among the grains, but labeled them “least healthy.” Cakes could be made by adding butter or olive oil, together with eggs or milk, to the bread recipes. Puddings could be “a little salted, if it must be so,” and some recipes allowed for molasses, eggs, and even sugar or raisins.

Pies, as commonly made, were “vile compounds”, “a mongrel race” as far as Alcott was concerned, but he did deign to offer recipes for squash, pumpkin, and potato pies. Alcott conceded that plain apple pie, made so plain as to become mere applesauce, was not objectionable.

Among other foods Alcott had little
respect for were oranges, which were too "stringy"; 15 raw onions, which were unwholesome; and cabbage, which was "tolerable, but rather stringy, and of course, rather indigestible." 16

Of the many roots he considered the potato the best. It could best be prepared by baking, worst prepared by frying. The sweet and watery roots—beets, parsnips, turnips, and carrots—were far less healthful than the mealy ones, and the radish, "fashionable as it is, is nearly useless." 17

In 1856 Alcott published The Laws of Health, which Mrs. White also owned. Here he repeated many of the cautions that Graham had earlier voiced, and that were to become standard advice in Adventist literature about eating: food should be eaten in a cheerful mood and thoroughly chewed. One should not eat more often than three times a day at six-hour intervals, but eating two meals a day is preferable; one should stop eating while still a bit hungry. No eating between meals, no liquids with meals, not too many varieties of food at one meal, and hold the sugar, the condiments, and the meat, especially pork. 18

Alcott also discussed digestion and digestive juices, although he had no notion of the specific action of the various juices. He entertained the curious idea that digested food got into the bloodstream via a large duct that carried it up to a point near the left shoulder and poured it into a large vein. 19

He provided a list of foods that were considered indigestible, at least for debilitated stomachs: fat meat, butter, preserved substances of every kind, hard-boiled eggs, mince pies, piecrusts, pancakes, doughnuts, shortcakes, and fritters. Gruels, broths, and soups were impossible to digest since they were eaten without chewing and were swallowed unmixed with saliva. Green cucumbers, grapes, tomatoes, and peppers were "quite insoluble and unwholesome." Salt tended to scurry and other changes and was therefore "opposed to healthy digestion." 20 Alcott also had a good deal to say about the dangers of disease from poisons in meat and other foods.

When James White edited and published the Health: or How to Live pamphlets in 1865, he included the first collection of Adventist recipes. The 12 Adventist ladies from Battle Creek who compiled the recipes gave credit, however, to earlier works by Russell Trall and others. 21

Trall’s New Hydropathic Cook Book was more than a list of recipes. It included material on digestion as well as a nearly exhaustive illustrated catalog of vegetable foods.

Trall included a few directions for cooking meat as a compromise with "present appetences" and the "degenerate state of society." 22 His selection of vegetables, grains, and fruits was much broader than Alcott’s, and he lacked, by and large, Alcott’s prejudices against certain vegetables.

The fundamental principle in Trall’s philosophy of diet was that all nutritive material is formed by vegetables, hence animal foods are inferior because they are derivative and likely to be impure. Trall understood that the body was composed of various chemical elements, 13 of which must be gotten from our food. This provided little help in choosing foods, however, since Trall believed that these elements were thoroughly distributed throughout the animal and vegetable kingdom so that people always got a sufficient supply. 23

Trall also entertained the notion that only a very small quantity of water was necessary, provided one’s diet was correct. Unlike Alcott, Trall had a very high regard for the place of fiber in the diet. He thought, however, that it was nutritious, and rejected the notion that it stimulated the action of the bowels. 24

Dietary advice by early Adventists

From the mid-1860s onward, Adventists had available to them advice from Adventist authors on digestion, nutrition, and cookery. Ellen White’s own counsels gave some guidance, and others chimed in as well. In general, their advice was that foods should be eaten in as fresh, natural, unadulterated, and simple a state as possible.

By the end of the century John Harvey Kellogg was clearly dividing foods into fats, carbohydrates, and proteins, although he used different terms. He still had little concept of such things as protein requirements. He had some slight appreciation of the role of certain minerals, but knew nothing, of course, about vitamins.

In the absence of knowledge about how the body utilizes food, other criteria were used to determine the desirability of various foods. Throughout this period the danger of disease from flesh food and animal products loomed large. Near the end of the century Kellogg made a great deal about adulteration and contamination in food. Earlier on, digestibility and whether food was stimulating or not were important criteria. In 1868 J. N. Loughborough’s Hand Book of Health observed that food that was too stimulating caused a greater expenditure of vital energy and, like alcohol, left the body depressed. 25

According to Loughborough, fats such as butter and animal oils were too concentrated and impure, were only slightly nutritious, and were difficult to digest. 26

Merritt Kellogg also believed that fats and oils did not contain the proper elements to build up vital tissues. 27

None of the books Adventists consulted on diet recommended nuts until the very end of the nineteenth century. Mrs. White did not include nuts in her summary lists of acceptable foods ("fruits, grains, nuts, and vegetables") until late in her life, when her primary concern was to warn against using nuts too freely.

Adventists and meat eating

The most basic distinction in the Adventist diet was the distinction between vegetables and flesh food. And animal products such as milk, butter, cheese, and eggs received only slightly stronger sanction.

Loughborough’s two chief arguments against flesh food—that it is more stimulating and more diseased than plant products—were used extensively throughout the nineteenth century by Adventists. The anatomical argument, especially as regards the teeth (human teeth are not like carnivores’ teeth), also received a great deal of emphasis.
"We believe there is better ground on which to rest [prohibition of pork] than the ceremonial law of the former dispensation," Uriah Smith wrote.

Clean and unclean meats
Adventists would have nothing to do with pork, but on physiological, not biblical, grounds. "We believe there is better ground on which to rest [prohibition of pork] than the ceremonial law of the former dispensation," Uriah Smith wrote. "For if we take the position that that law is still binding, we must accept it all, and then we shall have more on our hands than we can easily dispose of." 28

It should not be too surprising, then, to learn that some of our pioneers, including Ellen White, sometimes ate unclean meat such as oysters. 29 They did not understand that they were under any biblical injunction against unclean meats.

Adventists and other health reformers came down hard against pork, though. Alcott insisted that pork caused leprosy and other skin diseases, as did Trail. 30 Ellen White affirmed the idea, 31 although in 1858 she had not yet condemned the eating of "swine's flesh." 32 Kellogg could describe a hog in the most disgusting, revolting terms, and did so at great length. 33

Health reformers and animal products
The health reformers' advice on animal products—milk, butter, cheese, and eggs—generally discouraged their use without imposing an absolute ban.

Sylvester Graham observed that milk was praised by almost every writer on diet as being "one of the most nourishing and wholesome kinds of food that man can eat," 34 but eight years of research on the subject had shaken his confidence in this widely held belief. 35

Trall also took a dim view of milk. In his Hydropathic Encyclopedia he argued that it was "apt to irritate the kidneys, or produce restlessness and uneasy sleep, with feverishness, and dryness or bad taste in the mouth." Even so, he regarded sour milk, whey, and buttermilk to be entirely harmless, though no better than water. 36

Merritt Kellogg's Hygienic Family Physician discussed milk only under "food for infants," 37 and the 1875 Hygienic Cook Book, which John Harvey Kellogg probably edited, argued that cow's milk is better for children than for adults because of certain changes in the digestive organs that render milk "and all kinds of fluid nutriment" objectionable. 38

The 1875 cookbook further argued that milk was likely to be "freighted with the products of disease," especially typhoid fever.

Kellogg's advice on milk seems to have kept up well with scientific developments of the times. In 1886 the chemist Soxhlet, who developed pasteurization, had recommended heating milk fed to infants. 39 Kellogg advised his readers to do so the very next year. It was not until 1892 that the first bacterial count of market milk was made in the United States, but Kellogg had already been warning his readers for years of germs in milk. Not until 1910 was the relationship between tuberculosis in animals and children definitely established. Kellogg had spoken of the danger of tuberculosis in 1887.

Digestibility, adulteration, and disease were again the chief concerns when these writers turned their attention to cheese. Graham would allow only a little cheese, and that not more than three months old, for robust laboring men because old cheese of any type was frequently adulterated by the addition of annatto and even arsenic to give it a rich, creamy appearance. 40 Alcott echoed these same objections. Trail said: "Green cheese is not very objectionable, but old, strong cheese is one of the most injurious and indigestible things in existence." 41

Butter also got poor reviews. Graham suggested avoiding it altogether. It aggravated diseases of every kind, he said, and injured children and youth more than adults. 42

Alcott believed it to be one of the worst things to enter the human stomach, next to fat pork, and if it did not,
like pork, quite cause the leprosy,” it
would certainly cause every other skin
disease. 43 Trail found it difficult to di-
gest, only slightly nutritive, and “liable to
generate rancid acids in the stomach.” 44
Fresh-made and slightly salted, it was al-
most innocuous, but melted or cooked, it
was a “very deleterious aliment.” Trail,
like all these writers, recommended
sweet cream as a substitute. 45
Kellogg had even more serious objec-
tions to margarine, “an article which is
wholly counterfeit,” containing “im-
mensane quantities of lard and tallow,” and
often “portions of flesh, membranes, and
muscular tissue, probably from diseased
hogs and cattle.” 46
Graham considered all he had said
about milk to be applicable also to eggs,
though he also considered eggs more
“highly animalized” than milk. Still, if
they were taken raw or only very slightly
cooked, they were quite nourishing and
not difficult to digest. But he considered
hard-boiled eggs very difficult for the
stomach to handle without oppression. 47
Alcott’s opinions were similar. In addi-
tion to hard-boiled eggs, Trail added
poached eggs and omelettes to the for-
bidden list, declaring them “outrages on
human stomachs.” 48
The 1875 Hygienic Cook Book reiter-
ated all the earlier arguments—eggs were
exciting and stimulating and when boiled
hard or fried in grease and eaten with
pepper and salt, very indigestible. For
these reasons they should be ex-
cluded from cakes and custards as well. 49

Adventist vegetarian diet
Without further research we cannot
thoroughly answer the question of what
Adventist vegetarians ate. We can cite
only the example of Ellen White, who
was probably stricter than many Ad-
ventists, yet not as strict as others. She
always considered herself a vegetarian,
but between the 1870s and the early
1890s she occasionally ate a little meat.
“We have always used a little milk and
some sugar,” Mrs. White wrote in
1873, 50 and it is likely that she con-
cluded this practice in later years. She
made a similar moderate use of eggs.
Even though she anticipated a time when milk
and eggs would need to be discarded, she
urged Adventists not to bring on a “time of
trouble” prematurely and assured them
that God would reveal when the time
had arrived to discard milk, butter, and
eggs. 51

For some years before the Whites’ trip
to the Rocky Mountains in 1873, they
had not used butter. Once there, how-
ever, Mrs. White concluded that in the
absence of vegetables and fruit, it was less
detrimental to health than “sweetcakes
and nicknacks.” 52
In 1884, after her visit to the St. Hel-
ena Sanitarium, she wrote that “not a
morsel of meat or butter” had been on her
table since she returned. 53 Then in 1894
she said, “We eat no meat, and do not
have butter on the table.” 54 The distinc-
tion between “eating” and having some-
thing “on the table” may imply that they
still used butter in cooking, but did not
place it on the table for use as a spread or
to flavor food.

Mrs. White probably used cheese less
than she used meat. She admitted to hav-
ing taken a small piece of cheese that was
set before her when she was a guest, but,
she said, the family did not “buy cheese,
or make a practice of eating it.” 55 In
1901 she explained that she had “tasted
cheese once or twice, but that is a differ-
ent thing from making it an article of
diet.” 56 Other Adventists apparently are
cheese more freely. It was being sold in
the provision tent at one camp meeting
where Dr. John Harvey Kellogg, newly
arrived on the grounds, discovered it.
The camp grocer said he had the permis-
sion of one of the camp directors to sell
the cheese. Kellogg bought it all and
dumped it in the river. 57
In addition to a wide variety of fruits
and vegetables, the Whites and other
Adventists ate many other foods.
Kellogg produced granola, a dry break-
fast cereal, for his patients at the Battle
Creek Sanitarium, and then in 1877 he
organized the Sanitarium Health Food
Company to serve a wider market with
products such as oatmeal, graham and
fruit crackers, and whole-grain cooked
 cereals. 58 In 1896 he began to produce
Nuttose, a substitute for meat. 59 He also
produced a cereal coffee made from
burned bread crusts, bran, molasses, and
corn. 60 Kellogg introduced peanut but-
ter into the American diet, 61 but his
most famous invention was cornflakes,
which his brother Will parlayed into a
multibillion-dollar business. 62

Conclusion
Health has always been an avenue
along which Adventists met and ap-
pealed to the world. Perhaps because of
this, religious and biblical arguments
were scarce in Kellogg’s writings. The
Review contained an occasional article
dealing with the theme, but much of the
dietary advice Adventists got was
through Kellogg’s journals and books.
Mrs. White, of course, provided religious
perspectives, but she did not write much
on diet in the 1870s and 1880s, and her
writings from the 1860s were at times out
of print later in the century.
By the end of the century this situation
had changed. Milton C. Wilcox’s 1899
essay “Man’s Primitive and Best Diet”
strongly emphasized the biblical perspec-
tive. 63
He stressed the importance of the food
we eat in the sight of God: “I wish above
all things that thou mayest prosper and
be in health” (3 John 2); “Whether
therefore ye eat, or drink, or whatsoever
ye do, do all to the glory of God” (1 Cor.
10:31); and numerous other texts. Then
he went on to argue that good health is a
part of being wholly sanctified.
Harking back to man’s original diet,
he traced the history of diet through bib-
lical times, ending with a chart depicting
this history from the natural fruit and
grain diet of Eden through the flesh
meats of Babylon and Egypt and then
ascending again after 1844 to a diet of
fruits and grains at the Second Coming.
But whether the rising line after 1844 is
as straight, steep, and unbroken as
Wilcox depicted it, or whether it curves
away to a plateau after a hundred or so
years, is something for us to determine.

1 R. T. Trail, The New Hydropathic Cook Book
2 Godfrey T. Anderson, Outrider of the Apoca-
lypse (Mountain View, Calif.: Pacific Press Pub.
Assn., 1972), pp. 37, 38, 42, 104.
3 Compare, for instance, Ellen G. White, Ap-
pel to Mothers (Battle Creek, Mich.: Steam Press,
1864), p. 9, with James C. Jackson, The Sexual
Organism and Its Healthful Management (Boston: B.
Loverett Emerson, 1861), pp. 74, 75, where Ellen
White uses nine separate parallels from Jackson’s

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book. Such parallels are rare in Ellen White's earliest health writings, but they do exist.


5 Ibid., pp. 540, 549.

6 Ibid., p. 547.

7 Ibid., pp. 513-516.


9 Ibid., pp. 293-298.

10 Ibid., p. 301.

11 Ibid., pp. 302-304.


13 Ibid., p. 308.

14 Ibid., pp. 311, 312.

15 Ibid., pp. 309-311.


17 Ibid., p. 109.

18 Ibid., pp. 111, 145, 149, 150.

19 James White, ed., Health: or How to Live (Battle Creek, Mich.: Steam Press, 1865), No. 1, pp. 31-51.

20 Ibid., pp. 206.

21 Ibid., pp. 19, 15-26.

22 Ibid., pp. 29, 41.


24 Ibid., p. 189.


27 Ron Graybill, "The Development of Adventist Thinking on Clean and Unclean Meats," E. G. White Estate, Apr. 27, 1981; the topic is also discussed in Coon, pp. 20-22.

28 J. H. Waggoner did distinguish between clean and unclean meats on the basis of Leviticus 11 in 1873, but his view was not the predominant one. See Health Reformer, January 1873, pp. 17, 18.

29 Alcott, Vegetable Diet, p. 258; Laws of Health, p. 157; Trail, p. 44; Ellen G. White, Spiritual Gifts (Battle Creek, Mich.: Steam Press, 1864), vol. 4, p. 146.

30 James White, p. 58.


32 J. H. Kellogg, Pork (Battle Creek, Mich.: Steam Press, 1897).

33 Graham, p. 422.

34 Ibid., pp. 508-510.


36 M. G. Kellogg, pp. 22, 23.


39 Graham, p. 507.


41 Graham, p. 506.


44 Graham, p. 510.


46 Alcott, Vegetable Diet, p. 258.

47 Ellen G. White to Brother and Sister Canright, Nov. 12, 1873 (E. G. White letter 1, 1873).

48 Ellen G. White to Dr. D. H. Kress and wife, May 29, 1901 (E. G. White letter 37, 1901).

49 Ellen G. White to Brother and Sister Canright, Nov. 12, 1873 (E. G. White letter 1, 1873).


51 Ellen G. White to Brother and Sister—July 3, 1884 (E. G. White letter 13a, 1894).

52 Ellen G. White to Brother and Sister Canright, Nov. 12, 1873 (E. G. White letter 1, 1873).

53 Ellen G. White, "Talk in the College Library," Apr. 1, 1901 (E. G. White manuscript 17, 1901, p. 11).


56 Ibid., p. 109.

57 Ibid., p. 110.

58 Ibid., p. 120.

59 Ibid.

60 M. C. Wilcox and Flora and J. R. Leadsworth, The Natural Food of Man and How to Prepare It (Oakland: Pacific Press, 1899), pp. 5-44.

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Letters

*From page 2*

in Adrian and Tecumseh to break down prejudice that the pastors formerly had for the Adventist Church. Frequently I have heard some of the pastors here in Adrian say, "We really like what we see happening in the Adventist Church. What a joy it is for you to share what you believe through the pages of *Ministry.* Our valuation of the Adventist Church has gone up 1,000 percent."

When I first arrived here two years ago, one of the pastors suggested that our church prepare a vegetarian meal for the pastors in the county, and we did just that. The dinner and program that followed impressed the pastors so much that they have asked us to make this an annual event. For the past two years we have done this and then given each pastor and spouse a packet that we put together to better acquaint them with our denomina-

The final word on ordaining women

The question of ordaining or not ordaining women to the priesthood or the gospel ministry of the Lord Jesus Christ has been discussed pro and con throughout our publications for a long enough time for everyone interested in the subject to come to the conclusion on what the final answer should be. The purpose of this letter is to unite all Adventists in perfect harmony with the truth on the subject—ending all controversy.

The fact is that God has already given the final answer in both the Old Testament and the New Testament because no woman was ever ordained to the Levitical priesthood or to the Melchizedek priesthood of Jesus Christ, a priesthood far superior to the Levitical priesthood.

As far as the Bible is concerned, the question of ordaining women to the Old Testament priesthood or the New Testament priesthood has already been settled once and for all time. Enough said!

Please include in Letters! Send me the bill. I'll send you a check. Thank you kindly!—Glen T. Sevits, Paradise, California.

More kudos on February issue

We were deeply impressed with the February 1988 special issue. It was superbly written and we have almost worn out the copy. We appreciate your balanced theology.—Dr. Sterling and Mrs. Bette Ryerson, Cornville, Arizona.

Now and Not Yet

For many second- and third-generation Seventh-day Adventists, the question that has surfaced increasingly is "How do we live with the tension between the kingdom now and the kingdom to come?" John Brunt wrestles with this issue in his book entitled Now and Not Yet. In the first six chapters he develops biblical principles by which a Christian can live with the tension. In chapters 7-10 he applies the principles he has developed to sexual, political, and social ethics. He uses a good blend of theory and practical application. Most readers will appreciate the book's lack of theological jargon, as it assumes no prior knowledge of the subject. This does not mean that it lacks depth, for there are many insightful passages to reflect upon, for example Brunt's skillful discussion of the biblical material concerning marriage in heaven.

It is refreshing to read a Christ-centered book that deals with living in the earth's last hours, for so much of what is published focuses on evil. Readers will appreciate the emphasis on assurance as we look forward to the Advent. Brunt successfully strikes a balance between the heaven that begins now and the heaven that is not yet.

The King James Version Debate: A Plea for Realism

From early in my ministry I have seen books and pamphlets claiming that only the King James Version is acceptable as the Word of God. This same point of view is being urged by some Seventh-day Adventists.

Not having the academic background to investigate those claims adequately, but convinced that the picture was not as clear as the KJV proponents said, I looked for material that would help me see the other side of the debate. I found very little that addressed the problem until this book came to my attention.

The King James Version Debate has two parts. In part one the author looks at arguments used by KJV advocates to show that the manuscripts behind the KJV are more reliable. The heart of this section is its last chapter, "Fourteen Theses," in which 14 statements are made that take issue with those arguments. Each dissenting statement is sustained by what this reader feels to be solid proofs. The second part of the book examines claims that the KJV is a more accurate translation than the modern versions.

In dealing with this subject, Carson, professor of New Testament at Trinity Evangelical Divinity School, uses an approach that is sympathetic, low-key, but frank.

Written with a minimum of technical terminology, The King James Version Debate is designed for students, pastors, and laypersons who have little knowledge of the primary literature but desire reliable information to help them see the "other side of the coin."

Beyond Baptism
Fannie Houck, Review and Herald Publishing Assn., Hagerstown, Maryland, 1987, 95 pages, paper, $6.95. Reviewed by Marian Brincken Forschler, a free-lance writer who has developed a new member program for her church in Renton, Washington.

This book offers great promise for helping new members understand and ease into the Adventist subculture. When I worked as a new member teacher and leader, I wished for a book like this. It's a handy source of vital information.

There is so much for a new member to learn. For example, many new members fail to notice that Adventists don't use profanity, and only the most brazen would reproach the new member if he or she did so. In this book the subject is treated briefly, positively, and tastefully, as are many other delicate lifestyle issues.

The book explains the Adventist Church organization from the lowest to the highest levels. It tells how to fill out an offering envelope and pictures the scope of Adventist ministry around the world in a way that builds a sense of being part of a significant, Christ-centered, vibrant organization.

An appendix, "Those SDA Idioms," provides a priceless treasure. The new member may easily look up unfamiliar words and phrases that Adventists bandy about. The list is concise and thorough.

This significant contribution to the task of integrating new people into the Adventist Church provides not only a breezy, readable style but will function as an enduring reference book. It also contains suggested readings and has an index.

Sing a New Song

Sing a New Song is only the second book written that deals with worship by and for Adventists. Considering the value of worship in the life of the church and the obvious need for more beautiful, meaningful services in most Adventist churches, it would seem that the subject is not being given the priority it deserves. This lack of concern for practical and effective worship could be a strong contributor to the Laodicean condition of the church.

What is the meaning of worship? How can it be conducted in order to be consequential to the congregation? What elements of worship are necessary in a Seventh-day Adventist service? What form must worship take for it to be provocative and stimulating, yet spiritual? Are there religious activities that are not appropriate in divine worship? Holmes's book is a noble attempt to answer these and other questions while presenting a definitive, affirmative, and realistic rationale for divine worship.

Holmes begins by placing Adventist worship in the perspective of the liturgical revival of the past 30 years. Much excess in excitement and experimentation (glossalia, faith healing, and exorcism) has characterized worship in some churches. Amid these extremes the Adventist Church has maintained its stability because of its adherence to Scripture and the influence of Ellen White's writings.

Important factors in worship include emphasizing people's needs over ritual,
having variety rather than monotonous tedium, gathering together in mutual concern rather than individualistic separatism. Among Adventists there has been a growing interest in the arts. Churches are being erected to reflect theological/liturgical teachings in their design and building materials. Dedicated musicians, in cooperation with the ministry, are planning services that touch the emotions and the intellect.

In defining the liturgical mission of the church, the ultimate goal of worship is a confrontation with God as we know Him in Christ. Worship grows out of what we believe. It requires prayerful thought and careful planning, and leaves no allowance for indifference or whim. In the worship service, Adventist churches can proclaim God's truth through liturgy that defines its three distinctive doctrines: the Sabbath, the heavenly ministry of Christ, and the Second Coming. Doing this provides opportunity for innovation and creativity while glorifying God and not man.

What should be the order of worship services? There is a certain freedom that may be exercised within the restraints imposed by the Holy Spirit and the Scriptures. Music, the anthem, choral and congregational responses, the hymn, all are means by which worship is heightened. A congregation often reveals its spiritual temperature by the enthusiasm expressed in its singing. The singing of hymns not only has a unifying effect but can teach doctrine, so the choice of hymns is crucial.

There are sections on worship and foot washing, child dedications, preaching, evangelism, and culture. Holmes puts a grand amen to the volume in the chapter "Worship and Human Response." When the worship service in the Lord's house is concluded, "I leave the sanctuary only to discover that I am still in the same old world. But I am not the same old man. I have had a transfusion of spiritual nourishment that provides power and life. I can face life anew, reformed, refreshed, refilled, revived, and return once again to my tasks and responsibilities while waiting for the return of my Lord. I am a new man in Christ and I sing a new song!"

No minister should let the message of this book go unheeded!

The Gospel of the Kingdom

To preach for years and not fully understand the gospel is not a unique experience in the ministry of any church. Wesley and F. B. Meyer come to mind. Even D. L. Moody understood the gospel more fully after Harry Moorehouse came into his life. These men blamed no one else but themselves for their former lack. This is not the case with Richard Lange. The author begins with an account of his burdensome experience as an Adventist minister and how he found the "gospel" after 34 years. In recounting this, he quotes from C. B. Haynes's testimony about his conversion. He fails to note, however, that Haynes blamed himself for his failure to understand the gospel, while Lange blames his church.

The author claims at the outset that those who will identify most fully with his experience "are those who have most fully accepted and practiced, as I have, the basic, fundamental, historical teachings of my church." Here the author reveals his first false assumption: that what he believed, practiced, and taught was what every other true Adventist preacher believes, practices, and teaches.

In his struggle for truth, he "learned that God was not so concerned with my perfect record of obedience as He was my willingness to let Him live His life out in me and to allow Him to change me." This is good old-time Adventist theology, but the author was apparently unaware of it.

How he began to search for and understand the true gospel makes interesting reading. "New messages were coming into my church that purported to be the true gospel," and these he spent time exposing until someone challenged him to contrast the true and false. "Suddenly I became aware that I didn't really know what the gospel was." So he "started with what my church believes to be the gospel. We teach that the three angels' messages of Revelation 14:6-12 is the gospel." He provides no evidence for this strange assumption.

In chapter 4 he writes about the spirit, which he defines from Thayer's Greek-English Lexicon as the rational part of man. The soul, however, he defines as our "native intelligence." "Our soul can communicate with our spirit and our spirit can communicate with our soul. Our soul sits in the middle between the body and the spirit, making decisions whether to follow the promptings of the Holy Spirit through our spirit, or the clamors of our body and our fallen sinful nature."

The most objectionable and irrational theology, however, is found where the author discusses sickness and accident. "In the original Greek the word salvation means salvation from poverty, ill health, molestation by our enemies, from danger of apprehension, from bondage to sin."

"If we close the door against Satan, we can even be free from accidents." "Suffering under disease, poverty, accident, divorce, children running away, the loss of property, are not a part of the suffering Christians have to experience."

His beliefs about the judgment are difficult to follow, but briefly there is judgment of the living and it is here on earth. No books will be examined. Azazel represents Christ, and Lange implies that Adventists make Satan their sinbearer. The 2300 days are the last 2300 days of earth's history and are soon to begin. "And we have the privilege of understanding the full truth concerning the ministry of Christ in us, who are the temple of the living God."

Lange fails to see the judgment in the light of the great controversy. Because Satan has led God's people into sin and presents their sins at the judgment, his accusations must be met—not to inform God and show that people have achieved perfection—but to answer Satan's charges. In his study the author takes quotes from The Great Controversy to prove that the church teaches that the atonement was not completed at the cross, but he fails to note pages 482-485 of that book, which clearly show that those who have accepted Christ are clothed in His righteousness.

It is interesting to note that Lange was a music major and did not attend the Adventist seminary. While in the ministry he appears to have done little thinking for himself, accepting what he thought he was being taught. Then when he did question, he lacked the necessary tools to study questions of theology. The book reveals as much or more about the author as it does his theology.

One value of the book is that it highlights the fact that there are among us pastors and members who do not yet understand the message of righteousness by faith. Those who are vocal in their fear of accepting the message in its fullness need to be reminded of the bondage that results.
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Maintaining their interest

Chad McComas, pastor of the Corvallis, Oregon, Seventh-day Adventist church, writes, "We often get cards in the mail requesting information on how to stop smoking, lose weight, reduce stress, or on vegetarianism. Many times when we receive these cards we don't have a program scheduled in the near future. Rather than not respond at all, we have developed simple information sheets on each of the above topics that we mail to the inquirers. We also let them know that we are placing them on our mailing list and that we will inform them the next time we schedule the class they are interested in."

Chad would be happy to make these sheets available to other pastors who would be interested in developing their own. Send 25 cents to cover the cost of duplicating the sheets and a stamped, self-addressed envelope to Chad McComas, Corvallis Seventh-day Adventist Church, 3160 SW Western, Corvallis, Oregon 97333.

Reaching the deaf

Christian Record Braille Foundation is not just for the blind anymore. Desiring to serve the 1200 deaf Seventh-day Adventists in North America and to reach the 15.6 million hearing-impaired Americans, it has established a Deaf Services Department.

Among the items developed are: sign language cards; a brochure entitled "Understanding the Deaf"; a "Caring Hands" brochure that lists available services for the deaf; the New Dawn newsletter describing activities in the North American Division; Deaf Light, a quarterly magazine with stories, Bible quizzes, and articles on science, health, and religion; and God's Way Bible study guides, a set of 24 correspondence lessons.

Other services provided include: a videotape lending library of Christ-centered children's stories, youth camps for deaf youth ages 9-19; the Easy English edition of the adult Sabbath school quarterly; guideline booklets to establishing ministries for the deaf on the union, conference, and local church levels; and camp meeting workshops that teach sign language and inform church members about the needs of the deaf.

In the future Christian Record's Deaf Services Department would like to add simplified Spirit of Prophecy books; witnessing materials that the deaf can share with other deaf persons; and easy English Amazing Facts booklets, a set of 12 attractively illustrated booklets to help individuals have a better life.

For more information, contact Deaf Services, Christian Record Braille Foundation, 4444 South 52nd Street, Lincoln, Nebraska 68516; telephone: (402) 488-0981.

Developing a retirement ministry

Since his retirement Elder Bob Tyson has developed a visitation ministry among civic and church leaders in eastern North Carolina.

Selecting eight counties—six of them without an Adventist church and two of them without an Adventist member in residence—as his "mission territory," with the aid of the clerks of the small churches he works with, Tyson developed geographically organized lists of all the ministers, county commissioners, mayors, chiefs of police, and hospital and educational administrators.

Loading the trunk of his car with Ministry, Liberty, Signs, Steps to Christ, and other literature, Tyson began his visitation program. As he called upon the mayors and other civic officials, he would give them a copy of Liberty, explain its objectives, and, when they had no objections, add their names to the subscription list.

With the ministers, Tyson's visits followed similar lines—although, of course, he used Ministry rather than Liberty. Between his visits and other methods of collecting names, and with two counties yet to visit, he has already added more than 100 to Ministry's PREACH program mailing list.

Tyson says, "Some of these pastors were touchingly lonesome and greatly appreciative of a pastoral call." He adds that he views every soul in his district as a subject of the kingdom of God, and that it is as appropriate to begin with the "men of the cloth" as with anyone else.

One of the ministers upon whom he called commented, "You are the only pastor in my area with whom I feel any real fellowship. You [Adventists] have already saved my life physically [referring to our weight loss and dietary programs]. I have a feeling you will save me spiritually too."

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