

Andrews University

Digital Commons @ Andrews University

Faculty Publications

8-3-1961

Working for Unity

Daniel Walther

Andrews University

Follow this and additional works at: <https://digitalcommons.andrews.edu/pubs>



Part of the [Christian Denominations and Sects Commons](#)

Recommended Citation

Walther, Daniel, "Working for Unity" (1961). *Faculty Publications*. 3988.

<https://digitalcommons.andrews.edu/pubs/3988>

This Popular Press is brought to you for free and open access by Digital Commons @ Andrews University. It has been accepted for inclusion in Faculty Publications by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.

On December 15, 1952, the American Dietetic Association made the following statement: "The American Dietetic Association does not accept advertising or exhibits of candy or soft drinks or carbonated beverages. As a professional organization the American Dietetic Association feels a responsibility to the public in the solution of problems concerned with foods and nutrition particularly with regard to the nutrition of children. It cannot therefore accept foods and drinks which may contribute to the nutritional injury of children."⁵

In 1942 the American Medical Association, during World War II, published a report through the Council on Foods and Nutrition on sugar consumption. One of the statements said, in part: "Current views as to the exact cause of dental caries are numerous and divergent. . . . Many investigators attribute harmful effects to the exclusive consumption of highly refined carbohydrates. Without question, overuse of sugars and starches will lessen the ingestion of foods which are needed for the maintenance of normal nutrition. Faulty nutrition is not desirable from the standpoint of the teeth or other body tissues."⁶

This report shows many interesting aspects of the problem of sugar consumption during a state of war when foods, especially sugar, were not easily available. It was the opinion of the council that the restriction of sugar during the war would actually help to improve the nutritional quality of the American diet. Another paragraph said:

"Physicians presumably will continue to advise against the use of sugar between meals. Such advice should logically apply to the consumption of sweetened beverages as well as the use of candies. Likewise, action may be taken to control the advertising of products like candies and soft drinks which tend to be used excessively by many persons to the detriment of health."⁶

Lydia Roberts, an authority in the field of child nutrition, suggested that school boards should work to place a zone around school buildings in which the sale of candy and soft drinks would be prohibited. Cola drinks, because of their caffeine content, were especially emphasized as being undesirable for children. She suggests that soft drinks and candies tend to displace foods such as milk, vegetables, protein foods, fruits, and grains, which are essential to good nutrition. For the same reason, during World War II the consumption of soft drinks and candies was rationed in the Armed Forces. It was thought that if the soldiers ate and drank all they wanted of these sweets, their

physical efficiency might be undermined.⁶

In the books of Ellen G. White we find statements that are very similar to those found in scientific literature. In talking about sugar she says that "far too much is ordinarily used in food."⁷ This advice is timely in an age of easily available highly refined foods such as cakes, candies, and soft drinks. Speaking of drinks she says that "in health and in sickness, pure water is one of heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst . . . of man."

Soft drinks do not promote health. They do not contain food nutrients necessary for growth, development, and maintenance. They damage the teeth when consumed freely, and "hinder the working of the living machine" by crowding out other nutri-

ents necessary to a balanced diet.

Why do people consume them? Why the magic appeal on children, teen-agers, and adults? Is it because of their flavor, which is artificial most of the time; because of their aroma—artificial too; their effervescence, which is merely carbon dioxide at work; or perhaps for their sweetness?

Natural fruits and fruit juices provide a balance of flavor, aroma, and sweetness soft drinks cannot equal.

REFERENCES

- ¹ MORRIS B. JACOBS, *Manufacture and Analysis of Carbonated Beverages*, 1959.
- ² JACOBS, *The Chemistry and Technology of Food and Food Products*, vol. 3, 2d ed., 1951.
- ³ P. J. HOLLOWAY, et al. "Fruit Drinks and Tooth Erosion," *British Dental Journal*, 104:305, 1958.
- ⁴ CAREY D. MILLER, "Enamel Erosive Properties of Fruits and Various Beverages," *Journal of the American Dietetic Association*, 28:319, 1952.
- ⁵ *Journal of the American Dental Association*, 47: 387, 1953.
- ⁶ *Journal of the American Medical Association*, Council on Foods and Nutrition, 120:763, Nov. 7, 1942.
- ⁷ *The Ministry of Healing*, p. 301.

Protestantism and Catholicism

Working for Unity

By Daniel Walther

THE Catholic issue is raised today with great intensity in the United States. From the status of an outlawed confession in the Colonial days it advanced to that of a Mission, about 1800, and now has emerged as the largest denomination in the nation. In the United States, Catholicism has grown more spectacularly than elsewhere. The

church in the United States (including Hawaii and Alaska) has increased by 47 per cent in the past decade, according to the 1961 edition of *The Official Catholic Directory*. According to recent figures the church now numbers about 42 million adherents in the United States. There are 50,813 priests, six cardinals, 31 archbishops, and 198 bishops.

Catholics have always had a strong taste for politics. Since the early centuries the state has been considered the creature of the Church. Thus the American principle of church-state separation goes diametrically counter to the Catholic concept. The Catholic position is clear: Being the only true church, it alone has political rights; it calls for an eventual return of all erring souls to the fold.

The Jesuit Position

A significant trend in the religious world is the "Protestant-Catholic dialogue." For a long time in some countries, in Germany for instance, regular retreats have been held where Protestants and Catholics compare notes and create the most comfortable atmosphere possible. In the United States hardly a week goes by without a report in *America* on that encounter. Conspicuous are the reports by G. Weigel, a Jesuit professor of ecclesiology at Woodstock College, Maryland. There is talk of an ever-increas-

A Bible Quiz

1. Where and under what circumstance is "the heaven" first mentioned in the Bible?
 2. At what place was the first monument erected to the memory of the dead?
 3. From what site did Moses view the Promised Land?
 4. At what place did the manna cease?
 5. Where were Joseph's bones, which were brought out of Egypt, buried?
 6. Where did Saul go to seek a witch?
 7. On what mountain was Solomon's Temple built?
 8. What city was destroyed and never again inhabited?
 9. What is the most unusual place from which prayer was offered?
 10. At what place was a king's hand withheld for an attempted assault on a prophet?
- Answers on page 26

ing understanding. It has even been proposed that a version of the Bible be published in English acceptable to both Protestants and Catholics, a version that would be prepared by scholars of both confessions.

This attempt at dialogue is one method used by the Jesuits to reach their aim of bringing both Protestantism and the United States under control of the Church. Jesuit Weigel states that what separates the two confessions is not the Bible-only dogma but rather the "nature of normative tradition." By this he means that Protestants are coming slowly to a recognition of the role of tradition but that they adhere to tradition only superficially, while the Catholics ad-

here to tradition in all matters, essential or not.

Weigel insists, not without truth, that when Protestants affirm the divinity of Jesus Christ they do not "necessarily mean that Jesus was truly the God who made heaven and the earth." In this he is generally correct. The Advent Movement was partly a reaction to an intellectual and modernistic Protestantism that did not recognize Christ's pre-existence as Creator. It arose proclaiming the three angels' messages, calling on men to "worship him that made heaven, and earth, and the sea, and the fountains of waters." Christ as Creator is with us a most basic belief.

Catholic-Protestant encounter is not new. From the beginning of the Protestant Reformation similar attempts were made, as is evidenced by numerous conversations and disputations. Among Luther's friends and assistants Melancthon was ready to make concessions for the sake of unity. Luther also was willing up to a point: "We are willing to offer them more than we should." Yet Luther wanted to safeguard the intrinsic individuality of the reformation: "We will not give up the liberty of conscience which we have in Christ Jesus. Since our opponents will not let it stand that only faith in Christ justifies, we will not yield to them. On the question of justification, we must remain adamant or else we shall lose the truth of the gospel. It is a matter of life and death."

Jesuits in the Lead

Today the Jesuits appear eager to encourage an encounter with Protestants, thus promoting a thaw in the cold war. To a Jesuit the end result will be reached sooner or later. The old principle of using any means to reach the end applies here. In a moment of frankness, *America* admitted that the ambitions of the papacy "towards achievement of influence and power in United States Government matters are very much greater than the average priest or bishop feels that it is wise to admit."

It may be opportune to remind the reader that Catholics have not deviated from their true aim as expressed in a Jesuit publication in Rome, *Civiltà Cattolica*: "The Roman Catholic church, convinced through its divine prerogative of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions the church will certainly never draw the sword but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently in a state where

the majority of the people are Catholic, the church will require that legal existence be denied to error and if religious minorities actually exist they shall have only a *de facto* existence without the liberty to spread their beliefs. The church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

Going a step further, Jesuit John A. Ryan states: "Should non-Catholics be permitted to practice their own form of worship? If these are carried on within the family . . . occasioning neither scandal nor perversion to the faithful they may be properly tolerated by the state. . . . Superficial champions of religious liberty will promptly denounce the foregoing propositions as the essence of intolerance. They are intolerant but not therefore unreasonable. Error has not the same right as truth. Since the profession and practice of error are contrary to human welfare, how can error have rights?"

The Catholic Church is particularly interested in education. Paul Blanshard, in his book *American Freedom and Catholic Power*, affirms that education, especially in the first grades, is the real issue and the prize most coveted by Catholics. In the papal encyclical of December, 1929, is this sentence: "Conceding that the state has a right to insist on adequate training for citizenship we nevertheless insist on the primacy of religion. First of all, education belongs pre-eminently to the church by reason of a double title in the supernatural (and natural) order conferred exclusively upon her by God himself."

Early in 1958 Pope John's call for an ecumenical council caused a sensation in the Christian world. The Pope probably intended to invite the Eastern Orthodox Church in order to bring about a possible union. But from the start the Eastern Orthodox Church has been cool toward this invitation. The Eastern church believes that it is older and that it was for the Eastern church to do the inviting rather than the other way round. This call for an ecumenical council was also interesting to the Protestant ecumenical leadership who hoped to "listen in."

The personality of the present Pope has tended to soften Protestantism's acute differences with non-Catholics. Acts of violence are decreasing in countries such as Colombia, where not too long ago bloody persecutions cost the lives of Protestants, including a number of Seventh-day Adventists.

In our century Protestantism has passed through several major crises. Modernistic theology caused immense damage, as did indifference; and there



H. M. LAMBERT

The differences that formerly constituted a wall of separation between Protestant and Catholic are rapidly disappearing.

were the moth-eaten, lifeless sermons that were reduced to mere ethical discourses; religious instruction was shot through with secularism. Many Protestant denominations were and are like business clubs, having their regulations and clever after-dinner speakers with a secular approach to religion. Revivalistic frontier evangelism is gone; so is the aggressive preaching in the large cities with a down-to-earth message (Billy Graham is the exception). With that came the slowed attack of foreign missions, where "the divisions" of Protestants were considered the major cause of failure.

The ecumenical movement was at the beginning an effort to unite the Protestants in the mission field. Later on, the trend to unite Protestant churches at home resulted, in Amsterdam (1948), in the creation of the World Council of Churches. Thus unity was a reality.

United for what? What have the major "historic" Protestant denominations gained that they did not have before? True, there is the satisfaction of getting together in numerous conversations, but the result has scarcely gone beyond the talking stage. Many of the leading figures in the National Council of Churches and the World Council of Churches admit that the ecumenical idea has not penetrated the grass roots. Yet Protestant denominations mean to go further than mere unity: the aim now is merger, a goal that has been realized already among some of the larger bodies.

A further important step was to encourage the Protestant-Catholic dialogue already referred to. In the United States this getting together finds advocates in many scholars, such as the John Hopkins archeology professor, W. F. Albright, a Methodist whose wife and children are Catholic. The Protestant theologian par excellence, Paul Tillich, has been the object of several Catholic research projects, as have other theologians and Protestant institutions.

One of the significant recent works on Catholicism by a Protestant is *The Riddle of Catholicism*, by Prof. J. I. Pelikan, of the Theological Seminary of Chicago. Educated in part by Jesuits, Pelikan, a Lutheran minister, shows great understanding and sympathy for Catholicism. His scholarly and informative work is a modern appraisal of Protestant as well as Catholic values of today. The burden of the book clearly is to point to the means of getting closer to Catholics. He is, of course, aware of the apparently insurmountable hurdles, and so are his sympathetic Catholic reviewers.

As Adventists we cannot agree to submit to the ecumenical "obedience." Only Christ can command our

obedience. We cannot submit to the idea that we are to work only in a specific sector of the mission territory. We believe that although it is an ambitious program, the whole world is our parish. We are not willing to share the means that our faithful membership have dedicated, with great sacrifice, to the preaching of the third angel's message. Our task must remain unimpeded, and our message must be preached with tact and unmistakable clarity. A friendly and understanding fellowship with other

confessions is all to the good as long as it does not compromise or "water down" our basic, cherished Bible principles.

To a hungry world instinctively afraid of what lies ahead, let us come with the clear and sure word of prophecy, the reassuring Word of God. More than ever we must study to show ourselves approved of God—of God alone—as workmen that need not be ashamed for rightly dividing the word of truth.

(End of Series)

The Last Countdown

(Continued from page 1)

We have not been without warnings of Christ's second coming, but have we heard them for so long that we sleep on unafraid? Take a quick look at such warnings as the following, and notice their reaction on your own soul: spectacular signs in the sun and moon and stars, devastating earthquakes, terrible pestilences, the sea and waves roaring, false prophets—many claiming to be Christ—incredible increase of knowledge, distress of nations, and men's hearts failing them for fear. Do these familiar omens stir your soul, or have they become so commonplace that you pay little heed to them?

Perhaps we should examine them in

the light of this statement: "The restraining Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. . . . Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture."—*Testimonies*, vol. 6, p. 408.

While every human heart is crying "We want peace," all about us are war and trouble. The nations are angry and jealous, threatening to use

My Favorite Text

"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." Psalm 55:22.

Living by faith, we are to leave all to our loving heavenly Father, knowing that He will never allow our burdens to overcome us. As one translator has put this last phrase, "he will never let the righteous totter."

Where the King James Version reads "thy burden," a possible translation would be "what he hath assigned thee." It is apparent that every person has burdens assigned him. These can be very distressing and at times crushing if we attempt to carry them alone. But an even greater load is sometimes taken when we accept burdens not assigned by the Lord. An example of this type of burden is an undue concern about the future. We might cite, also, as an example, an anxious concern over the mis-

takes of others, mistakes we are powerless to correct. These burdens will surely cause us to "totter" in our Christian experience unless we cast them upon the Lord. This text has helped me personally to see the need for doing this.

To follow the counsel of the psalmist requires full submission and the sacrifice of self, for self hesitates to appear weak in allowing God to take the burdens we carry. The development of man's natural abilities will never make obsolete the necessity of surrendering the will to God. The greatest intellect, the strongest man to ever walk among men, lived a life of peace and inner strength because He submitted fully to His heavenly Father. He met the most crushing experience of His earthly life by saying, "Thy will be done." A peaceful calm possessed Him as He cast His burden upon His Father.

I have personally found help in this text as problems and perplexities have come. It has become my favorite text because it has led me to the One who can meet the need that arises from the rush and turmoil of daily living.

F. W. WERNICK, President
West Pennsylvania Conference