



*"Watchman,
what of the night?"*

*"The hour has come, the hour is striking, and striking at you,
the hour and the end!"*

Eze. 7:6 (Moffatt)

XXVII

12(94)

"TAKE HEED TO YOURSELVES..."

IN THIS ISSUE:

The year 1994 is rapidly drawing to a close as well as time. There are some loose ends of items discussed during the year that need to be tied up. This we hope to do in this issue of WWN.

During the Fall months, Darren and Terrie Lambert, on study leave from Australia, have been reading collections of old letters written by J. S. Washburn, W. W. Prescott, W. C. White, M. L. Andreasen, J. H. Kellogg, and others, as well as some letters written by R. J. Wieland around 1950. The sense of feeling which these letters convey is more poignant than the summaries of history which historians distil from a mass of data. We hope to share at least one in this issue of WWN.

The pastor of the Fletcher, North Carolina, Seventh-day Adventist Church scheduled for the month of January a series of "controversial" speakers - Morris Venden, Martin Weber, George R. Knight, and R. J. Wieland. During the question period following his presentation, Wieland responded to a question, and his answer bothered Edward J. Benson who was present. This brother went to Elder D. K. Short and asked him why the answer. Short's response only compounded the problem. (See p. 3)

There is more to be written on the data regarding the status of Jerusalem, as the drama of Papal intrigue unfolds.

We plan for this issue documented information in all of these areas. #

One month prior to the moving by Israel of its government from Tel Aviv to Jerusalem, the Vatican lodged with the President of the UN Security Council a text, from the June 30th issue of *L'Osservatore Romano*, on "the position of the Holy See concerning Jerusalem and all the holy Places." The Charge d'Affairs for the Vatican asked that this text be circulated as a Security Council document. It was! - Document S/14032.

In the "Basic Law" which established Jerusalem as the "seat of the President of the State, the Knesset, and the Government and the Supreme Court," there was enacted the stipulation that "the Holy Places shall be protected from desecration and any other violation and from anything likely to violate the freedom of access of the members of the different religions to the places sacred to them or their feelings in regard to those places."

Document S/14032, thirty days earlier bluntly rejected this position stating that "the Jerusalem question cannot be reduced to mere 'free access for all to the holy places.'" It called for "an 'appropriate juridical safeguard' that does not derive from the will of only one of the parties interested." This left Israel and the Vatican at loggerheads. Yet in the Vaticanization Plan proposed by the present government of Israel, there will be only one power controlling the "old" City of Jerusalem, and that will be the "Holy See" - the Pope.

During the decade that followed these statements of position by both the Vatican and Israel, there had to be some behind the scenes diplomacy which resulted in the formulation of the plan that has been revealed. One would suspect that most of this dialogue was done after the Likud

government was replaced by the Labor government with Peres as the Foreign Minister.

There were certain propelling forces which moved Israel. "World Jewish leaders have for years urged the 73 year-old Polish pope to establish [diplomatic] ties and visit Israel to help dispel the notion by some Arabs that Israel was a passing entity." (The Buffalo [NY] News, Dec. 29, 1993) The Papacy was adamant and demanded concessions which included a Palestinian State for the PLO, and a special status for Jerusalem.

The November, 1989 U.S. Catholic Bishops' statement on the Middle East either presumed or assumed an outcome of the Arab-Jewish conflict - "the internationalization of Jerusalem." This concerned, Steven Windmueller, a Jewish leader, interviewed by the National Catholic Register. (August 17, 1990) Yet in the rapid moving drama of the "peace negotiations," this very prospect is on the drawing board. Moreover, one cannot read The Jerusalem Post and The Jewish Press without sensing that the Rabin government is actually now a minority government with support dwindling with each concession made under the guise of peace for Israel. There seems to be no way to reverse this process to return of Israel to its pre-1967 borders. The only new factor is the emergence of the papacy into the equation of the Middle East.

The Bible reveals the sinister forces at work in the Middle East. They are "the spirits of devils" gathering "the kings of the earth" for the war of the great day of God Almighty to a place called in the Hebrew tongue, Har-Magedon. We have been most reluctant to recognize what Jesus noted as the specific event which would mark the closing of "the times of the nations" and the giving of those "nations" into the hands of Satan to work his will - Jerusalem once again under the jurisdiction of Israel. This did occur in 1967; it was emphatically declared in 1980. The last power which prophecy indicates would be involved with Jerusalem before the close of all human probation is the "he" of Daniel 11:45, which is "the king" of verse 36. This is the papacy. We see this final act in the drama of human history now taking place. Michael shall soon stand up.

In the fast moving drama of closing events, we need to keep our eyes focused on "the unrolling of the scroll." It is futile to date even the year when all human probation will close based on the calculations of time, jubilees or whatever criteria is used. "When probation ends, it will come suddenly, unexpectedly - at a time when we are

least expecting it." (Ms. 95, 1906)

On January 28, 1901, Ellen White wrote a letter to Dr. J. H. Kellogg. The last three paragraphs called attention to what she termed God's "object lesson." She asked a question - "If the world will not heed, will not the people of God take heed?" This object lesson was based on Luke 21. She wrote: "In the twenty-first chapter of Luke, Christ foretold what was to come upon Jerusalem; and with it He connected the scenes which were to take place in the history of this world just prior to the coming of the Son of man in the clouds of heaven with power and great glory." (Ms. Release #1102, p. 149)

What is of interest about this statement is the fact that she noted Luke, not Matthew nor Mark. The only event prophesied in Luke, not found in either Matthew or Mark is the event which would signal the close of the probationary time for the nations. Then she followed with these words:

"Mark the words: 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'" (verses 34-36)

Ask yourself, what is a "snare"? The obvious? Never! One has only to carefully read the final verses of Luke 21 from verse 24, to see the obvious progression of thought leading to the final admonition. (Keep in mind that in the Greek text, there is only one word for the two words, "Gentiles" and "nations." It is best to read "nations" in each use of the word, ethne)

The signal of Luke 21:24 - Jerusalem once more in Israeli control, marks the time of the beginning of the "distress of nations" upon "the earth." Fear grips "men's hearts" as the "things... on the earth" begin to take place. But when "these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (ver. 28) However, "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (ver. 31) "This generation shall not pass away, till all be fulfilled." This is followed by the warning of Luke 21:34-36. Isn't it time to take heed?

R. J. WIELAND ANSWERS A QUESTION

On January 29, 1994, Elder R. J. Wieland spoke in the Fletcher, North Carolina Seventh-day Adventist Church, the last of four "controversial" speakers which the pastor had arranged to speak during the month of January. At 4 p.m. Question and Answer service, the pastor read a written question, which had been handed in, to Wieland. [Wieland will not take questions direct from the floor] This question asked - "When will you four men - Wieland, Venden, Knight, Weber - get together to study and be in harmony over this precious message?" To this question, Wieland replied - "I wasn't aware we were not in harmony." (Taped Recording - Side B - "True or False, Gospel or Heresy: Easy to be Saved; Hard to be Lost?")

Listening was a resident of Fletcher. What Wieland answered disturbed him greatly. He went to see Elder D. K. Short, who resides in the area and asked him - "Why that answer?" Brother Benson's sworn statement follows:

On January 28-30, 1994, R. J. Wieland concluded a month long week-end series of meetings on "Righteousness by Faith" in the Fletcher SDA church. The other week-ends were conducted by Martin Weber, George Knight, and Morris Venden. During the question and answer period the question was asked of Elder Wieland, "How is your message different from Morris Venden?" to which he (Wieland) answered: "I was not aware that there is a difference." I asked Elder D. K. Short at his home the following week, "Why that answer?" to which he replied: "He (Wieland) just did not want to start a war."

Edward J. Benson

*State of North Carolina
County of Henderson*

*On this 4th day of September, 1994, personally appeared before me, the said named Edward J. Benson, to me known & known to me to be the person described in and who executed the foregoing instrument and he acknowledged that he executed the same, and being duly sworn by me, made-
cable that the statements in the foregoing instrument are true.*

My commission expires February 11, 1997

*Samuel H. Sanderson
Notary Public*

In reading this deceptive answer given by Wieland to the question asked, and then Short's explanation as to why given, my mind raced back to another defender of "Righteousness by faith" - Martin Luther. When urged to defend his cause with

moderation by Spalatin, Luther replied - "Too much folly is displeasing to men, but too much discretion is displeasing to God. The gospel cannot be defended without tumult and without scandal. The word of God is a sword, a war, a ruin, a stumbling-block, a destruction, a poison." (D'Aubigne, History of the Reformation, Vol. II, p. 83) On another occasion, when Spalatin urged him to propose peace, Luther answered - "Why should you imagine that Christ will advance his cause by peace? Did He not fight with His own blood, and all the martyrs after Him?" (ibid., p. 84)

When we advance speculative theories about how easy it is to be saved and hard it is to be lost, concepts that Jones and Waggoner never projected as "messengers" of the Lord, we soon forget that "the righteousness of Christ...is pure unadulterated truth." (TM, p. 65) He who was the very embodiment of truth plainly stated - "Think not that I am come to send peace on earth: I am not come to send peace, but a sword." (Matt. 10:34) The compromising timorous reply of Wieland nullifies all that he seeks to say regarding a forthright revelation of Christ's righteousness.

Both Wieland and Short know what Venden teaches. They are very much aware of the position of George Knight on A. T. Jones. Then to say, "I wasn't aware we were not in harmony," is just plain lying! To justify such falsifying with the excuse that he didn't want to start a war is to reveal how far these men are actually from true righteousness by faith revealed in the life of Jesus.

In 1950, they didn't want to start a war, and went back to Africa. In 1958, they didn't want to start a war, and declined to write for A. L. Hudson's proposed publication. As 1988 approached, they didn't want to start a war, and re-wrote their original manuscript - 1888 Re-Examined. This new edition compromised the truth to the extent that C. Mervyn Maxwell could comment concerning the new edition - "Mercifully, no mention is made of 'corporate repentance' and very little of the 'sinful nature of Christ,' terms that have been a stumbling block to many erstwhile Wieland and Short admirers." (Ministry, Feb., 1988, p. 63)

It is time for both Wieland and Short to re-study a little biography - the lives of Paul and Luther, men to whom God committed the message of "Righteousness by faith," as He did to them in 1950.

LET'S TALK IT OVER

While gathered together in the Annual Fellowship meeting in August, those present representing the groups which prepared a "Statements of Belief" the first of this year, believed that the cause of truth could be served by preparing Position Papers on key doctrines which either are or are becoming major issues in the Adventist Community. The first doctrine chosen was that of "Spiritual Gifts" to be followed by one on the "Trinity."

During the first full weekend in October, the Nora Springs, Iowa, Remnant Seventh Day Adventist Church was host to the first such study conference. A paper was prepared, and is ready for distribution and critique.

First, why was the topic of "Spiritual Gifts" chosen to be a basis for the first position paper? In contacts with various "independent" ministries, it was perceived that the position of those calling themselves "historic" Adventists did not coincide with the position of the pioneer Adventist leaders. Was there a Biblical basis for departing from the original position? Or was this hue and cry about "historic" Adventism a deception to beguile concerned Adventists?

In our study, as we sought to evaluate all the data available, we faced some questions which still remain open. The answers must be found in further study. For example, Paul in his general Epistle to the Church at Ephesus, lists as the first gift, "apostles." (Eph. 4:11). Are there still to be apostles, or has the office merely changed names?

Early on in church history there developed a contention between the "bishops" of the Church, and the pneumatikoi, "men of the Spirit." Yet to the "elders" of the church at Ephesus, Paul declared that "the Holy Spirit" had made them "overseers." (Acts. 20:17, 28)

There are two listings in Paul's writings in regard to "spiritual gifts" which were "set in the church." (Eph. 4:11; I Cor. 12:28) Are these to be considered vertically with descending authority, or horizontally with all of equal authority? This question was left open, but the implications of each possible answer were explored.

Then as the paper states - "No position paper on

"KELLOGG REVISTED"

The above title was the caption on an editorial in the Adventist Review, October 13, 1994. Written by the Editor-in-chief, Dr. William G. Johnsson, the article on John Harvey Kellogg was an assessment of the man in the light of an upcoming Hollywood movie - "The Road to Wellville." After enumerating the accomplishments of the man - doctor, surgeon, educator, administrator and inventor - Johnsson pictures how Kellogg is characterized by T. Coraghessan Boyle, the author of the book about to be Hollywoodized.

Answering the question - "What was he - crackpot or genius?" - Johnsson closes his editorial comment by writing - "I prefer to stick with the facts." This is right, but in the 150th anniversary year for Adventism's disappointment, should we not assess all the facts in connection

with John Harvey Kellogg and his relationship to the Adventist Church? Does what happened to Kellogg, and has happened to others, and is still happening, tell us something as to why the Lord has not been able to bless the Church as He would like to have done? Could it also supply us with some answers as to the present fragmentation in Adventism today?

The letter below - note the date, 1922 - was the year of the end of the reign of A. G. Daniells as president of the General Conference. The biographical sketch of John Harvey Kellogg in Seventh-day Adventist Encyclopedia closes with the information that upon Kellogg's request "the General Conference Executive Committee held its Autumn Council in the Battle Creek Sanitarium in the years 1926, 1932, 1933, 1934, and 1941." The next and final sentence reads - "He passed away in his Battle Creek home, Dec. 14, 1943, without having returned to the church." (p. 723) This is in direct contrast with the attitude expressed in the 1922 letter.



The Battle Creek Sanitarium
Battle Creek Michigan

SUPERINTENDENT'S OFFICE
J. H. KELLOGG, M. D.

May 29, 1922.

Mr
80
Cæ

Dear Sir:-

I have yours of May 18, expressing a desire that I should send you the documents sent me by Mrs. White. I have no idea where these documents are and, if I did I do not think I should send them to you as I desire that the world shall forget my association with the S. D. A. people and all their doings as quickly as possible.

Sincerely yours,

John Harvey Kellogg

All of this and Kellogg's final legal suit with the Church in 1942 points up some very poignant questions involving the relationship between A. G. Daniells and John Harvey Kellogg; the question of the book, Living Temple, and its teachings; and the influence of W. C. White on his mother in regard to the book.

The conflict begins in 1901. No provision was made in the new General Conference Constitution adopted that year for the office of president. The General Conference Committee of 25 was to be chaired by a rotating chairman. Midway between sessions, Daniells knowing of this intent quickly called together available members in the office without notice to the full committee, and had himself reappointed chairman for the balance of the time till the 1903 session. J. H. Kellogg was a member of that committee. If you had been in his place, and had read the report of the action, what confidence would you have in A. G. Daniells?,

The book - The Living Temple - finally became the center of the crisis and was declared to be the presentation of "the alpha of deadly heresies." (Special Testimonies, Series B, No. 2, p. 50) Few today really know what the book is all about, for few have ever seen a copy. I recall, after learning about the existence of the book, of obtaining a copy on loan from a history professor at Andrews University. To my surprise, the major portion of the 568 page book, involved physiology, anatomy and principles of health and hygiene. The first fifty pages contained philosophical concepts which were subject to question, and even in these it was difficult to discern "the deadly heresies." When I returned the book to Dr. Vande Vere, I commented on this point, and he remarked that unless one knew what Ellen White had written about the book, a casual reader would not see the error charged to it.

At the time of publication in 1903, those who favored a wide circulation for the book, declared, "It contains the very sentiments that Sister White has been teaching." (*ibid*, p. 52) In fact Kellogg himself maintained that the views expressed in his book were in harmony with Ellen White's chapter, "God in Nature" found in Education. (John Harvey Kellogg, M.D., p. 185) On this point, I have personally, on several occasions, conducted an experiment with different audiences in discussing this issue. I compiled a series of quotations from Education and Living Temple, and asked those listening, as I read, to indicate from which book they were taken. At no time did anyone actually identify the

quotations correctly. After reading portions of Living Temple with W. C. White, Ellen White herself noted this possibility. She wrote:

"There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of "Living Temple," (sic) would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in "Living Temple" (sic) are in harmony with my writings." (White, op cit, p. 53)

Into every issue, there come personality factors which must be added into the equation before final judgment can be rendered on events of history, or lessons drawn. W. C. White was closely allied with Daniells, at least as long as Ellen White lived. This did not contribute to any better understanding between Kellogg and Daniells, but was rather a negative factor. There was no love lost between W. C. and Kellogg. W. C. White married Kellogg's fiancée, Mary Kelsey, while he was away finishing his medical work. As a result the relationships between Kellogg and White "were never quite as cordial as before." (Schwarz, op cit, p. 149)

No doubt Kellogg himself had his personality problems. He measured as an adult, only five feet, four inches tall. "Always conscious of his short stature, he may well have felt a psychological need to demonstrate his abilities through directing and dominating others." (*ibid*, p. 137) We today would say that Kellogg had "the little man" syndrome. Add to this two other ingredients and you have a volatile mix. Kellogg as an administrator, speaker, doctor, educator, stood head and shoulders above most, if not all, his contemporaries in the Church. This produced "professional" jealousy and fear. These things must be understood so as to see why the various attempts on the part of different individuals to bring reconciliation between Kellogg and the Church leaders failed.

There are lessons that can be learned from this episode in Adventist Church history if we are willing to learn. How does administration relate to individuality? Are we to look upon a conference working force as a ball team, and if one does not play ball with the team captain (president), he is off the team? Or do we see in the working force, individuals whom God has called to His work, and as an undershepherd seek to place that individual where his talents and calling best serve the **cause** of God? Tragically

Notes - from p. 4, col. 2

yearly. Of this atonement, the plural form (A Hebrew usage of the majestic plural?) of the noun is used. (Lev. 23:27) It was "a Day of the Atonements" (Literal translation) The objective of the priestly ministry in the sacrifice of the sin offerings, and the ritual outlined for the High Priest to follow on the Day of Atonement, the verbal forms are used in both instances - "he shall atone," "atoning," and "to atone." The noun alone is used to designate the yearly service.

⁶In the light of Hebrews 8:4 - "If He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law" - it might be questioned as to whether Jesus functioned as a common priest while on earth. There is no question, He could not serve as a priest in the Temple. He was not of the tribe of Levi. (Heb. 7:14) But as priest-designate, He gave evidence of what His reign on the Throne of Mercy would bestow. (Zech. 6:13; Heb. 4:16) Of interest, one finds language such as this in the Writings: - "Christ laid aside His royal robes, and garbed Himself with humanity, and offered sacrifice, Himself the priest, Himself the victim." (AA, p. 33)

JERUSALEM

On December 30, 1993, a historic agreement was signed in Jerusalem opening the way for full diplomatic relations between the Vatican and Israel. Special envoys will be replaced in two months by representatives of ambassadorial rank.

There are various issues which remain to be answered such as the taxation of the Roman Catholic institutions in Israel, the rules regarding the Church's educational system, and the status of church officials residing in Israel.

"Among the issues not covered by the agreement is the status of Jerusalem. In the past, the Vatican had insisted that Jerusalem be internationalized, but during the past year church officials have said that this is a political issue to be decided in the peace process." The Jerusalem Post, Dec. 25, 1993, p., 24)

In an editorial of a previous issue of The Post, two things were noted: 1) "Jerusalem is a united city, in practice as well as in law." And 2) "It is the religious component which makes the Jerusalem problem seem insurmountable. That the city is equally sacred to the three religions is, of course, a myth. It is unique and central only

to the Jews, and only the Jewish religion calls for pilgrimages to Jerusalem. Christians honor it, with Bethlehem, as the cradle of the Christian faith. But no Christian denomination demands fealty to Jerusalem or pilgrimages to its many shrines. For the Moslems it is one of many holy sites called 'the third most important to Islam' after Mecca and Medina. There is not a single mention of Jerusalem in the Koran." (May 29, 1993, p. 8)

We will note more on this subject in the next issue of WVN 4(94) in "Let's Talk It Over."

1994

ANNUAL FELLOWSHIP

August 1 - 6

Seminar - THE BOOK OF HEBREWS

The morning devotions will focus on the various offerings - burnt, peace, trespass - and their lessons for us.

The evening meetings will open for discussion problem texts, such as, John 5:24, I Cor. 15:29. the "man" of Romans 7, and "predestination" in Romans 9.

Send **NOW** for your reservation request.

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