In this issue: High Lights From 1964 Biennial Autumn Council
J. BYRON LOGAN
Loyalty

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We are glad to be together again and to begin this meeting by looking to God, and to His leadership. In a world that faces increasing problems, crises, and perplexities, what a wonderful thing it is that we can look to God, knowing that in His hands are all things.

A certain quality necessary for him who would live successfully for God and make a success of life is loyalty—unswerving allegiance, not an allegiance that deviates or is turned aside by circumstances or events, but an allegiance that holds through everything. The devil has always endeavored to lead men and women to divide their allegiance to God, if not to renounce it. But inevitably the result of doing so is disaster.

Judas came to the Lord, well recommended, promising, probably the most gifted of the disciples, and yet all the time his allegiance was divided. He loved the things of this world. He went through all the motions of being faithful and loyal to God, but his allegiance was divided, and it ended in disaster.

We are told that Christ’s earthly pilgrimage was cheered by the thought that He would win men back to loyalty to God. That was the purpose of His coming. That was the object of His teaching. That was the reason He walked among men and taught as He did.

The rich young ruler found the price of loyalty too high. The Master told him to forsake the things that his interests were wedded to and devote himself wholly to Him and to His cause. The young man turned away, sorrowfully. Allegiance—loyalty—has a price tag on it.

A name we know well, and an individual whom we admire, is John Bunyan. He went around mending pots and leaky vessels, for he was a tinker by trade. He was arrested in England for nonconformity. The judge urged him to stick to his tinker- ing. Bunyan said he had to preach, so they put him in prison. His wife went to members of Parliament and to the judge and besought them to release her husband. They asked her, “Will your husband leave preaching and stick to tinkering?” She replied, “My Lord, he dare not leave preaching as long as he lives.” There was loyalty to a cause. There was unswerving allegiance to something he believed God wanted him to do.

George Whitfield was a greathearted man who preached to the multitudes out in the open fields. What a voice he must have had! He could speak to twenty thousand persons, and they could hear him. He did not have mechanical devices to help him. The day before he died he was out in the open field preparing to give one of his two-hour sermons, and he let his voice roll over the hills. His messages reached the hearts of men and women. One of his friends came and said, “You are more fit to go to bed than to preach.” He said, “True, I am tired in my work but not tired of my work.” What dedication! What loyalty to a task he believed heaven had assigned him! The next morning at six o’clock he died.

What a great thing it is to be stirred by allegiance to a great cause, and, above all, to the cause of our Lord—to be so dedicated that nothing can turn us from it! Dedication and loyalty bring vision and
lead to the accomplishment of great things for God.

Seven shoemakers in Hamburg, in 1835, decided they would tell the gospel story and work with the people immediately around them. In twenty-five years these seven men raised up twenty-five churches and were instrumental in the conversion of ten thousand people. They gave away four hundred thousand Bibles and eight million tracts. Not one of these shoemakers was learned. But they were all loyal to God's great cause. We can ask ourselves this morning, What could not be accomplished if we were equally dedicated and loyal to Him!

Such a man was Daniel when taken to Babylon. I suppose he had heard that a law would be enacted demanding allegiance and loyalty, on the part of everyone, to the king—that no one was to make a request of anyone, God or man, for thirty days except of the king. When Daniel heard that it had been signed, he went into his house. With his window open toward Jerusalem, he knelt down upon his knees three times a day and prayed and gave thanks before His God as he did aforetime. The law and the threat of punishment did not affect this man or cause him to swerve either to the right or to the left. He was loyal to his God!

This incident reveals to us not only how Daniel lived, but it tells us for what he lived. This little incident in the life of this great man is a revelation! The qualities that have perpetuated his memory down through the generations are loyalty to God, courage for God, and dedication to the cause of God. Had he not been true to his religious convictions his name would have passed into oblivion. Not only was this Jewish youth to live in a heathen land, but in the very center of ungodliness. Unclean food would be his daily ration from the king's own table. Though favored and tempted, Daniel was unswerving. He was true in the matter of social relationships and contacts. He was never found in an affair that dishonored his God. Many gatherings of the high functionaries of the government took place, such as Belshazzar's feast when there was drinking of wine from vessels taken from the temple at Jerusalem in honor of gods of stone. But Daniel eloquently witnessed to his faithfulness by being absent. It was a planned absence. He was an esteemed citizen and a loyal subject of the king, but no one ever questioned where his first loyalties lay. Throughout his long life there is no suggestion of compromise or of turning from the Lord. This is what made Daniel great and has perpetuated his name.

Kosher is a word we often hear, sometimes perhaps use a little lightly, but it expresses a great idea. Is it kosher? Meaning, is it fit? Is it right? Is it proper? Daniel must have used this word again and again, and because he applied it so faithfully, Daniel was different. The test of a man's faith and loyalty is that it makes a difference. A contemporary wrote of Andrew Carnegie, that philanthropist of many millions, stating there were two Andrew Carnegies, one ruthless and hard as the pig iron he produced, and the other filled with abstract love of humanity; the two never met. But there was only one Daniel—in the king's court, in the home, wherever he went. He was no dual personality. He was dedicated to a great cause—set aside for the service of God.

About this time Jerusalem had been lying desolate for thirty-five or forty years. A mighty power had conquered her, and because the situation was so hopeless Daniel prayed fervently. Today, we have our problems. Nations are closing their doors, and we face increasing problems in the wake of a growing work and a multiplying people. Many of our men do not know which way to turn. We should turn in the direction that Daniel did.

Daniel had appointments with high officials in the kingdom and sat around council tables with men from the ends of the earth, listening to their problems and giving advice. But certain appointments Daniel never neglected. I imagine that of ten he had to say, "We shall have to close this meeting now, for I have an appoint-
ment,” and off he would go to the open window and pray to God for His work in the earth.

The way of life our forefathers depended upon has well-nigh disappeared. This is illustrated by a wealthy young man who had several nervous breakdowns. In a conversation with his pastor he said, “My dad had something I do not have. He had faith and serenity when he met problems. I find it necessary to drink; and I smoke and do some other things my father never did. But that isn’t really wrong, is it?” If we want to enjoy the blessings that come from loyalty to God, we must recognize that it is the smaller things that count very much with God and often undermine our loyalty and weaken us as burden bearers for Him.

A fallen, petrified tree in Colorado, four centuries old, was a seedling when Columbus landed in 1492. It had been struck fourteen times by lightning. Unnumbered tempests blew throughout that area, but it still stood. Cold and heat did not bring it down. But something else did, little beetles one could crush between the fingers were its undoing. That giant of the forest came down with a crash. So it is with loyalty. Things that we think are small and insignificant undermine our loyalties. We must recognize the pre-eminence of loyalty.

The greatest danger today is a divided loyalty—lack of unswerving allegiance to God and His cause—idols in the heart while professing dedication. There is no place in God’s work for a partial dedication.

A capable and brilliant teacher in one of our schools gave as a reason for turning down a call to another field that his two boys were in school. “Well,” the brethren said, “bring them down to this school. We have good facilities here.” “No,” he said, “I can’t do that because they have started in professional courses.” “Do you want them in the work of the Lord?” they asked, “Yes, we want them in the work of the Lord, but we are planning so that when they are in the work and get into trouble with their superiors they can fall back on their professions.” And so, today they are following their professions. Divided allegiance in the parent’s heart! One cannot expect more in the hearts of the children.

A word that has gained prominence today is tolerance. But it expresses a wrong thought in our age—indifference. People are willing to give up things under the guise of tolerance when they are really indifferent. The founders of our faith were not always the highly educated men of their generation, nor the most sophisticated, but they were fully dedicated to their work and were not indifferent to their calling. They contributed something solid, the results of which we still enjoy today. God grant that we may carry forward the tradition of those sturdy men of God who were so loyal, faithful, and true.

A military cadet in training had had an accident with his training plane. A board of inquiry sat and called him in. The members of the board were surprised by his honest frankness. There was no evasion, no excuse. “Sir,” he said, “I lost speed, altitude, and ideas simultaneously.” Our pioneers moved on high planes, they lost no altitude and certainly did not run out of ideas. They had ideas for the furtherance of the work of the Lord, and God blessed them. Our danger today is not that we shall openly renounce the work of the Lord but that we will fail to take heed to ourselves and our hearts will be overcharged with surfeiting and drunkenness and the cares of this life.

In 1901 Ellen G. White wrote that it had been nearly forty years since organization was introduced among us as a people. Today it is more than one hundred years. She said she was one of the number who had experience in establishing it from the first and knew the difficulties that had to be met, the evils it was designed to correct, and its influence in the growth of the cause. I wonder what she would say today after one hundred years? In the early stage of the work God gave special light on the subject. Without some form of organization there would be great confusion. Organization gives strength, constancy, and consistency to our work. She said, “Let none entertain the thought that we can dispense with organization.”—Testimonies to Ministers, p. 27. We perhaps do not believe in dispensing with it altogether, but at certain times we may think it would be well to dispense with organization in part. It is a mistake, brethren. Our strength, our success, is in moving together. That is the reason we have meetings like this—that we may move together and preserve our organization.
In his book, *Reminiscences*, Douglas MacArthur writes of the experiences on Bataan and Corregidor, and vividly pictures battling the way back from Australia to Manila and on to victory. He graphically describes the suffering of the prisoners he freed.

The soldiers had maintained their sense of discipline all through those long years. Somehow, as MacArthur came through, every man had dragged himself to his feet to stand beside his cot in some semblance of attention. They remained silent, as though at inspection. “I looked down the lines of men bearded and soiled, with hair that often reached below their shoulders, with ripped and soiled shirts and trousers, with toes sticking out of such shoes as remained, with suffering and torture written on their gaunt faces. Here was all that was left of my men of Bataan and Corregidor. The only sound was the occasional sniffl e of a grown man who could not fight back the tears. As I passed slowly down the scrawny, suffering column, a murmur accompanied me as each man barely speaking above a whisper, said, ‘You’re back,’ or ‘You made it,’ or ‘God bless you.’” —Page 248.

Those men represented a call to service. They suffered through those years for ideals and principles. The men, starving skeletons, maintained a sense of discipline through those three hard years. Now was their day of deliverance.

I am thinking of that great day when the Conqueror of all evil will pass down the line and look into the faces of His faithful ones, and they will say, “You’ve come back! You’ve come back!” The blessing of God will be on the faithful, loyal ones. The price of loyalty is high, but the results and rewards are worth all the price we pay and more. Was the price of suffering on Bataan and Corregidor worth it? Was it worth it to hold them as long as they could? MacArthur answered:

“Bataan, with Corregidor the citadel of its integral defense, made possible all that had happened since. History, I am sure, will record it as one of the decisive battles of the world. Its long-protracted struggle enabled the Allies to gather strength. Had it not held out, Australia would have fallen, with incalculably disastrous results. Our triumphs today belong equally to that dead army. Its heroism and sacrifices have been fully acclaimed, but the great strategic results of that mighty defense are only now becoming fully apparent. It was destroyed due to its dreadful handicaps, but no army in history more fully accomplished its mission. Let no man henceforth speak of it other than as a magnificent victory.” —Ibid., p. 250.

Loyalty costs, but loyalty in adherence to God’s unswerving principles is worth it all. General Wainwright, who succeeded MacArthur, had been a prisoner in Manchuria for three years. Now he came back to Manila. “He was haggard and aged. His uniform hung in folds on his fleshless form. He walked with difficulty and with the help of a cane. His eyes were sunken and there were pits in his cheeks. His hair was snow white and his skin looked like old shoe leather. He made a brave effort to smile as I took him in my arms, but when he tried to talk his voice wouldn’t come.”

For three years this man had felt he was in disgrace. He thought his country would rise up and condemn him because he had surrendered. The thought that he wasn’t loyal haunted him. It turned his hair white. He didn’t know he was a hero who had been loyal to the very end.

In the recent publishing convention in Denver, the name of Richard Gosworth was introduced. One day when Elder and Sister White were talking with him about the difficulties they were meeting in connection with the work and the crisis they were facing because of lack of money to keep the printing press going, Brother Gosworth said, “We can’t have that press idle. The world must hear the third angel’s message.” So he and his wife talked it over and turned their two oxen Buck and Bright, over to Brother White to be sold. Ever after when Brother Gosworth passed the press and heard the machinery going, he would turn to his wife with a smile and say, “Well, Buck and Bright are still pulling. The wheels are still turning.”

Brother Gosworth was loyal and devoted to the work of the Lord.

We refer frequently to teen-agers and their problems. I received a letter from a young boy. He asked, “If my father and sister age thirteen, and myself age fourteen, came to your office and said we would like to be missionaries or teachers, or any-

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World Evangelism

In planning the program for the church in 1965 it was natural for many recommendations to come before the Autumn Council for consideration. Some related to finance, others to methods of procedure, still others to personal piety. Among the most important was the call to evangelism which summoned the whole church to an evangelistic advance. At the Biennial Council four years ago a similar call was sounded. Under the caption "Blueprint Evangelism," were set forth in detail the many ways in which the people of God could unite in giving the gospel message, suggestions for reaching the multitudes in our large cities, and also for neighborhood evangelism by the laity. Where those recommendations were carried into effect wonderful results followed. Instead of outlining another long list of suggestions, reference was made to that action. We trust our ministers and leaders all over the world will feel the impact of this appeal. Here is the 1964 action:

"Whereas, The hour is late, the times staggering, and a sense of urgency is everywhere apparent in the world. We surely have reached the hour of our destiny—the hour for which this Advent Movement has been raised up of God and commissioned to carry the everlastimg gospel to a doomed world. The very conditions which distress statesmen and leaders in all walks of life should bring new courage to the children of God, for we can know assuredly that 'His coming is near, even at the doors,' and

"Whereas, In the face of the challenge of this hour, the Lord's messenger tells us: 'Now is the time for the last warning to be given. . . . Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power' (Testimonies, vol. 6, p. 16); 'You need power, and this power God is willing to give you without stint' (Gospel Workers, p. 35), and

"Whereas, The Lord calls upon His people everywhere to bring their hearts and lives into right relationship with Him so He may fill them with divine power, for only a revival of true godliness can enable them to finish His work in this last generation, and

"Whereas, Everywhere there is evidence that God is going before us and that movements are already at work opening the way for this message to come to the attention of millions yet unreached, and calling on our leaders everywhere to lay plans for an intensive evangelistic advance; therefore

"We recommend, 1. That from this Biennial Autumn Council where the leaders of God's cause are gathered from all parts of the world to study the needs of the church, a clarion call go to His people everywhere to arise, and putting on the whole armor of light, move forward.

"2. That church leaders in conferences, mission organizations, and institutions in every division be urged to take the lead in planning a program of all-out evangelism.

"3. That our conference leaders study carefully their respective territories and make plans to enter every unworked area as rapidly as possible, and that our churches and conference committees recognize that a minister's most important responsibility is the gathering in of the lost.

"4. That all departments of the church: Radio-Television, Home Missionary, Sabbath School, Missionary Volunteer, Temperance, Medical, Publishing, Educational, Religious Liberty, and Public Relations, be urged to plan with our pastors and evangelists to make the year 1965 the greatest soul-winning year in our history."

R. A. ANDERSON

THE MINISTRY
A Mission to the World

W. R. BEACH

Secretary, General Conference

The summons to a world situation today is beset with awesome but challenging responsibility. This is a time marked with foment and change. To say that the age is revolutionary has become a truism. Repercussions run like a chain reaction through the political, economic, social, and religious structures. Such a time requires Issachar men, with “understanding of the times, to know what Israel ought to do” (1 Chron. 12:32). Let me begin this report by reminding you briefly of certain new facts in the situation of the world and the Christian mission today.

There is first, the birth of what we must call a single world civilization.

Every part of the world, even to the most remote village, is being drawn irresistibly into the current of a single global civilization dominated by the science and technology of the West. The outward signs are obvious in modern techniques of production, transport, and communication. Behind these, less obviously, lie modern methods of business organization and government. At a deeper level yet there are questions concerning the whole nature and destiny of man. To a certain degree, the same techniques, the same problems, the same answers, the same philosophies, tend to become universal. Human right, security, health and happiness for all citizens, a linear conception of history replacing the non-Christian cyclical process—all has become part and parcel of a single world civilization.

Second, really a part of the first and stemming from it, is the change in the world cultural tide. The great period of missionary expansion in the nineteenth and early twentieth centuries coincided with, and was intimately tied to, the cultural, political, and economical expansion of the Western world into all parts of the earth. That movement of expansion in the main has been halted, or reversed, or more generally stabilized. This fact creates a new situation. World missions no longer can nor should be associated with a foreign, expanding, cultural, or political power.

Third, let us note the rebirth of the non-Christian religions. These ancient faiths and some modern twisted counterparts are on a march, experiencing an unprecedented upsurge. The educated Hindu no longer reacts passively or defensively to the Christian message. By systematic revision the Hindu sacred writings are being made intelligible to the masses. Buddhists are expanding and adapting their program, setting Buddhist doctrine to Christian hymnody. Up Mandalay way, for instance, Buddhists now suggest to the children, “Buddha loves me, this I know.” Already building bigger shrines, Shintoism in the next decade hopes to restore ancient splendors of ancestor worship. Mohammedanism reorganized and more united—at least on the surface—hobbles toward Pan-Islam for Asia and Africa.

Fourth, the fast-changing world situation has fostered the creation of new sovereign states without an equating dissolution of existing ones.

On the eve of World War I, 63 countries were independent as their status would be evaluated by current criteria. On the eve of World War II, 71 countries were independent. The year 1964 started with 122 states generally accepted as independent. Two others have joined them more re-
cently. And this proliferation of ferociously independent units has greatly modified the context of a world mission.

Of the 124 independent national units 13 are without Seventh-day Adventist representatives. These are: Afghanistan, Albania, Bhutan, Chad, Gabon, Mauritania, Muscat and Oman, Niger, Somalia, Saudi Arabia, Upper Volta, Vatican City, Yemen.

The independent states of the world represent 93 per cent of the earth’s surface and 98.5 per cent of the world’s total population. Lands with something less than complete independence have today less than 50 million people. The total lands with a Seventh-day Adventist presence represent approximately 99 per cent of earth’s 3.5 billion people.

A worldwide distribution of states now emerging relates them to politico-geographic regions. Any given region or block has within it a strong community of interest based principally upon location, economics, and cultural ties. From this viewpoint the world states are grouped in 13 regions:

- Anglo-America 2
- Caribbean America 12
- South America 10
- Western Europe 21
- Eastern Europe 19
- USSR 1
- Northern Africa (Sahara and North) 7
- Africa (South of Sahara) 30
- Southwest Asia (Middle East) 12
- South Asia 6
- Southeast Asia 8
- East Asia 3
- Oceania 3

Fifth, mankind’s woefully misplaced loyalties confront the missionary venture with perhaps the greatest challenge. Godless social, political, and economic concepts are before us. More recently, a type of godless Christianity is nurtured in the writings of some theologians—the so-called demythologizers. They have the support of one all-too-famous bishop and of other church leaders.

Sixth, and finally, there is what Archbishop Temple called “a great new fact of our era,” the existence of an ecumenical family of churches. He was referring to the World Council of Churches, which came into existence in 1948. That was only the beginning. Along with Protestant and Orthodox Christians, the Church of Rome has addressed itself to a long-range achievement of Christian reunion. In recent weeks the Vatican Council fathers have declared themselves as acknowledging the presence of virtue and of divine guidance in other Christian faiths; as acknowledging the great sixteenth-century split to be the fault of both sides; as urging Catholics to pray together with non-Catholics; as starting the long course toward complete reunion by the polestar of a completely new respect for other faiths. And an indication of how rapidly this new look can filter down to the local level came from Boston. The same day the vote was taken in Rome, Cardinal Cushing had Billy Graham in for a talk, and then issued a statement of praise, urging his flock to attend Dr. Graham’s current meetings. A prince of the Catholic Church thus endorsed a Fundamentalist revival preacher. Reporting this fact, the Washington Sunday Star (Oct. 11, 1964) added. “How short a time ago, how unthinkable.”

Certainly, ecumenicity today moves relentlessly toward an all-embracing religious union. This recalls strangely what Uriah Smith discerned (1872) for the last days in the unfolding pages of prophecy. Lesslie Newbigin has acclaimed this growing association of churches, and states thus a top requirement for world missions: “The church today must have the home base everywhere in the world, wherever the church exists.” Then, he adds, wistfully, “This is easily said and even easily sung about; but the profound changes in attitude, organization, and practice which it requires are not so easily achieved.”

Such are today’s “new facts.” Obviously, the Advent message and the church of the remnant were tailored for this day.

At a time of uncertainty, Seventh-day Adventists can be sure. “The faith once delivered unto the saints” has been travestied and mutilated; for more than one hundred years many scientists, theologians, and educators have moved consistently toward religious nihilism; and a respectable writer and citizen of the world has proclaimed, “God is dead. But let this bring no note of sadness—He is also no longer necessary. Man has discovered wonder drugs and social security.” At such a time Seventh-day Adventists can charge into the fog of doubt with a positive, saving message. They call all men to worship God—Creator and Redeemer. They proclaim the
glorious, imminent return of Jesus Christ. Then, too, the organization and strategy of the church of the remnant meet perfectly the challenges of a world mission under present conditions.

At the time of the end, God lifted the scales from off the eyes of His men. In response to the prophetic call a people set out upon a world task. We are that people. We go to “every nation, and kindred, and tongue, and people.” We do so with God’s last messages. We can address ourselves to all faiths, to all religious bodies, to all national entities, to all races, to all men. We follow a universal Master to the ends of His domain, to convert men, not to Protestantism, nor to any special brand of Christianity; we bring them to God’s everlasting gospel.

This means that in every section of the world field we preserve ourselves from ecclesiastical commitments and affiliations, from regional philosophies of religion, economics, government, or culture; we stand firmly on the platform of God’s world organization and message. Thus we can work and be received without prejudice. To be sure, we cooperate with all men of good will and purpose. We are conscientious collaborators. We dedicate ourselves undividedly to a mandated trust. We wear the garb of divine revelation and carry with us the atmosphere, not of this land or of some other land; not of this culture or of any other culture, but of heavenly places. We go to all men with God’s message for all men.

There is one field; it is the world. The evangelistic appeal and the missionary undertaking will be one and the same thing. The love of Christ directs Adventists to the man across the street and the men across the seas simultaneously. Every church, every field, every land, every section of the world field, must be at the same time a mission field and a home base.

The ultimate ideal, then, will be for every land to send workers across the street and across the seas. To finish the task, workers will be sent everywhere from everywhere. This is a world missionary church—not just a church with missions in all the world. And onlookers will continue to marvel while the cause of God advances triumphantly to the four corners of the earth.

Now, a quick look at two items:

1. Every Seventh-day Adventist must carry the flaming torch of evangelism, for soul winning is the capstone of the Advent faith. And here one figure suffices. In 1963, 114,156 persons were brought into church membership through baptism and profession of faith. This was the largest figure by more than 10,000 in the history of the church.

2. Our world mission continues with unabated vigor, confirming the fact that year after year the church gears its thinking and action more fully to the divine program. Now eight world divisions (seven in addition to North America) have become home bases from which faithful, well-qualified workers march to lands beyond. The total of new and returning workers sent in 1963 reached 519, which is a dramatic increase over the 1962 total of 449.

Thus the stream of workers sent overseas not only is maintained but in 1963 reached an all-time high for recent years. This is a real achievement when the background of political unrest, racial tensions, restricted residence permits, and overt fighting in some areas is taken into account. Truly, nothing can thwart the plan of God for finishing His work in all the world.

A look at the church’s overseas worker group from another angle is informative. Today more than 2,300 workers serve the world field on overseas status. Of this total, 1,305 were called from the North American Division. Thus the North American contingent represents 56.5 per cent of the total group. This is 3 per cent less than four years ago, indicating that the contribution from overseas divisions to the world mission has increased proportionately.

We just mentioned that eight divisions of the world field have become home bases from which this church can reach out in continuous expansion overseas. I think it would be of interest to all of us to have a breakdown of this shared contribution:

Australasia last year sent 75; Central Europe, 4; the Far East, 12, Northern Europe, 24; South America, 28; Southern Europe, 35; Trans-Africa, 21; and North America, 321. Last year the Far East joined officially in this report. The Philippines have become an important home base in supplying qualified overseas workers. In fact, to date more than 120 Filipinos have accepted appointments overseas.

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The Unity Inherent in Our Faith

A. GRAHAM MAXWELL

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As a basis for our worship and study I would like to read again a passage included in our Sabbath school lessons for the past two weeks. For its remarkable simplicity, I am using the Noli translation of 1961.

"Even if I or an angel from heaven should proclaim to you a gospel other than that which I have preached to you, let him be accursed! I said it before, and I repeat it now: Whoever proclaims to you a gospel other than that which I have preached to you, let him be accursed! . . .

"Now, brethren, I want you to know that the gospel which I have preached, is not of human origin. I have not received it from a man, nor was I instructed in it by any human teacher. I have received it through a revelation from Jesus Christ. . . .

"My first action then was not to confer with any human being. I did not go up to Jerusalem to see those who have been Apostles before me. Instead, I went into Arabia, and I returned again to Damascus.

"Three years later, I went up to Jerusalem to visit Peter, and stayed fifteen days with him. But I saw none of the other Apostles except James. . . .

"After fourteen years, I went up to Jerusalem with Barnabas and took Titus also with me. I made this journey in obedience to a revelation. Privately, I communicated only to the leaders the gospel which I was preaching to the Gentiles, to make sure what I had done in the past or what I am now doing was not futile. . . .

"As to those who were regarded as the leaders, it does not matter to me who or what they were. God makes no distinction between man and man. These leaders contributed nothing to my work. They simply accepted the accomplished facts: they saw plainly that I was the leader of the mission among the Gentiles . . . Therefore James, Peter, and John, who were regarded as pillars of the Church, recognized the grace God had given me. So they made an agreement with me and Barnabas that we should be in charge of the work among the Gentiles, while they should be in charge of the work among the Jews. Only we were to remember the poor, which was the very thing I had set myself to do.

"But when Peter came to Antioch, I opposed him openly, because he was condemned by his own conduct" (Gal. 1:8-2:11, passim).*

How could a worker of such independence of spirit and behavior remain in good and regular standing in the early Christian church?

At a recent session of the General Conference the brethren had examined the message Paul was preaching. It had been decided to send out a letter commending Paul and his gospel and including two or three church requirements, one of which was abstention from food offered to idols. But as soon as Paul returned to his field he began to teach that under certain circumstances it was perfectly all right to eat such food! As he explained in Romans 14, the man of mature faith could eat anything. It was only the man of weak faith who ate only vegetables, for vegetables were usually not offered to the idols. Likewise he had al-
ready explained to the believers in Corinth that they could eat whatever they found in the meat market without raising any question on the ground of conscience. If an unbeliever should invite them to dinner, they could eat whatever was put before them without raising questions of conscience (see 1 Cor. 10:25-27).

Paul, of course, was not dealing here with the subject of diet, or meat eating versus vegetarianism. He certainly was not suggesting that Christians should be careless with their health. His concern was that the early believers should not be governed by unthinking, superstitious legalism. In this connection he was greatly distressed by what some of the general brethren were teaching about righteousness by faith and the meaning of the services of the sanctuary.

What would we do with such a worker today? How would you vote if Paul's case should come up for consideration this morning?

Two weeks ago, when we were studying this lesson in our Sabbath school class at Loma Linda, a woman at the rear raised this question: If Paul could be so independent and yet remain in good and regular standing, was it fair of the General Conference to disfellowship certain men of our own time who have been promulgating different views on the subject of righteousness by faith and the heavenly sanctuary?

For an answer we looked again at the rest of Paul's life and ministry. Everywhere Paul went he raised up churches and won hundreds, perhaps thousands, of converts to the Christian faith. Everywhere he went he left behind him a spirit of love and unity with the rest of the Christian church. Everywhere he traveled he collected a large offering for the poor saints at Jerusalem, as he liked to call them (see Rom. 15:26). Wherever Paul worked, the new converts expressed their love and loyalty to the movement by giving generously to support the work at headquarters.

Now consider the case of those whom the church has reluctantly felt obliged to discipline. They do not work to win converts to the Christian faith. Their primary aim seems to be to win Seventh-day Adventists to their particular viewpoint. Wherever they go, instead of love and loyalty, they leave behind an atmosphere of disaffection and disunity. Instead of raising funds to support the work at headquarters, their endeavors have resulted in the diversion of large sums of money into other activities.

Paul was a highly independent thinker and worker. Sometimes he found himself in disagreement with his brethren—even the general brethren! He even refused to be put on the payroll, so as to maintain the independence he so highly prized. But there is a world of difference between the constructive disagreement of a loyal supporter and the divisive criticism of one who will not cooperate except on his own terms.

The early believers had their disagreements, but there was always something that held them together. Paul explains what this was in Ephesians 4:13. "Grown up, mature Christians," he wrote, "enjoy a unity that is inherent in their faith and knowledge of the Son of God." *

The same was true with our pioneers just 120 years ago. When those strong-minded men and women sat down to hammer out the doctrines upon which this denomination was founded, there was frequent disagreement, often expressed with considerable vigor, as witness the early editions of the Review and Herald. Sometimes in their discussion there was more heat than light. But they all had faith in the same God. They all loved and worshiped the same Jesus. And the unity that was inherent in their faith transcended the disagreements of the moment. Had it not been so, we would not be here today.

Sometimes our older, experienced workers express concern for the future of our movement. Some of us younger ones wonder about this, too, especially as we see our respected leaders growing older and leaving the scene of action.
One of the privileges of attending such a meeting as this is the opportunity just to watch the men who carry the chief responsibilities in our church. Something that has particularly impressed me this time is the fact that so many of our major leaders are now past sixty years of age. We marvel at their continuing vigor and willingness to work so hard. But they can’t go on forever. It would be thrilling if they should be the ones to lead us to final victory. But if time should continue beyond their span of service, who is ready to take their place and assume such heavy responsibility? Will new leadership be able to maintain the original purpose and direction of this movement?

I believe that we stand at a very critical point in our denominational history. At great expense to itself this denomination has now produced a generation of well-educated Seventh-day Adventists who have the ability to stand off and critically examine the church to which they belong. History records that no religious movement has been able to survive beyond this point without serious loss of unity and sense of mission.

What about Seventh-day Adventism? Will we prove to be the exception to this rule?

If so, there is only one thing that will hold us together and on course, and that is the unity that is inherent in our faith and our common knowledge about the Son of God.

The strength of Adventism lies in the measure of its Christian faith. This faith means a well-grounded confidence that what we believe is true. It means not only knowing the truth but knowing that we know it. It means being able to say with Paul, “Even if an angel from heaven should teach a gospel different from ours, he’s wrong!”

It was an angel who started the circulation of misinformation about God. Some day this angel will appear again, masquerading as an angel of light, even pretending to be Christ. In that day we must be able to say to his face, “You’re wrong. You are not telling the truth.”

But no one is entitled to such confidence unless he has first examined the truth for himself. It is my observation that many of our people have not yet done this, even many of our college and university students. They can repeat some of the things they have been taught. They can recall some of the key texts they once so laboriously memorized. But even after sixteen years of religious instruction in our schools, not many can give clear reasons for the hope that is within them. There is no strength in a faith that is little more than a reflection of other men’s thought. I believe the solution to this dilemma is the most vital task confronting Adventism today.

It was the study of the Bible that produced such overpowering faith in the apostle Paul. It was the free and vigorous study of the Scriptures that gave the pioneers the faith we now so greatly admire. It seems clear to me that nothing less than a great resurgence of interest in the reading and interpretation of the Bible will hold us together through the experiences to come.

This suggests the necessity of more and better Biblical sermons each Sabbath, sermons in which we shall not so much tell the people what to believe as rather teach them how to study the Bible for themselves, that their faith may be their very own.

This also suggests that greater importance be attached to the teaching of the Sabbath school lesson. The primary purpose of the Sabbath school is to provide an opportunity for the church to study the Bible. But how often the room is too noisy and there is so little time. Under such circumstances, how can one think seriously about the truth that is the basis of his faith?

This also calls for better Bible teaching at all levels in our schools. It means providing religion classes in which we shall not take the easy path of requiring students to reflect the thoughts of their teachers. It means, rather, adopting the much more difficult method of setting our students free to think for themselves and gradually placing on them the responsibility and privilege of working out their own faith. It is distressing to note that for the first eight formative years in school, our children usually receive their religious instruction from teachers who have had little or no special training in this most delicate art.

Most of all, this calls for our own personal devotion to the regular and scholarly (Continued on page 26)
Through Tragedy to Triumph

F. L. PETERSON
Vice-President, General Conference

In Matthew 24:1 we read, "And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple."

The disciples heard the lament of Jesus over the city of Jerusalem and remembered His words, "Behold, your house is left unto you desolate" (Matt. 23:38).

These words came as a violent blow to His uncomprehending disciples. How could this be! Jerusalem desolate—this city now pulsating with breath-taking beauty, with her magnificent Temple glittering in the sunlight, the pride and glory of the Jewish nation? It was commonly believed that to be born in Jerusalem was an honor bestowed upon one by God. It brought a sense of security. And to be buried on a slope of her valleys was supposed to give priority in the judgment. The Jews thought the durability of the Temple would defy the lapse and wear of time. Her rabbis were so impressed by the grandeur of the city that it was said, "He who has not seen Jerusalem in its beauty has never seen a beautiful city." The Talmud declared, "Ten measures of beauty were given to the world, of which Jerusalem received nine measures and the rest of the world one."

It is little wonder that the psalmist sang, "Beautiful for situation, the joy of the whole earth, is mount Zion" (Ps. 48:2). "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces" (verses 12, 13).

Neither the Jews nor the disciples understood that when Jesus went out of the Temple this would be His last visit. To Him it had been God's holy house, and there He had witnessed the presence and power of His Father. In the Temple He had taught many precious lessons and performed many acts of mercy. But that day when He went out of the Temple the glory of the Lord departed from it.

Jesus first speaks very cautiously to them by saying, "Take heed that no man deceive you." He knew there would be many theories advanced concerning the end of the world and His second coming. He wanted His disciples to know that He was well qualified to say what He meant and to mean what He said. So He urged them to be careful what they believe. For their guidance and assurance He said, "There shall be signs."

He was not going to discuss with them any social order that was to come on this earth. He was not going to advance any "new age" theory. He was going to bring forth living facts that would be as enduring as time. To these inquiring disciples He delivered a discourse that has proved to be equally as inspiring as His Sermon on the Mount.

Jesus reminded them of the historical prophecy of Daniel as a witness to future facts that He would bring to their attention and how they were to conduct themselves. He said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place" (Matt. 24:15).

History records that forty years after Je-
Jesus had given His prophecy, Palestine was overrun by the Romans (A.D. 70) and the beautiful city of Jerusalem and all its environs were destroyed. More than a million Jews perished, and 97,000 were made prisoners. Jesus had said that the city of Jerusalem would cease to be, and no amount of human resistance could prevent it.

The Jews rejected the Saviour’s mercy and by so doing, they “had forged their own fetters; they had filled for themselves the cup of vengeance” (The Great Controversy, p. 35).

The prophet Jeremiah declared, “Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest” (Jer. 26:18). The prophet Hosea said, “O Israel, thou hast destroyed thyself” (Hosea 13:9), “For thou hast fallen by thine iniquity” (chapter 14:1). God had chosen Jerusalem as the depository of sacred trusts. Her people forsook His counsel and polluted His Temple. God said, “The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou keep the commandments of the Lord thy God, and walk in his ways. And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which he swears to thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thy hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them” (Deut. 28:9-13). But Israel failed in her appointment by God to rule the destiny of the world.

We read, “The destruction of Jerusalem is a fearful and solemn warning to all who are trilling with the offers of divine grace, and resisting the pleadings of divine mercy. Never was there given a more decisive testimony to God’s hatred of sin, and to the certain punishment that will fall upon the guilty.”—The Great Controversy, p. 36.

The disciples were also troubled about the time of Christ’s second coming and of the end of the world. Concerning this glorious event Jesus said, “There shall be signs.” If His followers will become familiar with the signs outlined by Him they will know when His coming is near, even at the door. He said, “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven” (Matt. 24:29).

Here Jesus refers to the prophecy of the 1260 days (years) of papal persecution, which terminated in 1798. May 19, 1780, is known in history as the dark day. “After midnight the darkness disappeared, and the moon, when first visible, had the appearance of blood.”—Ibid., p. 308. November 13, 1833, is the recorded historical date that the stars fell from heaven, and this was another sign of the second coming of Jesus. In this prophecy Jesus said: “And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (Luke 21:28).

After the fulfillment of these signs in the heavens, Luke says there will be “upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth” (verses 25, 26).

The signs on the earth included wars and rumors of wars, famines, pestilences, and earthquakes, which would occur in various parts of the world. Nations are rising up against nations, kingdoms against kingdoms, cultures against cultures, race against race, men’s hearts failing them for fear because anywhere we touch this old sin-ridden world there is the possibility of an explosion of some kind.

The late President Kennedy, in his 1961 State of the Union message to Congress, said: “No man entering upon this office . . . could fail to be staggered upon learning . . . the harsh enormity of the trials through which he must pass in the next four years. Each day the crises multiply. Each day their solution grows more difficult. Each day we draw nearer the hour of maximum danger, as weapons spread and hostile forces grow stronger and time
has not been our friend." Because of what Jesus said nineteen hundred years ago, this world finds itself passing through a most critical and crucial period. Someone labeled it an age of disillusionment. The world has become confused, bewildered, and insecure.

J. Edgar Hoover reported that this country is in deadly terror. The creeping rot of moral disintegration is eating into our nation. I am not easily shocked or alarmed, but the arrest of teen-age boys and girls all over the country is staggering. Some of the crimes the youngsters are committing are most unspeakable—prostitution, murder, rape. These are ugly words, but this is an ugly situation. If we are to correct it, we must face it. One of our famous newspaper commentators said a few days ago, "Who is not against sin, crime, violence? Nobody knows just why our affluent society is filled with so much anxiety. Or just why crime is increasing so alarmingly among the young."

The apostle Paul tells us why. He says: "You must face the fact: the final age of this world is to be a time of troubles. Men will love nothing but money and self; they will be arrogant, boastful, and abusive; with no respect for parents, no gratitude, no piety, no natural affection; they will be implacable in their hatreds; scandal-mongers, intemperate and fierce, strangers to all goodness, traitors, adventurers, swollen with self-importance. They will be men who put pleasure in the place of God, men who preserve the outward form of religion, but are a standing denial of its reality." Then he adds, "Keep clear of men like these" (2 Tim. 3:1-5, N.E.B.)*

The late Nicholas Murray Butler, president emeritus of Columbia University, said in a speech delivered shortly before his death, "Actually there is no Chinese crisis; no Indian crisis, no German crisis, no American crisis; what we are facing is a worldwide crisis, which appears in every form in each land. Living according to national conditions, national habits, national circumstances. It is one and the same disease, the same condition, and it can only be cured in one and the same way. The problem of the people is worldwide." Then he added, "The end cannot be far distant."

The ills of this old sinful hospitalized world cannot be cured, but must be endured until Jesus comes.

When Stanley found Livingstone in Africa he gave him some letters he had brought with him, and said, "Read your letters from home first. You must be impatient for them." "Ah," replied Livingstone, "I have waited for years for letters, I can wait a few hours more. Tell me first how the world is getting along."

The apostle Paul left another message for us in his descriptive detailed account of last-day world events. He said, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." The messenger of the Lord has given us the following warning: "The tempest is coming, and we must get ready for its fury by having repentance toward God and faith toward our Lord Jesus Christ. . . . We shall see troubles on all sides. . . . The end is near, probation is closing."—Messages to Young People, pp. 89, 90.

The commentator Paul Harvey said: "Mr. Clergyman, the responsibility is yours. And whether you like it or not, you are a command officer in the cold war, and we are losing. Whatever your strategy has been, it has not been good enough. One hundred and sixteen million churchgoers in the United States are more than ever before. That is an increase of 30 per cent; pornography has become a 500-million-dollar-a-year business. Venereal diseases have increased 72 per cent in one year; crime is increasing four times faster than our population is increasing. Juvenile crime is increasing five times faster. For every dollar we spend on churches we spend twelve thousand dollars on crime. Combine all our churches, synagogues, and temples, and they are outnumbered by taverns by 175,000. Thirty-seven million of our children receive no religious instruction."

It is high time for the church to hasten its steps and give men and women the answer to their question. The twentieth century has ushered in the greatest crisis in all human history. The world is brought

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**HUMILITY**

"It is from out of the depths of our humility that the height of our destiny looks grandest. Let me truly feel that in myself I am nothing, and at once, through every inlet of my soul, God comes in, and is everything in me."—W. MOUNTFORD.

JANUARY, 1965
into a time of trouble such as never has been since there was a nation. Jesus said that in the closing days of time history would repeat itself. "But as the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). Likewise as it was in the days of Lot, so shall also the coming of the Son of man be. Before Jesus will return there will be a period of time similar to the days of Noah and Lot. In Genesis 6 we read a description of Noah's day.

Is history now repeating itself? In this twentieth century men once again are looking into the upper spaces. The great nations of earth today are anxious to make a name for themselves. Man has set out to explore the contents of the moon, and a mechanical device is now being constructed to teach the astronauts how to walk on the moon. He also plans to visit Mars and other planets. And after these hungrily-sought-for accomplishments have been achieved, what will hinder him from planning a trip to the paradise of God? And that without having experienced a new birth! I firmly believe that God's great time-piece is nearing the hour when God the Father will say to the Son, "Let us go down."

The end of the reign of sin is nearly closed. It is time to arouse the people of God as never before to the nearness of the coming of the Lord. It is time to lay aside every weight and the sin that so easily besets us. It is time to rise above the hindrances on our pathway and live as though we await the Lord's coming. Christ's warning to His church is "take heed to your selves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34). The primary thing challenging the people of God today is personal dedication and having a part in the preaching of the gospel in all the world. For this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." It is for the fulfillment of this sign that all heaven waits. This is an individual responsibility, and God is counting on every member of this church to do his part.

God's messengers ought to proclaim liberty to the captive and dying who may be bound by worldly chains. For God's people must never be burdened even by the dust of worldliness. The youth of the church must be made conscious of the preparation they must make and the stand they must take in times like these. Lot pitched his tent toward Sodom, and this was the beginning of the end of a godly home. It is just as damaging to the soul today to move into the suburbs of Sodom as it is to live in the heart of the city of Gomorrah.

Christianity is not only an intellectual commitment it is a born-again experience. The blood of Jesus Christ is the only effective remedy that cleanses from all sin, and that includes all ungodly ideologies and inherited traits. It will be through the tragedies of a sin-ridden world that God's people will move out into a glorious triumph of the gospel.

We are told by God's servant that before the final visitation of God's judgment upon the earth there will be among the people of God such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. The church must now be made ready to enter into such an experience. We know that we have the truth. What we need is the power of the Spirit. May God help us to move forward as a unit—that nowhere in the world will there be found a trace of separateness among us—so that we may be participants of the Spirit and power that shall be poured out upon God's triumphant church.


**Dignity, Courtesy, Refinement.—Be sure to maintain the dignity of the work by a well-ordered life and Godly conversation. Never be afraid of raising the standard too high. . . . The Spirit of Jesus should pervade the soul of the worker; it is the pleasant, sympathetic words, the manifestation of disinterested love for their souls, that will break down the barriers of pride and selfishness, and show to unbelievers that we have the love of Christ; and then the truth will find its way to the heart. This is our work and the fulfilling of God's plan. All coarseness and roughness must be put away from us. Courtesy, refinement, Christian politeness, must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues; for God does not so regard them. Endeavor not to offend any unnecessarily.—Evangelism, pp. 656, 657.**
Fellowship Tour of the Lands of the Reformation

Summer, 1965

Sponsored by Andrews University
Directed by Daniel Walther

In the summer of 1965 Andrews University is sponsoring a guided tour through the lands of the Reformation. Our "text" could well be The Great Controversy, since the Reformation era is of such importance, second only to the introduction of Christianity. We shall visit sites that the tourist hardly sees, without passing by the places of usual interest. We will also stop at places of denominational interest.

England.—Our first stop is in London, a city (and surroundings) that offers many opportunities to look at the past (center of Wesley's activities).

France.—The historic sites of French Protestantism in Paris, the Protestant Seminary, the Sorbonne, site of St. Bartholomew's night will be visited, and in Southern France, the "desert," where the Huguenots listened to their "prophets" and fought for their faith. We shall gain unforgettable inspiration at the amazing "Museum of the Desert" in the Cévennes, as well as in the valleys of the French Waldenses, near Avignon, and the prison of Marie Durant on the Mediterranean Coast. The rugged and beautiful country of the Albigensian drama will be of particular interest; the spectacular medieval castles where Albigensian leaders assembled and died.

Switzerland.—There are many places here that offer to the student opportunities for study and meditation. We will stop especially in Zurich (where Zwingli introduced the Reformation), and particularly Geneva, which will be reached by a detour through the beautiful Swiss mountains. In Geneva we will see John Calvin's place of activity; Calvin's college and chapel; the place where Servetus was executed; also of interest is the museum of the Reformation.

Italy.—Motoring along the Riviera we reach the Waldensian valleys, where we stop several days. We shall be especially interested in the rugged valleys where the Waldenses resisted the Roman hierarchy and worshiped in almost inaccessible places; the house where Sister White stayed and where one of Europe's first SDA chapels is located. Rome will be our next stop, where we will visit Vatican City and the Catacombs, Paul's prison, St. Peter's, and various places where sessions of the Ecumenical Council were held. Then we will proceed to Assisi, and through the lovely Umbrian Mountains to Florence, where we shall visit Savonarola's cell, Michelangelo's workshop, Dante's house. From Florence we travel through Venice to Constance, where John Huss was tried and executed.

Germany.—From Austria we travel, by way of Oberammergau to the country of Martin Luther. We shall stay several days in Wittenberg, Luther's university town (where he nailed the 95 theses to the church door), and then proceed to Erfurt and the Wartburg (where Luther translated the New Testament). Our tour ends at Frankfurt, after a visit to Worms.

Who may come.—This tour is a regularly planned part of the Seminary program. A three-five semester credit (graduate) in church history is granted to those who register for that purpose. College students will receive also five semester hours' credit. The tour also welcomes ministers, teachers, and others.

The date for the tour is tentatively set for June 14 to July 15, 1965. This will be finalized when we know the desire of the majority. The all-inclusive cost should not exceed $1,100. This includes: jet air transportation—departure from New York City; all meals during the tour; transportation in Europe; good second class hotels (twin-bedded room, with bath wherever available). Privilege of returning later by air according to individual choice.

A brochure is being prepared giving details. For further information, at your earliest convenience write to:

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Kadesh-Barnea and Today

RALPH S. WATTS
Vice-President, General Conference

Some places stand out in history for all time, places that have witnessed a scene of events that have shaped the destiny of nations and even the world. Stalingrad, that great Russian citadel, was the breakwater on which the flood tides of Hitler's invading hordes were broken to pieces. Waterloo and Trafalgar, to the British, are places that have been lighted up in the pages of history by decisive events that far transcended the importance of the place where they occurred. And to Americans, Gettysburg, Pearl Harbor, Okinawa, and others, were places buried in geography books until history lifted them out of obscurity.

Kadesh-Barnea was such a place. It will always remain a landmark in the sacred history of God's people. Kadesh-Barnea was situated on the border between Canaan, the Promised Land, and the sandy stretches of desert through which the children of Israel had traversed after leaving Egypt. God intended it to be only a junction—a place where the wanderers would converge on the Promised Land. But through disobedience and unbelief the people of God made it a terminus. God planned that it should be a gateway through which His chosen people would march to obtain their inheritance. Instead it became a dwelling place, where lack of faith and rebellion caused the people of God to spend forty years wandering in the wilderness.

The experience of Israel at Kadesh-Barnea was a great disappointment to God. He hoped that the Israelites, while poised on the border of their future inheritance, would take possession of the goodly land with eager expectancy. He never intended that His chosen people should be turned back into the wilderness. This disappointment is graphically reflected in Numbers 14. In manifesting their rebellious attitude, the people exclaimed "Would God we had died in this wilderness!" Now this prayer was to be answered.

"As I live, declares the Lord, I am going to deal with you exactly as I have heard you prescribe it . . . And because of your unfaithfulness your sons will have to wander as shepherds in this wilderness for forty years until all your corpses lie in the desert . . . Then you will realize what it means to have ME against you" (Num. 14:28-34, Berkeley).

Commenting upon this frightening event in the history of Israel the messenger of the Lord said:

God had made it their privilege and their duty to enter the land at the time of His appointment; but through their willful neglect that permission had been withdrawn. . . . They had distrusted the power of God to work with their efforts in gaining possession of Canaan.—Patriarchs and Prophets, p. 392.

So because of their unbelief and willful neglect, God could not manifest His power to subdue their enemies. Therefore, the only safe course was to turn them back toward the Red Sea.

Kadesh-Barnea Today

We need to pause to ask ourselves some searching questions: Has the remnant church of God arrived at a place called Kadesh-Barnea? Are there evidences that while in sight of the hills of the Promised Land we are delaying to face up to the challenge of the unfinished task? Are we in danger of losing our initial drive and settling down as have other religious or-
ganizations after their initial "big push"? Why are we operating both below our possibilities and God's design for us in this decisive moment in our history?

I believe we should attempt to answer such questions during this biennial Autumn Council, for surely this is the time and place to candidly appraise matters pertaining to the work of God. This morning I would be recreant to my duty if, under the circumstances, I did not present to you the convictions of my heart, born from observation, prayer, and ardent love of this message.

**Some Hindering Influences**

It seems to me there has gradually developed within our organization certain influences that, I feel, are impeding the forward thrust of the movement due at this decisive hour. I hope I will not be misunderstood if I refer to these as hindering influences.

Let me say in all sincerity and earnestness that the definite hastening of Canaan's final conquest rests to no small degree in the hands of the world leadership gathered here in this Autumn Council. Fidelity and loyalty to the divine course marked out for us should be our supreme burden and quest. Our adherence to Heaven's appointed schedule should be our greatest concern.

Ours is a spiritual crusade that is to go forward "conquering and to conquer." We dare not look forward to a generation yet unborn for the hour of crisis to be consummated. The triumphant closing of this final warning message was set by God for this our day. This last message, first proclaimed more than 120 years ago, is destined by God to be the most momentous message ever declared among men.

And now let us look at some of the hindering influences that we detect among us.

**Peril of Maturity.** As a religious body we have come of age. We are now well established in the religious world's consciousness—sometimes, I must add, not too favorably. Our church organization and polity are the best and most effective among religious bodies of the world. We have numbers and are growing day by day. Two years ago at a previous Autumn Council, our statistical secretary informed us that the Seventh-day Adventist density in the world population had increased more than six times as fast as the world population during the last fifty years. This is an enviable record. Today, adherents of our faith number more than two million and the work is well established in strategic points in all the great centers of the world.

We have increased means at our disposal. Appropriations to our worldwide work have more than doubled during the past twelve years. Also during the past three decades the total denomination investment has multiplied 10.7 times. And we enjoy a full body of faith and doctrine, based solely upon the Holy Scriptures. Before our work is finished and probation closes, we will become the center of world discussion, world decision, and concerted world attack. This is inevitable in God's plan for His church. But strange as it may seem, our greatest denominational peril results from our coming of age, the peril of maturity. Today we are witnessing a growing concentration of interests in already-well-established places. These centers of interest are being further congested almost daily by Adventist believers.

**Concentration.** I am sure you are acutely aware of this trend to centralize around headquarters and institutions. I am not just thinking of centers of learning and administration in North America, for the problem is a worldwide one, probably more acute here. I fully recognize that in a religious organization such as ours, which operates a parochial school system, we must provide strong centers of learning to keep abreast of modern educational standards and advancements, and we must have centers of administration. But something must be done to discourage more Adventists than necessary from settling in these institutional and administrative centers. Again and again we are warned by the Spirit of Prophecy that this practice is contrary to divine principle. As administrators we should study afresh the solemn warnings as recorded in volume 8 of the *Testimonies.*

The ever-increasing congestion of Seventh-day Adventists in these centers makes necessary an unusual pastoral care of large central churches, and consequently ties up a disproportionate number of ministers in one place. This situation creates a demand for associate pastors, in addition to perhaps a ministerial intern, while vast stretches of territory in North America and abroad remain untouched by the light of the gospel.
and the message of Christ’s soon return. In these large centers we are witnessing disastrous results in the faith of many of our laity. Moving into these centers, with their large, heavily officered churches, many lose their spiritual experience through shear inactivity, drift into the background, and frequently drop out of the movement.

The increasing colonization around our institutional centers poses a serious problem and has profound bearing on our plans for a more rapid advancement of the cause of God in all the earth. Surely the gathering storm clouds signal the appropriateness of emphasizing the call for many Seventh-day Adventist families to leave the wicked cities, to move away from these congested areas. As leaders, why can’t we unite our voices now and urge our people to heed the solemn appeals made to us by the servant of the Lord to move out of the cities.

Dependence on Financial Support. Are we depending on financial support for the speedy finishing of the work? The larger we grow, the more institutions we establish, the greater we expand our mission program, the more demands are made for more funds and appropriations. We seem to be going around in a vicious circle. And, too, a Seventh-day Adventist minister today has learned that he cannot “preach on earth and board in heaven.” His mind naturally turns to material thinking. He cannot divorce himself and his family from dwelling upon mundane matters. He must buy, plan, and budget his personal resources. Also there are many things regarding church work that he must continually meet by material planning and action. A constant whirl of activities, numerous calls for monies—all have a tendency to make a worker material-minded. It has never been possible to separate the material from the spiritual, but it seems more impossible today than ever.

We must recognize the sobering fact that our worldwide work can never be finished simply by multiplying enterprises or by putting on more pressures and initiating greater drives and campaigns in our denominational endeavors. Strange as it may seem, mechanical pressure and sheer moral duty may actually stand as a hindrance to that vastly greater flow of means planned for this decisive time.

We have strong statements in the Word of God concerning how His work must be done. God’s Word plainly reveals the foolishness of thinking that we can gauge our success by material things: “Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep” (Ps. 127:1, 2).

There is a lesson in this text for us. We need to refresh our minds lest we forget that man’s power is not evidence that God is with us. We must ever remember that numbers and materials are not necessarily a sign of spiritual power. We can never, by the use of physical powers and material things, by utilizing men and management, by the wisdom of men, or through the intensification of the present program, finish the task. My brethren, what we need is not more push, but more power from above. As someone has said, “We need to agonize more than we need to organize.”

Peter, with John, about to enter the Temple, said to the lame man who asked for alms: “Silver and gold have I none; but such as I have give I thee.” Here was the secret of their success. They expected Heaven to empower that which they had. The day the church could say, “Silver and gold have I none,” is long since past. But the day is not past when the church of God can expect to accomplish its Heaven-sent task only with the power that was manifested at the Gate Beautiful. Without that power all the methods, means, facilities, teaching—all that can be supplied by the sacrifice of our church members—are absolutely powerless to bring us the success that is needed to finish the task God has given us to do.

Entering New Territories. In some overseas fields we seem to hesitate to vigorously push a program of opening up and establishing work in unentered territories and countries. There are a few mission fields where a positive and aggressive program to enter unentered areas has been undertaken, but it appears to me during the past decade we have gradually drifted into the throes of denominational consolidation rather than expansion. We are spending much of our energy looking after what we have gained, and not launching out into unentered territory. The prophet Isaiah declares that the work of the church of God...
is twofold, to “lengthen thy cords, and strengthen thy stakes” (Isa. 54:2).

How long has it been since an Autumn Council has thrilled with the news of the banner of truth being planted in a hitherto unentered country? Our statistical secretary tells me that during the last ten years we entered seven areas, as far as can be determined, in which no work had been previously carried on. I believe the last small country entered was Nepal in 1958. This sounds like a successful program of expansion, but the facts are that some of the countries listed as entered must be checked off, for we have today no representatives or group of believers in those territories. An entrance was made but ended in withdrawal. They are: Protectorate of Aden, Muscat and Oman, Sikkim and Sudan.

Surely it has not been due to a decrease in appropriations to missions that we have delayed in establishing new work, for during the past ten years (1952-1962) the General Conference each year, with but one exception, has substantially increased its appropriations to world missions. The increase represented in dollars is tremendous—from $17,421,217.31 in 1952 to $31,505,895 in 1962, and $33,333,186 in 1963.

In view of the present situation perhaps the leaders should think of some plan that would make it possible to quickly push back the frontiers of our mission work in unentered countries and island territories.

This plan would do two things: (1) Assure the world church that our work would be quickly established in still unentered areas. (2) Place a greater moral and financial responsibility upon the overseas indigenous church in maintaining the present established work in its borders.

Spirit of Conformity. We turn now to another retarding influence. It is the subtle spirit of conformity to the present world—that mental posture of being satisfied with only an intellectual grasp of the distinctive doctrines of the church. Sad to say, this spirit has sought entrance into the hearts of some believers in our ranks. It is not a matter of doctrinal disbelief but an attitude that is chilling the ardent longing for the speedy coming of the Lord which should underlie all fervent sacrifice to hasten that day. It is self-evident that confidence in the certainty of the Advent Movement is foundational to any unusual sacrifice in its behalf. As leaders we must definitely remedy the leavening influence of uncertainty and worldly conformity that is neutralizing the effective witness of many.

Primal Purpose of Our Existence

God is calling us anew to the primal purpose of our existence as an organization. Far above figures, above statistics and mechanics, stands God’s expectations of us to terminate our sojourn at twentieth-century Kadesh-Barnea. He expects us to bring a halt to these hindering influences. He wants us to marshal all the spiritual forces that He has provided. The Lord expects us to somehow change the emphasis away from the mere mechanics of our organization. Too often we are in danger of giving the appearance that we are building for this present world. Has not the time come for us to bind about our wants, and expand our men and resources in a wiser way?

True, there was tragedy at Kadesh-Barnea, but there was also triumph. The triumph was in Caleb and Joshua. They believed the Lord, they trusted Him. They knew that the God of Israel would go before them in the conquest, and ultimately they entered the Promised Land. The Lord is looking for Calebs and Joshuas in modern Israel. He wants leaders who comprehend the spirituality needed to meet the challenge of this momentous hour.

Need of Special Preparation

God’s church has never before faced such a time as this. There is but one inescapable conclusion: namely, that for its expected service in this hour our church is in need of special preparation. If the church has need of this in order that it shall reach God’s exalted purpose for this climactic hour, then surely it is for us, the leaders in the Advent Movement, to lead out in seeking this preparation.

The Greatest Hindrance

We recognize that the greatest underlying hindrance is the lack of the Holy Spirit in our lives. The outpouring of the Spirit of God upon the church and in our lives is our sole hope. Only the Spirit can reach the hearts of men everywhere. This is the only means that will prepare the church for the loud cry of the message.

To have this lack supplied should be our greatest burden. It stands between us and the consummation of our commission.
Let us reach out for divine enduement of power to accomplish the task before us.

**What Is the Church of God?**

In the Gospels it is promised that the church of God may always have the power of the Holy Spirit. We talk about a divine power resting upon the church as a whole in the “latter rain.” How will it ever rest upon the church as a whole, if it does not rest upon us as individuals?

Think for a moment—what is the church of Christ? It is not a thing that we can put our hands on—separate, distinct from men. It is not buildings, nor institutions, nor material things; it is not something that we can look at and see. The church is a group of men and women professing the name of Christ. If the church is to be filled with the Holy Spirit, it must come upon the men and women individually who comprise the church.

Brethren, we have not yet begun to capitalize on our possibilities in men and resources, when, under the compulsion of the Holy Spirit, properties, lands, houses, will be sold. We have not yet begun to know the meaning of real sacrifice. That such a spirit will come is evident from the following statement:

There is a time coming when commandment keepers can neither buy nor sell. Make haste to dig out your buried talents. If God has entrusted you with money, show yourselves faithful to your trust; unwrap your napkin, and send your talents to the exchangers, that when Christ shall come, He may receive His own with interest.

The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion.—*Testimonies*, vol. 5, p. 754.

Oh, what an hour of glory for the people of God! It is an hour of wonderment, of victory, of final triumph. The hour demands complete dedication, wholehearted devotion to finishing the work.

**Every action of our lives touches on some chord that will vibrate in Eternity.**
ELEVEN years ago the denomination began a serious study of requirements for the training of the future ministry of the Advent Church. This was a natural outgrowth of our theological seminary, which had been operating so successfully during the previous two decades. In 1953 it was felt that we should take a definite step forward and add an extra year to the curriculum. This we did. And since then most of our young ministers in North America have been working on that program.

For many years our ministerial trainees received all their academic and practical training in our colleges, graduating with a B.A. in Religion or its equivalent. Leaving college they spent two years of internship under experienced ministers. This was recognized as additional ministerial development.

The internship idea is somewhat unique as compared with other Christian groups. Most theological students complete their college work in a liberal arts college, then proceed to a seminary for a three-year graduate course, leading to a Bachelor of Divinity degree. Often men are ordained at the completion of their B.D. Seventh-day Adventists, however, have proved the value of a ministerial internship. This corresponds somewhat with a medical internship and provides opportunity for a young man to demonstrate his calling to the ministry before being given larger responsibilities.

Sensing the need for still more training, the General Conference set up a special Ministerial Training Advisory Committee to study the many aspects of ministerial development. This is a large and continuing committee consisting of between thirty-five and forty persons including representatives from the General Conference, Andrews University, the union conference presidents of North America, several deans of theology from our colleges as well as college administrators.

This committee has met from time to time, and at this last Biennial Council, when all the local conference presidents were in attendance, the committee's report was presented. Here it is except for a minor change or two!

As the church of God enters the troubled conditions of the last days, it is vital that her ministers be men of deep faith in God and of maximum efficiency in preaching and interpreting the Word of God. The minister needs to preach so that the hearers will feel the authority of the Word of God and of the basic doctrines of the church. To be a faithful steward, the minister must stand foursquare on the Scriptures, preaching the whole range of the Word, and not be confined to a few doctrines or favorite themes. Bible-centered preaching is the antidote to uncertainty and doubt about the Word of God and the teachings of the church. The minister's success and authority depend on his adherence to and correct interpretation of the text of the Bible, on the accuracy of his understanding of it, and the certainty with which he preaches it.

Our brethren in many places are being subverted by men of unsound judgment who claim to speak with authority on the Word and on doctrine. In the light of most serious attacks upon the church from without and within there is urgent need for ministers of firm fidelity to the Bible and of sufficient ministerial education to enable them to preach the Word soundly and systematically, never wresting any portion to sustain a biased opinion, but setting forth a reasoned, well-balanced exposition of God's Word. Only faithful exposition of the Word of God will protect the ministry and the laity from fanaticism and false doctrine. To enable our people to avoid being tossed to and fro, "carried about by every wind of doctrine," we must have ministers who are competent expositors and preachers of the Word.

Because the present fifth-year plan of Seminary training is so short, many subjects are crowded into it, and the student is overloaded. Many important areas of Biblical interpretation and professional
ministerial training cannot be covered at all. The young ministerial student does not have long enough to master the essential skills of the minister nor to become proficient in the exposition of the Bible.

Therefore the Theological Seminary is preparing a new B.D. curriculum, tailored specifically for the parish minister and evangelist, with provision not only for the study of the Bible, but also for its effective proclamation. An expanded time schedule, as envisioned in the new B.D. program will allow more time to bring about an integration of exegesis and preaching that will forestall a fragmented knowledge of the Bible and help the young minister to understand and preach the Scripture as a whole.

In view of this be it resolved,

1. That young men looking forward to the Seventh-day Adventist ministry take the full B.D. curriculum, which shall consist of four semesters and two summers, with the courses arranged by the faculty on a progressive basis, so that each course in a given department is built upon the preceding course; and with the understanding that the proportion of the applied theology requirement not be reduced. (Approximately 25 per cent.) During one of the summers the student will spend some time in the Seminary-sponsored field school of evangelism.

2. That following the receiving of the B.D. from the Seminary, the graduate be assigned by the employing conference and the General Conference to an internship year in the field under the guidance of an experienced and sympathetic minister who will help the graduate get a good beginning in the actual work of the ministry; the new graduate very much needs wise and sympathetic counsel in the period in which he adjusts from formal schooling to the activities and problems of the local church and to field evangelism.

3. That the internship support during the third year of field experience be on the present basis.

4. That in order to ease the financial burden on the conference during the two-year period of sponsored study at the Seminary, the General Conference be requested to share the cost with the conferences on a fifty-fifty basis.

A few additional suggestions on integrating the program in North America were added.

The future plan for ministerial training is thus definitely a B.D. program. We are happy to present this report, which we know will be of vital interest to our ministers everywhere. The fact that we are now set to give a full B.D. course plus an additional year of internship means that not only are our graduates as well trained as are ministers in the largest Protestant denominations but they have in addition another year of field training. Provision was made for occasional exceptions where it may be deemed wise by responsible committees.

This can prove a tremendous blessing to our future ministry. And we believe it will. But we must never forget that academic attainments are not the only essentials to a full ministry. It requires Spirit enduement to make men dynamic. This is the secret of success in the greatest work ever committed to men.

Making Statistics Live

NOTHING can be less interesting to most of us than statistics. But cold figures came alive when the General Conference statistical secretary gave his report at the Autumn Council. We are happy to share these statistics with our ministers and church leaders around the world. Not only are the figures inspiring but the unique way they are presented provides important information and also makes interesting reading. Some comparisons were drawn between the North American home base and the overseas divisions. It becomes increasingly evident that the Advent Movement is a world missionary church, not just a church with missionaries around the world. The difference in these two concepts is profound and we must ever keep the vision of a world church before our people. Under the title: "The Average Seventh-day Adventist," the statistical secretary says:

Nobody likes to be just average! Everyone wants to be outstanding, to have some special accomplishment, some special distinction, to which he can point with pride. Nevertheless, in the thoughtful consideration of averages, we will find much to test our own progress, and to spur us on to exceptional accomplishments.

Today I want to take you to two average churches, and to visit with two average members of those churches, one in North America, and the other at some unknown spot anywhere in the world. I think our eyes will be opened as we consider where the strength of our work lies, and what our people are accomplishing.
If we live in the North American Division, we can choose any one of 5,298 Seventh-day Adventist congregations meeting for the usual services on the Sabbath. But if we want to widen our scope to include the world field, we will have four times as many choices—15,856 of them, in fact. Let's visit a typical North American church first.

We will be surprised to find it a somewhat smaller church than we expected—not the congregation of a 1,000 or 500 to which we are probably accustomed in our headquarters cities, but a compact, friendly group of 110 members. For the world field, the average church is just slightly smaller—103 individuals.

It is a growing church, though: of the slightly more than 100 members, seven were baptized during 1963 in the average North American congregation, or eight when the world field is taken as a whole. Regrettably, though, there have been losses too. At the same time these new believers were being brought in, the average church in North America lost 3.5 members by death and apostasy. Average losses for the world were 3.4. This left a net growth per church of 3.5 in North America, 4.6 for the world.

The place of worship is comfortable and commodious, but simple. It is probably several years old (we have no data on this point), but the North American church cost some $26,000 when it was built. The world average—which includes many hundreds of humble, earth-floored, thatch-roofed structures worth only a few dollars—is $8,210.

There is one chance in three that the church we attend operates an elementary school; this average is almost exactly the same around the world. The size of the school, though, is likely to be larger in the overseas divisions: the average enrollment in North America is 41; the world average is 57.

Our average member's church is not completely absorbed in the weekly round of services and activities; it has an outward look as well. During 1963, one church in ten in North America sent out a new missionary to an overseas field. This average does not, of course, include children or workers returning to their fields from furlough.

Our Seventh-day Adventist friend need make no apologies for the way in which he supports his own church and the work around the world with his tithes and offerings. If he is a member in the North American Division, he paid $147.82 in tithe during 1963. (Keep in mind that this is the average for all members including nonearning women and youth.) His church of 110 members are responsible for a total tithe for the year of $16,260.20. The world average, of course, is considerably less: $50.61 per member, or $5,567.10 for the average church.

The breakdown of offerings for the world mission program is interesting, and indicates a commendable devotion to the needs of our world work. Here are the figures for North America, and for the world at large:

<table>
<thead>
<tr>
<th>Total World Mission Offerings</th>
<th>North American Division</th>
<th>World Field</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average per Member</td>
<td>39.15</td>
<td>13.75</td>
</tr>
<tr>
<td>Average per Church</td>
<td>4,164.41</td>
<td>1,352.00</td>
</tr>
</tbody>
</table>

Of the above totals, the offerings were:

Sabbath School
- Average per Member: 20.05
- Average per Church: 2,198.00

Ingathering
- Average per Member: 15.50
- Average per Church: 1,699.45

Other World Mission Offerings
- Average per Member: 3.60
- Average per Church: 266.96

In the support of his local church needs, our average member outdid himself, contributing, in North America, $78.83, or a total of $8,671.30 for his church for the year. Comparable figures for the world field are $22.37 for the individual, or $2,460.70 for the church.

Thus our member is paying very nearly a second full tithe in the support of home and overseas work; total mission and local funds in North America amounted to 79.8 per cent of tithe, and the world average was 71.3 per cent. Putting it another way: if we base our computations on the indicated income of the average member, as represented by the tithe, then in North American total benevolences—tithe, world mission offerings, and contributions for local needs—amounted to 18 per cent of income, and the average for the world was 17.1 per cent.

No, nobody likes to be average: everyone wants to be outstanding. Our statistical report for 1963, with its 62 solid pages bristling with figures and historical data, has hidden within it the story of a very unaverage person—this "average" Seventh-day Adventist church member. Let us thank God for him, in all his multiplied hundreds of thousands around the world, and let us support him in the task which belongs to him—the glorious finishing of the work of God in all the world.

JANUARY, 1965
A sobering feature of this report concerns our gains and losses. It was a study covering the past 14 years, 1950-1963 inclusive. We were told that additions to church membership totaled 1,227,259; 21.6 per cent of these were in North America and 78.4 per cent in overseas divisions—almost four to one. During that time 125,939, of our members passed to their rest. But in the same period 383,017 were lost to us by apostasy or lack of contact. Our net increase was therefore reduced to 718,303. Only 15.4 per cent of the total increase came from North America as compared with 84.6 per cent from other areas of the world. Here are the totals:

<table>
<thead>
<tr>
<th>Total Baptisms and Professions of Faith, 1950-1963</th>
<th>North America</th>
<th>Overseas Divisions</th>
<th>World</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Deaths, 1950-1963</td>
<td>265,180</td>
<td>962,079</td>
<td>1,227,259</td>
</tr>
<tr>
<td>Total Apostasies and Missing, 1950-1963</td>
<td>49,865</td>
<td>76,074</td>
<td>125,939</td>
</tr>
<tr>
<td>Net Increase, 1950-1963</td>
<td>104,754</td>
<td>287,263</td>
<td>392,017</td>
</tr>
<tr>
<td>Average Per Cent of Church Membership Lost by Death</td>
<td>1.17%</td>
<td>0.70%</td>
<td>0.83%</td>
</tr>
<tr>
<td>Average Per Cent of Church Membership Lost by Apostasy and Missing</td>
<td>2.45%</td>
<td>2.56%</td>
<td>2.53%</td>
</tr>
<tr>
<td>Apostasies and Missing, Per Cent of Total Accessions</td>
<td>39.5%</td>
<td>28.9%</td>
<td>31.2%</td>
</tr>
</tbody>
</table>

Behind the record of accomplishment for the Seventh-day Adventist Church as a whole lies the story of earnest, faithful work in every one of the departments of the church, on every level of the organization. God's work must advance unitedly on all fronts, and we pay tribute to the leaders and workers in all the departments as they labor shoulder to shoulder in the winning of souls.

With our finite vision, it is permitted to us to see only a bit of the surface manifestation of the work of God; but even as Balaam, seeing only "the utmost part" of the tribes of Israel, discerned with more than human vision the power with which God had invested His people, so we, with the eye of faith, can see the mighty potential of the church under the guidance of the Spirit. "Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, 'What hath God wrought!'" (Num. 23:23).

R. A. ANDERSON

The Unity Inherent in Our Faith

(Continued from page 12)

study of the Scriptures. After 120 years, we have developed a magnificent piece of denominational machinery. It has become almost a full-time job to keep it all lubricated and in running order. But unless at the same time we continue to grow in faith and knowledge of the Son of God, we shall go on to old age as a denomination and lose our position and influence in the world.

Here, I believe, lies our greatest peril. No one has written on this subject with more eloquence or force than Ellen G. White herself. Here is her serious warning: "As real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion. . . ."

"When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what."—Counsels to Writers and Editors, p. 39.

There is no unifying power in merely preserving the teachings of the past. But on the other hand, if like Paul, the pioneers, and even Jesus Himself, we should allow nothing to interfere with our continuing inquiry into the meaning of God's Word, we need have no fear for the future. For such study produces increasing faith, and we shall forever enjoy the unity inherent in that faith.

Thus we shall be able to hold together as a people until our work is done.

Budgets! . . . Plans! . . . Actions! . . . Why?

The church should be an organization of individuals whose supreme common aim is to help severed, wayward, independent man to make connection with God his Creator. To achieve this goal, the incomparable value of the individual soul must be kept in focus. One of Satan's most successful methods to keep the church from realizing her aim is to divert the time and energy of her forces into good and worthy but, sometimes, unrelated or unimportant avenues.

When battles are fought, multiplied ideas and plans must be discarded in favor of the most direct and decisive methods for achieving victory. There are many possible treatments for pneumonia that could be labeled helpful. But any treatment that bypasses the marvelous miracle-working medicines available today is not only a dangerous procedure but in some cases could be fatal.

The church must ever constantly and consistently ask herself, "What are we here for? Are we using our potential in the best possible way to reach our goal?"

The following gripping incidents related by our overseas division leaders at the council are nuggets of pure gold and emphasize our objectives as a movement to God. As ministers we need to see God at work in the lives of men. You will enjoy these living experiences.

Australasian Division—L. C. Naden, President

A deaf-and-dumb boy up in the highlands of New Guinea, totally illiterate, learned the third angel's message by special revelation. The story sounded so fantastic that I found it difficult to believe. I was up there a few months ago and talked with Brother Tindall who said, "Well, I was just as skeptical as you are, but I went up and saw him. This young man has worked out a sign language between himself and his father. The father can speak to him, and they have complete communication between each other." Brother Tindall went in with a young man who could speak pidgin English, and he spoke to the father. Questions were asked concerning the doctrines of the message. Brother Tindall said, "I thought I would ask this young man a difficult one. I said to him, 'What is Satan going to do during the millennium?' Well, that is a difficult question to ask some of the people in the homeland. Brother Tindall said, 'This little illiterate deaf-and-dumb boy put his hands together and laid his head on his hands. 'That is what Satan is going to do during the millennium.'" A deaf-and-dumb boy right in the jungles of New Guinea has been used of God to establish a strong work in that particular area. He and his father and mother, his brothers and sisters, and many people nearby, are baptized members of this church today.

Central European Division—O. Gmehling, President

Sometimes the people come in contact with us in a very peculiar way. This year while working from house to house a book evangelist found Renate Von Hassel, a young lady who is a music student. She had read the book Die Neue Pamela. In this book the American writer described the life of a young Adventist. After reading it, she started to live the Adventist way and began to celebrate Sabbath. It did not take very long until she was baptized.

In one town a woman came to our public effort. She had never heard of us. In a restaurant near the railway station a young man was sitting at her table. Before beginning to eat he prayed a silent prayer of thanks. She spoke to this young man and he told of his faith and invited her to visit our church. She came and later was baptized.

Far Eastern Division—C. P. Sorensen, President

Vietnam is a country we read about so often in the news, where the war with the Communists is going on at an accelerated pace. Many of our church members have suffered persecution because of the conditions in Vietnam. Nine of our literature evangelists were kidnapped by the Viet Cong. Only two have returned. The other seven must be presumed lost, making the supreme sacrifice. But this has
not discouraged our people in that land. In 1960 we had 16 literature evangelists there. To- day we have 105.

Inter-American Division—C. L. Powers, President

In Colombia, South America, a high-ranking army officer is studying with one of our laymen. He recently called the Upper Magdalena Mission office to lodge a complaint. First, he congratulated the Seventh-day Adventist Church for the message it has for the world, a message with the power to change lives. Then he said, “But I do have a complaint. Why aren’t you preaching on street corners, in market places, on the city square, in buses, in trains, from rooftops—everywhere? Put aside your fear. Preach with boldness.” Then he offered his services in case we were troubled by the authorities. Can you imagine these marching orders from an outsider, in a country that has been called the most precious jewel in the Pope’s crown!

Middle East Division—R. A. Wilcox, President

Public meetings continue in our beautiful Cairo evangelistic center with twenty-seven baptisms there in the last year and a half. A fine well-to-do businessman took his stand for this truth. One night when he went home he found his door locked and barred. He slept at a hotel that night. Then his people came to him and said, “We have disowned you. You can’t be in business any more. You can’t go home. All you have is the Adventists.” He said, “Praise the Lord. All I need is the Lord Jesus.”

We thought we ought to come up with some financial plan to aid this good man, but before we could talk to him, he came to our office and pulled out a big envelope of tithe from his pocket. He said, “I am working on the side. I have another business going now. Someday my house will open up and my family will take me back, and then I can begin to work with them and lead them to Christ.” He was asked to defend his faith at a large meeting. They said, “You must defend your faith.” So, before a large group of men around a massive table in a large building stood our brother with his Bible. With a knife in his hand, his son rushed through a back door and attacked his father. If it had not been for the intervention of a friend, he would have killed him. The fine man continued to work. He returned to his house and began to teach his wife. He was very kind and showed her the truth. And in the Cairo center just a few nights ago, his wife was baptized. Then they both watched their daughter enter the waters of baptism, and then another daughter, and another daughter. All but the son were baptized. Now the father is giving Bible studies to the boy. Some of the finest businessmen of Cairo are accepting the truth.

Northern European Division—E. E. Roenfelt, President

While I was in the city of Warsaw I decided that it would be wise for me to see the government minister for cults. I was fortunate to be in Poland, for not many people are allowed in. I felt that it would be a good thing for me to go and see this minister. Our secretary-treasurer made an appointment for us to see this gentleman, and accompanied by Brother Dombrsky, I went to his office. At first he seemed to be very nervous. He smoked cigarette after cigarette, but finally he composed himself and we had a friendly chat together. We spent an hour and a half with him, discussing our work and our movement. During our conversation he made a remark that impressed me. “Mr. Roenfelt,” he said, “you Seventh-day Adventists must develop into a big, strong church in this country.” “Why do you hold that opinion?” I asked. He replied, “Here in Poland we have two large and strong groups. On the one hand we have the Communist Party and on the other hand we have the Roman Catholic Church. These groups are about equal in power and influence. We need another party to stand between these parties as a buffer. You Seventh-day Adventists are the largest Protestant group in the country and you must grow and develop into a strong group to stand between Communism and Roman Catholicism.”

I did not tell him why I felt that our church should grow numerically and in every other way in Poland, but I went to our people and said, “Brethren, this is the day of our opportunity in Poland to proclaim the message of God for the hour.” Our people responded. To the conference workers they said, “Brethren, we do not want you to pastor us. Our local elders, deacons, and deaconesses will care for the churches. You go out and preach the message to the millions of people of this land who have never heard it.” Brethren, in Poland today our workers are out preaching this message to the public, and our lay people are caring for our churches.

South American Division—J. J. Aitken, President

A priest over in Mendosa saw our evangelist on television holding a baptism. (We have found that holding a public baptism is one of
the finest ways to bring people into the truth.) This Catholic priest called up the telephone company and said, "I would like to know the telephone number of the Seventh-day pastor." They said, "That man does not have a telephone. He has just arrived. He is just an evangelist." The priest said, "I don't care if he is just one of these evangelists or not. He is doing a lot of good for the city of Mendosa. Give him a telephone just as soon as possible." He got a telephone on the priest's order. He said, "That man should be in contact with the people." We need to be in contact with the people in order for the message to burn within their hearts, that they might know what the truth is.

Because so many Catholics were in Mendosa, Brother Joppas, our pastor, arranged for special services. Then he said, "I want you to come to the Rosary, which will be Wednesday night [our prayer meeting on Wednesday night]." Then they were told, "Next week we are going to have the cardinal of the Seventh-day Adventist church [Elder Peverini, who is the union president] visit us." So you can see we are trying to adapt ourselves to the Catholic way of thinking a bit in order to reach these people.

Southern Asia Division—R. S. Lowry, President

We are cheered by all that we can measure statistically, but more than this by the character and consecration of some of the precious souls who have come into the church from rank heathenism. One such person is the Hindu girl, Kali. Her name indicates she was a devotee to the cruel and bloodthirsty goddess, Kali, of the Hindu pantheon. This girl had completed her high school work and was ready to take her place in the society of her people. She became interested in the truth while attending one of our evangelistic meetings, but had no Bible from which to study. She sold her fountain pen and traveled seventy miles to our Book and Bible House, where she purchased a Bible. Daily she studied it carefully and prayerfully and finally accepted Christ as her personal Saviour.

Yet she would not give up Christ. When all such inflictions did not shake her faith, her brother determined to silence her by stuffing her mouth full of rags. Finally, she was driven from her home and found shelter with the local mission worker. She is now in attendance at one of our schools, preparing to be a Bible instructor. She enjoys a rich Christian experience and is an inspiration to all. She has changed her name from Kali, meaning "ferocious," to Amminie which means "pet." In a very real way she feels she is the special object of God's care.

Southern European Division—M. Fridlin, President.

The Southern European Division extends from the English Channel to Africa, where we have former French, Spanish, and Portuguese territories; Madagascar, Mauritius in the Indian Ocean, and the Azores in the Atlantic Ocean. Today we have more than four thousand members in Mozambique. About eight hundred have been baptized in the third quarter of this year alone. Extraordinary things are happening down there. We don't have much freedom. We can work only officially in the little district of Munguluni. A Portuguese woman in Mozambique visited a friend about two hundred miles from where she lived. In a bush village she learned that not far away were some people who met together each Saturday. "They are not heathen or Roman Catholics. We don't know what they are," she was told. Early on Sabbath morning this woman went to find them. It was just a bush path. She had trouble with her feet so took her shoes off and walked in her bare feet for an hour or two. Finally she heard the singing of hymns and came to a small bush chapel. About fifty people were there with their Bibles. After the meeting, the leader met her and expressed his surprise to have a white woman in the congregation. She asked, "Do you meet here every Saturday?" "Oh, yes," he replied. "But what are you?" she asked. He answered, "We are Saturday Adventists." He showed her pamphlets and books and invited her to come to attend a baptismal service. She attended the baptism in company with one of our workers. Many people in Mozambique are keeping the Sabbath without any of our workers ever having visited them.

Trans-Africa Division—R. H. Pierson, President

The deaf-mutes are having a part in preaching the message. A deaf-and-dumb man in Rho-
desia, who is able to communicate with some of his close friends who act as his interpreters, raised up a church and erected a prayer house in which they can worship. Not only are the deaf-mutes preaching, but the blind are having a part as well. Blind Samuel is a man whom God has endowed with a wonderful memory. He can quote whole chapters of the Scripture. On Sabbath afternoon Brother Samuel goes out and tells the people there will be a meeting Sabbath night. The folks ask him who is going to preach, and he says, "I am." So the people come to find out what this man can talk about. He is a good soul winner.

Little children are having a part in evangelism in Trans-Africa too. Little Miriam, whose parents were heathen, attended some evangelistic meetings. One night when the pastor preached on the punishment of the wicked, she went home crying. She was a Christian, and when her parents asked her what she was crying about, she said, "Oh, Mamma and Daddy, I have been hearing tonight about what is going to happen to those who don’t accept Jesus as their Saviour. You are not Christians, and my heart is breaking to know what is ahead for you. Oh, if only you were Christians too!" That little girl’s appeal to her mother and father reached their hearts. They attended the meetings with her after that, and today they are baptized members.

W. S. Banfield, President, South Atlantic Conference

I was favorably impressed with the quality of leadership provided by our administrative officers and the genius of this denomination’s organization, which enables us to transact so much business in such a democratic and orderly way.

Henry Baerg, Secretary-Treasurer, Inca Union Mission

Among the many wonderful impressions of this Fall Council was the need of greater emphasis being placed on the renewed study of God’s Word and the counsels of His Spirit. I personally feel that we should renew and revive all our efforts along this line. We must dig deep into the Word and transmit this to our children.

Council Impressions

Edwin Gibb, Secretary, Far Eastern Division

My belief that this is God’s work and that He will finish it has been reconfirmed during my attendance at the 1964 Fall Council. The reports of the North American and overseas divisions showed that we are living in a time of unprecedented opportunity for soul winning. A spirit of dedication to finish the work pervaded all of the Fall Council meetings and actions.

Willard B. Johnson, President, Carolina Conference

I was deeply impressed with the Fall Council. My own faith was strengthened that this is the Lord’s work and that He has prepared the hands to which he has given its direction. More than ever, I am convinced that this cause shall move forward unshaken and unchanged till Jesus comes.
cated, but alive with a spirit of strength, more strongly felt than at any time in recent years. This undercurrent of a strong movement of the Holy Spirit engenders great confidence.

C. R. Bonney, Secretary, Southern Asia Division

1. This has been a council in which the unswerving unity of the leaders of the world field has been clearly emphasized concerning the fundamentals of the Advent Church.

2. Reports from division leaders around the world have revealed clear evidences that the final rapid movements are about to take place.

The Fall Council was a spiritual enrichment to me. The glowing reports of the conquest of the cross of Christ in all parts of the world make one deeply appreciative of having a part in God's last movement.

Robert Darnell, Religious Liberty, Public Affairs, Middle East

As one attending a Fall Council for the first time, I have been particularly impressed by the orderly way in which business is conducted, the brotherly spirit characterizing debate, and the democratic organization, which provides opportunity for all views to be heard and studied in the preparation of the resolutions.

Philip S. Nelson, M.D.

This Fall Council has been a great inspiration to us all. Our brethren from the world field in studying their problems manifested different opinions, but there was real unity of purpose.

Wendell L. Wilcox, President, West Indonesia Union Mission

I was impressed anew with the democratic way the meetings were conducted and the free, sincere discussion that took place both in the various committees and in the general session. The unity, love, and understanding between the brethren, even though there were different viewpoints, was evident. It was especially gratifying to see that in all the discussions entered into and all decisions made the one great goal was for the speedy finishing of the Lord's work.

W. W. Fordham, President, Central States

I have had the privilege of attending Fall Council sessions since 1945. As I look back over the years, and compare the councils of the past with the present, I am impressed with the continual emphasis on the great task of the church, namely, the finishing of the work.

C. J. Coon, Retired Minister, Washington, D.C.

The 1964 Autumn Council of the General Conference has just closed. It has been the most wonderful, encouraging, and inspiring council I have ever attended. Our representatives from around the world demonstrated a spirit of Christian unity and determination to join hearts and hands for the speedy finishing of the gospel message in all the world. With this spirit of unity and purpose in God's workers, as demonstrated in this outstanding council, the greatest harvest of souls in our history will be realized. My courage in the speedy triumph of the church was never greater.

Harry D. Johnson, Treasurer, Far Eastern Division

I have been greatly impressed by the reports of consistent increases in membership growth rates. All around the world there seems to be evidence that God is pouring out His Holy Spirit and that the work is moving into a final exciting phase of vital expansion.

B. J. Kohler, Treasurer, Southern European Division

This Fall Council has renewed and strengthened my faith in the Advent Movement and convinced me of the nearness of the Lord's return. There was evidence of God's blessings all around us and the spirit of unity encouraged and filled me with a stronger desire to do all I can to advance the cause of God in the Southern European Division.

W. A. Fagel, Faith for Today

What a moving experience it has been to me to hear of new breakthroughs of Adventism everywhere. When I was a boy my dedicated father often read aloud the published reports of advance, and his quiet gratitude led us to family rejoicing. In the past week I have wondered what he would have said were he alive today and heard that in the last twelve years well beyond a million persons had united with us through baptism. The Autumn Council has brought me reaffirmed confidence in truth's triumph and renewed dedication of life.

Marius Fridlin, President, Southern European Division

The 1964 Biennial Council of the General Conference Committee has certainly been the best I ever attended. The presence of the Spirit of God was felt as never before. The fine reports of progress of the work of the Lord thrilled our hearts. It was good to be together and study new plans for the finishing of the task. This council helped us as leaders to come closer to Christ and to recognize more than ever the challenge of this hour, which is to carry the everlasting gospel to a lost world in a more effective way than in the past.

J. V. Scully, Associate Secretary, Temperance Department, General Conference

To me the reports of our world division leaders show the importance of the various departments working closely together in an integrated program to reach souls through every avenue of the church's broad evangelistic program. I was impressed with the need of upholding and uplifting the personal standards that have been set before the church through the Scriptures and the Spirit of Prophecy. I feel that a steady hand guided the 1964 council. The good judgment of the council, after the opinion

(Continued on page 40)
There are many today who think of evangelism as passé. When the word is mentioned, their minds immediately revert to sawdust floors, leaking tents, and shouting preachers. But today the picture has changed. The sawdust floors have given way to wall-to-wall carpeting; the leaking tents have bowed to bright air structures, and the shouting preachers have welcomed well-modulated public-address systems. The only thing that has not changed is the message, which is still being proclaimed today with the same vigor and positive assurance as it was in days gone by.

Living as we are in the midst of a materialistically centered society, the importance of pleasant, attractive, comfortable surroundings cannot be overemphasized. People today are accustomed to the utmost in comfort in their homes, in their churches, and in their places of leisure. If we are going to attract them to public meetings we can offer them no less. We must not detract from the message being presented by setting it in cheap, distasteful surroundings. The proclamation of God’s Word deserves the very finest. This is what we are striving toward in public evangelism today.

The modern air structure (picture No. 1) serves as an ideal edifice for evangelistic meetings. It is entirely portable, and if attractively and tastefully furnished, can be a great drawing factor. In fact, many people, especially in rural areas, find the air structure is more comfortable and attractive than their own churches.

Many different names are used for the air structures. We call ours the Cloud Tabernacle because of its dazzling white cloud-like appearance. The front entrance bears the name in blazing gold letters over the door. On each side of the door stand tall walnut-stained louvered panels, graduated in height from ten feet to nine feet to eight feet (picture No. 1).

As one enters the tabernacle his eyes are immediately drawn straight down the center aisle to the large, open family Bible on the altar table and to the golden cross immediately above it on the front of the pulpit (picture No. 2). Spotlighted from poles high above the auditorium floor, they create an atmosphere of quiet, peaceful meditation (picture No. 3).

The platform itself is 20 feet wide by 12 feet deep and rises 2 feet above the floor. It is flanked on either side by walnut-stained Philippine mahogany paneling extending back along either side of the platform. Three sets of steps lead to the platform,
one on each side and one at rear center. The draperies, which are of beige antique satin, are arranged in a semicircular fashion, forming a pleasing background for the pulpit and speaker.

Moving now to the outer aisles, we find on each side six simulated shrubs that are made of plywood with sheet metal light pans attached to the back (picture No. 4). Each shrub is 4 feet by 4 feet and contains three 150-watt bulbs, which provide three lighting levels.

The floor of the auditorium, a heavy matlike material, has evoked much favorable comment from our guests. We first line the ground with heavy building paper to minimize moisture and weed growth, and upon this we place our wall-to-wall carpeting. It makes a durable floor that is also pleasing to the eye—and feet!

This then is the modern air structure that is being used to a great extent in public evangelism today. It is large and roomy (the Cloud Tabernacle is 40 feet by 80 feet and similar structures can be obtained in larger sizes) and it lends itself beautifully to the particular needs of evangelism.

Many centuries ago God said to His people, “Let them make me a sanctuary; that I may dwell among them.” As the people of Israel gave of their best talents to build a suitable dwelling place for the great God of the universe, may we today provide only the finest, that the glory of God may find its dwelling place in the hearts of men and women.

A Mission to the World

(Continued from page 9)

The Advent Movement possesses among others, three essentials to victory: (1) a good cause—God’s cause; (2) good material to support that cause; (3) a membership worthy of that cause and that support. These factors truly constitute a winning combination.

Then let us not falter. Let us meet the challenge of this new day with understanding, joy, courage, and unshakable faith. Let there be no neglect, at home or overseas, of the divinely entrusted task. We must ever shun neglect in all forms and degrees. Let us shun neglect of any aspect of God’s work.

This work will remain then a proclamation (kerygma), a service (diakoinia), a fellowship (koinonia), a teaching (didache), and a healing (therapeia). To neglect or to invalidate one or the other of these imperatives would be to jeopardize all and to emasculate our mission today. But we shall not. Then let us continue to be up and doing until all nations, kindreds, tongues, and peoples have heard the glorious saving messages of God.
Presenting the Promised One

Compiled by
ROBERT L. ODOM
Editor "Israelite" Magazine

1. Blend Old Testament Scriptures With the New

“As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world. Many will by faith receive Christ as their Redeemer. To them will be fulfilled the words, 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name' [John 1:12].” — The Acts of the Apostles, p. 381.

“Christ will be with you as you strive to strengthen your perceptive faculties, that you may more clearly behold the Lamb of God, which taketh away the sin of the world. The slumbering faculties of the Jewish people are to be aroused. . . . Memory will be awakened as Christ is seen portrayed in the pages of the Old Testament. Souls will be saved, from the Jewish nation, as the doors of the New Testament are unlocked with the key of the Old Testament. Christ will be recognized as the Saviour of the world, as it is seen how clearly the New Testament explains the Old. Many of the Jewish people will by faith receive Christ as their Redeemer.” — Evangelism, pp. 578, 579.

2. Paul's Method

“Paul did not approach the Jews in such a way as to arouse their prejudices. He did not at first tell them that they must believe in Jesus of Nazareth; but dwelt upon the prophecies that spoke of Christ, His mission, and His work. Step by step he led his hearers on, showing the importance of honoring the law of God. He gave due honor to the ceremonial law, showing that it was Christ who instituted the Jewish economy and the sacrificial service. Then he brought them down to the first advent of the Redeemer, and showed that in the life and death of Christ every specification of the sacrificial service had been fulfilled.

“The Gentiles, Paul approached by exalting Christ, and then presenting the binding claims of the law. He showed how the light reflected by the cross of Calvary gave significance and glory to the whole Jewish economy.

“Thus the apostle varied his manner of labor, shaping his message to the circumstances under which he was placed. After patient labor he was successful to a large degree; yet there were many who would not be convinced. Some there are to-day who will not be convinced by any method of presenting the truth; and the laborer for God is to study carefully the best methods, that he may not arouse prejudice or combativeness. This is where some have failed. By following their natural inclinations, they have closed doors through which they might, by a different method of labor, have found access to hearts, and through them to other hearts.” — Gospel Workers, pp. 118, 119.

3. Sanctuary Services Used Effectively

“As with holy boldness Paul proclaimed the gospel in the synagogue at Thessalonica, a flood of light was thrown upon the true meaning of the rites and ceremonies connected with the tabernacle service. He carried the minds of his hearers beyond the earthly service and the ministry of Christ in the heavenly sanctuary, to the time when, having completed His mediatorial work, Christ would come again in power and great glory, and establish His kingdom on the earth.” — The Acts of the Apostles, p. 228.

“Even after it [the ceremonial law] was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator. The solemn service of the sanctuary typified the grand truths that were to be revealed through successive generations. The cloud of incense ascending with the prayers of Israel represents His righteousness that alone can make the sinner's prayer acceptable to God; the bleeding victim on the altar of sacrifice testified of a Redeemer to come; and from the holy of holies the visible token of the divine presence shone forth. Thus through age after age of darkness and apostasy, faith was kept alive in the hearts of men until the time came for the advent of the promised Messiah.” — Patriarchs and Prophets, p. 357.
4. Peter’s Presentation

“Peter showed them that this manifestation was the direct fulfillment of the prophecy of Joel [Acts 2:16-21; Joel 2:28-32], wherein he foretold that such power would come upon men of God to fit them for a special work.

“Peter traced back the lineage of Christ in a direct line to the honorable house of David. He did not use any of the teachings of Jesus to prove his true position, because he knew their prejudices were so great that it would be of no effect. But he referred them to David, whom the Jews regarded as a venerable patriarch of their nation. Said Peter:

“For David speaketh concerning Him. I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption” [Acts 2:25-27; Ps. 16:8-10].

“Peter here shows that David could not have spoken in reference to himself, but definitely of Jesus Christ. David died a natural death like other men; his sepulcher, with the honored dust it contained, had been preserved with great care until that time. David, as king of Israel, and also as a prophet, had been specially honored by God. In prophetic vision he was shown the future life and ministry of Christ. He saw His rejection, His trial, crucifixion, burial, resurrection, and ascension.

“David testified that the soul of Christ was not to be left in hell (the grave), nor was His flesh to see corruption. Peter shows the fulfillment of this prophecy in Jesus of Nazareth. God had actually raised Him up from the tomb before His body saw corruption. He was now the exalted One in the heaven of heavens.

“On that memorable occasion large numbers who had heretofore ridiculed the idea of so unpretending a person as Jesus being the Son of God, became thoroughly convinced of the truth and acknowledged Him as their Saviour. Three thousand souls were added to the church. The apostles spoke by the power of the Holy Ghost; and their words could not be controverted, for they were confirmed by mighty miracles, wrought by them through the outpouring of the Spirit of God. The disciples were themselves astonished at the results of this visitation, and the quick and abundant harvest of souls. All the people were filled with amazement. Those who did not yield their prejudice and bigotry were so overawed that they dared not by voice or violence attempt to stay the mighty work, and, for the time being, their opposition ceased.

“The argument of the apostles alone, although clear and convincing, would not have removed the prejudice of the Jews which had withstood so much evidence. But the Holy Ghost sent those arguments home with divine power to their hearts [Acts 2:37, 38].”—The Story of Redemption, pp. 241-246.

5. A Heart-warming Subject

“Notwithstanding the awful doom pronounced upon the Jews as a nation at the time of their rejection of Jesus of Nazareth, there have lived from age to age many noble, God-fearing Jewish men and women who have suffered in silence. God has comforted their hearts in affliction, and has beheld with pity their terrible situation. He has heard the agonizing prayers of those who have sought Him with all the heart for a right understanding of His word. Some have learned to see in the lowly Nazarene whom their forefathers rejected and crucified, the true Messiah of Israel. As their minds have grasped the significance of the familiar prophecies, so long obscured by tradition and misinterpretation, their hearts have been filled with gratitude to God for the unspeakable gift He bestows upon every human being who chooses to accept Christ as a personal Saviour.”—The Acts of the Apostles, pp. 379, 380.

6. Many Will Accept Messiah

“When this gospel shall be presented in its fulness to the Jews, many will accept Christ as the Messiah. Among Christian ministers there are only a few who feel called upon to labor for the Jewish people; but to those who have been often passed by, as well as to all others, the message of mercy and hope in Christ is to come.”—Ibid., pp. 380, 381.

7. Paul’s Conversion Related

“In the power of the Spirit, Paul related the story of his own miraculous conversion, and of his confidence in the Old Testament Scriptures, which had been so completely fulfilled in Jesus of Nazareth. His words were spoken with solemn earnestness, and his hearers could not but discern that he loved with all his heart the crucified and risen Saviour. They saw that his mind was centered in Christ, that his whole life was bound up with His Lord. So impressive were his words, that only those who were filled with the bitterest hatred against the Christian religion could stand unmoved by them.”—Ibid., pp. 247, 248.

“I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.’ None could deny the apostle’s statements, as the facts that he referred to were well known to many who were still living in Jerusalem. He then spoke of his former zeal in persecuting the disciples of Christ, even unto death; and he narrated the circumstances of his conversion, telling his hearers how his own proud heart had been led to bow to the crucified Nazarene. Had he attempted to enter into argument with his opponents, they would have stubbornly refused to listen to his words, but the relation of his experience was attended with a convincing power that for the time seemed to soften and subdue their hearts.”—Ibid., p. 499.
Identity or Objectivity?

HERSCHEL C. LAMP, M.D.
Medical Secretary, Middle East Division

The article was from Christianity Today, and it was presented to me by a fellow physician who is an active Baptist layman. In fact, he had on other occasions expressed in friendly conversation his disagreement with some of our doctrinal beliefs. I was not surprised to learn that the article was a polemic against Seventh-day Adventists by Walter R. Martin.

When I returned the periodical to him, we exchanged views about the substance of the article, particularly in regard to Mr. Martin's statement about "the disconcertingly Adventist habit of proselytizing Christian converts and failing to identify themselves properly when conducting large campaigns." My friend chided us for this failure to identify ourselves in our mass evangelistic programs, and charged that we are thereby making use of deception and subterfuge. He laid a similar charge against us for our use of the noncontroversial topics of evangelical Protestantism to attract our hearers and to lure them into correspondence courses and other evangelistic media where our true doctrinal image becomes clear.

At the time of this conversation my doctor friend and I were both taking graduate study, and were sharing courses in biostatistics and research techniques, and this common experience served as a convenient foundation for our discussion of this topic of denominational identification.

Research begins with an idea that develops into a theory sufficiently rational to call for an experiment designed to test the validity of the investigator's assumptions. For example, a pharmaceutical company has developed what it feels is a superior product for the treatment of high blood pressure. To determine its effectiveness in human subjects, a project is devised to test the new product against another drug of proved merit and also against a placebo containing a completely inert material. Three groups of patients having comparable degrees of hypertension are chosen. One of the three preparations is given to each group. At regular intervals these patients undergo carefully standardized blood pressure determinations, which are carefully recorded for the purpose of comparison to determine which preparation gave statistically significant therapeutic results. What we have outlined here is a controlled clinical experiment, and superficially it appears to be quite a satisfactory scheme.

One of the most difficult tasks of the scientific investigator, however, is the achieving of true objectivity—the elimination of bias and preconceived opinion, and it is this element of bias that has not been eliminated in the research instrument just described above. First, it must be understood that a blood pressure determination is a variable dependent upon conscious and subconscious emotional influences acting upon the patient and subject to some extent to the recording technique of the observer.

Second, a large group of complex motives may exert such strong force on the experiment that they completely nullify the results. The physician-investigator wants the test product to be effective because (1) he likes success, (2) he knows that an effective drug will bring thousands, even millions, of dollars to his company and perhaps a promotion for himself, and (3) he desires the personal prestige that the publication of his results in a scientific journal will bring. Similarly, prejudicial forces are at work in the patient. He may or may not experience a change in blood pressure, depending on how well motivated he is to get well. This in turn is often dependent upon physician-patient rapport. If the patient has confidence in his doctor's skill and wants to please the
doctor by responding to the medicine in which the doctor has expressed confidence, improvement will be noted in the blood pressure level.

To eliminate as much as possible the human elements that detract from objectivity, a “double blind” type of study is set up. The two drugs to be tested and the inert placebo are all prepared in identical tablet form so that their identity is not known either to the investigator or the patient, but only to a third person who dispenses the tablets according to a predetermined experimental pattern. Only at the conclusion of the study when the blood pressure readings before and after the administration of the tablets are compared can the relative efficacy of the three tablets be honestly appraised. The experiment has been a success because the identity of the test materials was temporarily hidden in a search for truth.

Men everywhere, knowingly or unwittingly, are engaged in a grand experiment, seeking to unravel from the complex, cosmic web that golden strand of truth which can guide them into an understanding of the meaning of the universe in which they live. The task of the Christian is basically one of communication—of making known to a perplexed world the purpose of man’s existence through the divinely revealed message of hope and salvation as it is in Christ.

As Seventh-day Adventist Christians we believe that we have been called to preach a special threefold message that calls men in the last days to separate themselves from the Babylon of error and become a part of God’s “remnant” where they can give glory to God through obedience to His commandments and prepare themselves for the imminent judgment of God. Many voices are calling to the seeker after spiritual truth, and these voices bear widely differing messages. The conviction and working hypothesis of Seventh-day Adventists is that we have in the message we preach a superior product that will stand up under the test of careful and unbiased Biblical scrutiny against other religious beliefs and also against the inert philosophies of the atheist and agnostic.

To preach and persuade in the framework of a truly critical objectivity of the type shown by the “double blind” study is difficult, even impossible, to achieve because it is in the realm of personal religious belief that prejudices run deeper than in any other area of religious thought.

Each potential candidate for the kingdom of heaven wears, as it were, a pair of glasses fashioned by the twin artisans, training and experience, to serve as a filter through which all subsequent knowledge must pass. Solidly forged family and national loyalties, firmly fixed cultural patterns and social mores, deeply rooted childhood hostilities and present personal animosities—all these and more are strong deterrents to an unprejudiced view of newly presented spiritual truth.

In the face of such formidable obstacles to communication there is often a tendency of the church to minimize the need for objectivity, and to attempt to attract the uncommitted mind into a particular church communion through an appeal to identity. Some may respond to the appeal to historical identity by yielding to the call of “the Mother Church,” “the oldest, the original Christian church,” “the fountainhead of biblical interpretation flowing out through the stream of unbroken papal succession.”

Still others may succumb to a need for cultural identity, as the young African who joins the church because he views the badge of Christianity as a symbol of Western civilization with which he so much wants to be identified. Yet another may choose his denominational affiliation on the basis of social identity, selecting “the friendly community church,” the church “where everyone who is anyone in town attends,” or even the church with the finest Boy Scout troop or the league-leading bowling team.

As Seventh-day Adventists we have a setting for our church within a wonderful historical-prophetic framework, and we earnestly desire to represent by our loving, joyful, and helpful Christian lives a church that has a strong socially and emotionally satisfying appeal to those we seek to woo to Christ. The fact remains, however, that the message we preach is, and will continue to be, a message that is unpopular to a rebellious and unregenerate world. Further, it must be remembered that any minority group, especially one whose doctrines so often run counter to the main currents of popular religious belief, can expect to be misunderstood, misquoted, and maligned. It is apparent, then, that we cannot rely on an appeal to denomina-
tional identity if we are to succeed in our task of world evangelism.

We ask only that men honestly examine the message we preach to see if it is indeed the Bible truth we profess it to be. The call of Adventism is a call to all men—Baptist and Buddhist, Mormon and Moslem—to prepare for the coming of the Lord. If revealing our identity will serve the cause of truth best, then we can rejoice in proclaiming our organizational name. But if to openly and boldly display our denominational label will so prejudice the mind of someone that the way for further communication to his soul is obstructed, then should we not wisely withhold this disturbing information until a more propitious time? The work of winning souls is this life’s most demanding vocation, calling for all the wisdom, tact, good judgment, and kindly understanding we can muster. Denominational identity, as such, is not our goal. Rather, we seek to guide men honestly and objectively in their search for truth. If we find that leaving off identifying labels will help us in this noble pursuit, surely we may do so in all good conscience, knowing that such a course is not only reasonable and prudent but scientifically and scripturally sound as well.

Gestures in the Pulpit

DONALD W. MCKAY
Layman, Long Island, New York

RECENTLY I listened to a powerful sermon. I went away dissatisfied because the preacher’s platform antics troubled me. At times he would crouch with both hands tightly gripped to the rostrum. I expected momentarily to see him catapult into the audience. At other times he would make spasmodic jerks and wildly flap his arms to try to emphasize a point. He gave the impression that he believed a great display of energy had a convincing and persuasive effect on his listeners. At least, no one fell asleep.

Preachers should employ gestures. All great speakers use them. But the rostrum is not the place for calisthenics. Gestures must be more than an outlet for nervous energy. They should help vitalize and emphasize your oral message.

Like any technique, attentive application is required to achieve perfection. It does not come overnight. Self-consciousness must be overcome. The ability to permit the hand and fingers to relax is important. Constant practice before a mirror will help overcome awkwardness.

Any gesture that attracts attention to itself will defeat its purpose. To make your gesture unobtrusive you must not appear to be conscious of your movements. Avoid broad flourishes and pretty curved motions. Rather, directness and simplicity are essential.

Your gestures should have vitality and confidence. Halfhearted movements should not be made. Your action should suggest reserve power. This does not mean all gestures should be pounded out but they should indicate sincerity and spontaneity.

Each gesture should be correctly timed. The facial expression should be used in conjunction with the gesture. Often a smile, flashing eyes, a frown, or straightened mouth speak more than an outpouring of words. And don’t be afraid to pause. It is often effective.

I have observed that more preachers tend to express too little with facial expression than too much. Remember, your appearance, poise, and platform manners, in addition to your message, have much to do with convincing your audience.

Try to imagine how Jesus would conduct Himself in the pulpit in this day and age. “Ministers must be imbued with the same spirit as was their Master when He was upon earth.”—Testimonies, vol. 2, p. 337.

“Decorum is necessary in the desk,” said Ellen G. White. “A minister of the gospel should not be regardless of his attitude. If he is the representative of Christ, his deportment, his attitude, his gestures, should be of such a character as will not strike the beholder with disgust.”—Ibid., vol. 1, p. 648.

“The Saviour of the world would have His colaborers represent Him; and the more closely a man walks with God, the more faultless will be his manner of address, his deportment, his attitude, and his gestures.”—Ibid., vol. 4, p. 405.
Listen Expands Its Field of Service

THE Temperance Department has just taken an action which will greatly enhance the impact of Listen magazine on modern readers, particularly by presenting vital current materials in this fast-moving field.

Over the years Listen has been the leading temperance publication not only in the United States but also in the world field. The circulation may seem small to us, yet it surpasses the combined circulation of all leading publications of other temperance organizations in the United States.

Due to the great need to have something that can be used as an effective follow-up to the Five-Day Plan, and in order that we may have something in newspaper style dealing with alcohol, tobacco, and narcotics, which will be right up to the minute, it has been decided to supplement Listen magazine, which comes out bimonthly, with a Listen News Service, to come out twice each month, available to subscribers of Listen magazine.

At the Fall Council the following action was taken:

"1. That beginning as soon as feasible, Listen magazine be supplemented by a newspaper-style semimonthly Listen News Service, and that this proposed News Service cover the following subject areas:

"a. Current and significant developments concerning alcohol, tobacco, narcotics, and other closely related health topics.

"b. Regular feature material regarding the Five-Day Plan to Stop Smoking, some suggestions being as follows: Helpful articles for recent graduates of the Five-Day Plan to fortify their continued resolve not to smoke; articles on weight control and other problems faced by those who stop smoking; personal testimonies of those who have quit the habit; question-and-answer columns, and announcements of future major Five-Day Plans.

"c. Up-to-the-minute coverage of newsworthy events connected with the temperance activities of the youth in our denominational schools.

"d. Newsworthy accomplishments, particularly those dealing with youth of other temperance organizations in helping to deal with problems of temperance, thus enriching Listen's appeal to high schools, churches of other faiths, and sympathetic youth organizations, in this way widening Listen's service and increasing its subscription potential."

It was further voted that the new Listen News Service be a supplement to the Listen magazine and that it not be sold singly or by subscription apart from Listen itself.

We are confident that this timely supplement to a magazine that has already proved its value as the leading temperance journal of the world, will greatly enhance its value by giving current, up-to-the-minute news that only a newspaper-type publication can cover. It is hoped that every graduate of the Five-Day Plan will take at least a year's subscription to Listen magazine, which will include the News Service, at the very reasonable price of $2.50 per year.

It is planned that in all our churches on Sabbath, February 27, when formerly our church members were asked to renew their temperance membership, they will now sponsor many subscriptions to this supplemented Listen magazine to be sent to educators, officials on national, state, county, and city levels; judges, lawyers, ministers, youth counselors, and others who will benefit from this timely publication.

Inasmuch as our church members will not be taking out a temperance membership at this time, and since the temperance memberships in the future will not include a subscription to Listen magazine as one of the benefits, our church members will want to include their own names on the lists of sponsored subscriptions.

We ask an interest in your prayers that God will bless this expanded Listen News Service, and that as a result of it many will be influenced for the right and eventually take their stand with God's remnant people.

JESSE O. GIBSON, Associate Secretary
Temperance Department

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JANUARY, 1965
A program that began as an experiment under the leadership of the director of religious activities on the campus of Columbia Union College in Washington, D.C., emerged as one of the successful campus programs. It received unusual acceptance from both faculty and students. The program entitled "Dimension" was a regular Friday evening feature following the Missionary Volunteer meeting. For one hour students gathered in the recreation hall of the women’s dormitory where, with their “dates,” they could share the remaining portion of the evening in an informal, relaxed atmosphere.

The program began with the singing of evangelistic songs and hymns of experience. It was totally un-rehearsed. Students volunteered to bring their musical instruments. Some sang their favorite hymns as they felt impressed. There was an atmosphere of informality that appealed to all. Following the song period those in attendance discussed in open forum or round table some subject of mutual interest to the student family. The topic may have arisen because of some problem that came up on campus or from a discussion that developed in a classroom. It may have revolved around some national or international development as understood in the light of Seventh-day Adventist theology or prophetic understanding. The standards of the church also were explored, with a free exchange of ideas regarding their practical application in the light of modern times.

The keen interest of the students in this type of program was indicated by a steadily growing attendance. Some evenings the attendance was too large to really do effective discussion. This type of informal gathering on a purely voluntary basis opened the way not only for informative but also inspirational discussions, which proved to be a blessing to those in attendance.

The scope of the questions, the type of themes chosen by the students, was a most encouraging indication of the depth of spiritual thought and concern among the student family. Other colleges have similar programs patterned after the same general format.

Some churches in the area have promoted similar programs for the general membership of the church and have met with the same success. We believe this is an indication that our people welcome the opportunity to dig deep into the things of God. Sharing together the open Bible in the study and restudy of great themes of our faith is an Adventist tradition worthy of perpetuation.

Council Impressions

(Continued from page 31)

O. F. Locke, Pastor, Denver, Colorado

I was impressed with both the unity and the diversity of the recent Autumn Council. It has been said that everything within the realm of denominational policy is cut and dried. But no one could leave the halls of this council believing this to be true. The wide divergency of thought and the determined individual convictions on certain issues that lead to lively debate were democratic demonstration that the above criticism was unfounded. From beginning to end of this council unity prevailed as final decisions were made. I left the council with the strong conviction that God is still leading His people and that the mind of the Spirit was met in the conclusions of the Fall Council delegates.

Neal C. Wilson, President, Columbia Union

I have been deeply impressed with the unity and loyalty of church leaders from overseas and North America to the eternal and abiding objectives of the Advent message. There is no doubt in my mind but that the Holy Spirit is being poured out in power and that soon the earth will be lightened by the glory attending the gospel call to prepare for the coming of the Lord.

Evangelism is the glorious adventure of the whole church. Fire on the Earth grew out of a series of addresses delivered by the author in a Bible conference at the Southern Baptist Assembly at Ridgecrest, North Carolina. Dr. Powell believes that God is willing to do today what He did at Pentecost. Pentecost has never been repealed. To win souls one must have an "upper room" experience.

This is a well-balanced message, a practical aid to successful soul winning, warm with inspiration and replete with illustrations. Valuable suggestions and material are presented here for anyone who wishes to lead his church into a more fruitful experience of witnessing for the Master. "An evangelistic church is like an orchestra, with the Holy Spirit conducting the symphonic orchestration of testimony. Upon each member the Spirit bestows a capacity for some form of Christian service. None is so humble that he does not have some ability, so that 'those members of the body [the church], which seem to be more feeble' are never unimportant."

Evangelism and Christian education belong together. One must never be made the substitute for the other. But without the power of the Holy Spirit there is no revival, no evangelism.

ANDREW FEARING


One of the first facts to become very apparent in the reading of this fine volume is that the author is familiar with his subject from personal experience and observation. The counsel and cautions he presents are those of a person who has faced the very situations concerning which he writes. This adds an element of confidence in this material, substantially adding to its value.

While this material is written in the language of the layman, and is readily understood by any intelligent person, there is a wealth of well-classified information that any practicing physician may well value for reference.

Dr. Adolph discusses every important aspect of health that is likely to involve the missionary. He deals sensibly with the element of preventive medicine, which we might think of as the most important single consideration for the missionary. Disease that is prevented does not need to be cured, and much of the sickness among missionaries results from violation of some of the more simple precautions of preventive medicine.

The questions of home environment, sanitation (about the home and while traveling), provision of safe drinking water, have been dealt with by the writer. He has given also an excellent discussion on a sensible outlook on the food of the missionary family. The principles he has laid down regarding the food of the missionary may, in general, be followed with profit in every part of the world.

The discussion of the various aspects of specific medication is remarkably clear and very practical.

Of the health handbooks for missionaries that may have come to my attention none deal with the practical use of medicines as does this volume. In many fields it is not necessary for families to do their own self-help doctoring, but in some parts of the world mission families are still dependent upon some kind of practical doctor book. I would rate the Missionary Health Manual the most practical and most generally useful of them all.

T. R. FLAIZ


Conserving ideas is of major importance in a minister’s life. Not too much has been written to help the pastor preserve the fruits of his study. Paul Clem has cleverly put together inspiration, motivation, ideas, resources, and some methods of filing. He makes use of illustrations and wit. The author feels that pungent ideas are the minister’s working tools. Without them he flounders helplessly, like a pianist without hands or a violinist without a bow. He quotes William L. Stidger who said: "Real joy in preaching depends upon our having more ideas and suggestions for preaching than we can ever use; and this fine joy, akin to elation, only comes when our minds and our notebooks are crammed full.” Ideas have wings, and they will fly away into misty nothingness unless we have some intelligent way to cage them.


This is a practical booklet that provides a key for better organization of the abundance of good ideas that flood our daily study.

ANDREW FEARING

To get the true measure of any man’s capacity, note how much more he does than is required of him.

JANUARY, 1965
School of Prayer

Recommendation

In last October's issue of THE MINISTRY, twenty-eight pages were devoted to the plan and the techniques for conducting Schools of Prayer. Enthusiastic response from many parts of the field has come concerning suggestions. The handbook Communion With God, mentioned in the articles, is now available. (See advertisement, page 43.) This is not just another book on prayer; it is a unique compilation of the choicest inspired counsels on the subject and is ideal as a guide for conducting such a school.

During the Fall Council many appeals were made by leaders for the church to enter into a deeper fellowship of prayer and study. Nothing will do so much as real prayer to prepare the people of God for what we know the future holds. The following recommendation was therefore passed:

"WHEREAS, The messenger of the Lord declares that, 'Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children.'—The Great Controversy, p. 464. And that, 'Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved.'—Gospel Workers, pp. 254, 255. And that, 'Whereas, The witness of the apostles was a demonstration of the power of prayer in the lives of fully surrendered men and women: therefore

"We recommend, 1. That our churches everywhere be encouraged to enter more earnestly into an experience of prayerful intercession for a revival of true godliness.

"2. That our ministers and church leaders be urged to lay plans for the conducting of Schools of Prayer in our churches following the lines suggested in the October, 1964, issue of THE MINISTRY, and that, where possible, use be made of the outlined counsels of the Bible and Spirit of Prophecy presented in the small specially prepared handbook, Communion With God."

This is not a plan to keep our ministers confined to their churches but rather to urge that they lay upon their church officers and members the burden of prayer. A true pastor-evangelist backed by a praying membership will find this the surest road to soul-winning success. "From the secret place of prayer came the power that shook the world in the Great Reformation."—The Great Controversy, p. 210. We need that power today. Real revivals are not worked up, they are prayed down. Let us as ministers lead our dear people into an experience deeper and richer than we have known hitherto. Schools of Prayer rightly conducted can do this.

R. A. ANDERSON

Loyalty

(Continued from page 5)

thing else you want us to do, would you accept us? Father can speak Spanish and do carpenter work. Sister can cook and sew. And I can do regular work like splitting wood and doing chores." With such a spirit that boy will do other things besides splitting wood. Someone has given this lad a vision. He does not think of money. He thinks of service. He is willing to serve anywhere.

God wants us to be loyal stewards, faithful to the ideals, to the principles, to the things that are entrusted to us. We are men with responsibility. God wants us to be loyal, and not expect more for ourselves than would be right for others in similar circumstances. Dear fellow workers, we ought to be loyal—loyal to God, to the cause, to its principles, loyal to the plans we formulate and the policies we outline here—that God's work may go forward. And I do not know what better we can do this morning than to pledge ourselves anew to be loyal servants of the Lord. He will help us to cultivate and to maintain that attitude. In this day when nations and organizations and families are falling apart, loyalty is more important than ever. May the Lord give us grace and wisdom to be His loyal servants.

LIFE'S LITTLE THINGS

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.—SIR H. DAVEY
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windows
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JANUARY, 1965
Priest Says Kennedy Would Not Have Been President if Trained in Parochial Schools

A priest-editor of The Oklahoma Courier, the Reverend J. M. Joyce, stated in Chicago that John F. Kennedy would not have become President if he had received his formal education in Roman Catholic schools, because, he contended, such institutions train leaders for Catholic communities and not for an American pluralistic society. Therefore they are more at home in the former. The late President Kennedy received his education neither in parochial nor public schools, said the priest, but in private schools "which contained students of the spectrum of religious diversity that is characteristic of our society. Throughout his schooling, John Kennedy received his education neither in parochial nor public schools, said the priest, but in private schools which contained students of the spectrum of religious diversity that is characteristic of our society. Throughout his schooling, John Kennedy was engaged and involved in the reality of our society to a greater extent than he would have been had he attended Catholic schools. As a result he was more productive of our society and consequently more at home in it. This helped him toward a deeper sensitivity to the need of the American people."

75 Per Cent of the World's Jews Live in U.S., U.S.S.R., Israel

Jewish populations in the United States, the Soviet Union, and Israel account for more than 75 per cent of the world's Jews, according to the 1964 American Jewish Year Book, published in New York. Total world Jewish population at the end of 1965 is estimated at 13,121,000. There are 5,600,000 Jews in the United States, of whom 2,381,000 live in the New York City metropolitan area. The Soviet Union has 2,420,000 Jews, with 320,000 more in Soviet bloc countries. The Jewish population of Israel is 2,143,000. Other nations with substantial Jewish communities are France, 500,000; Great Britain, 450,000; Canada, 254,000; South Africa, 116,000; and Morocco, 100,000.

Dropping of "Protestant" From Episcopal Church Name Proposed

A proposal that the name of the Protestant Episcopal Church in the United States be shortened to The Episcopal Church was made in New York by the Episcopalian, a monthly serving the denomination. According to an editorial in the October, 1964, issue, "thousands of man-hours" have been "wasted" on the "emotional tug-of-war" over what the church should be called. It noted that the word "Protestant" is precious to some who feel "the post-Reformation tradition represented in the Anglican Communion is the true Gospel. Yet we are also inheritors, and to this day faithful partners, in a rich pre-Reformation tradition," the editorial said. "For many of us who call ourselves Catholic—and rightly so—the word 'Protestant' must go." But both sides of the question can agree, the editorial continued, "that we are Episcopalians and that Episcopal is a part of our name held precious by the adherents to both post- and pre-Reformation traditions."

British Protestant Unity Goal Impossible

Achievement of Protestant unity in Great Britain by 1980, as suggested by the Faith and Order Conference held by the British Council of Churches, is impossible, declared Anglican Archbishop A. E. Morris of Wales. "I am entirely in favor of working and praying for a wider union of churches and other religious bodies," he said, "but we are so far apart from some of them in doctrine and order that I think it impractical to suppose that such a wide measure of union can be achieved in the next sixteen years." The archbishop predicted that long before 1980 the "stubborn facts of the divided situation" will have proved that the unity deadline cannot be met.

"Ecumenical" Congregation Marks Tenth Anniversary

The United Protestant Church in Silver Bay, Minnesota, which calls itself "Minnesota's first ecumenical church," observed its tenth anniversary. Some twenty denominations are represented in the congregation's membership. The church is related to six Protestant communions and is affiliated with the Minnesota Council of Churches.
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**JANUARY, 1965** 45
Luther's Wedding Ring Found in East Germany

Martin Luther's wedding ring, lost since World War I, has been found and will soon be put on public display, the East German news service, ADN, reported. The richly ornamented ring was said to have been found in the possession of an unidentified family in Schoenberg, Germany. The ring bears the date, June 13, 1525, the Reformer's wedding day, and the names "Dr. Martino Luthera" and "Catherina V. Boren." It was not reported how the family obtained the ring, which was to be displayed in the Schoenberg Museum.

Scottish Evangelism Failing

Evangelism is at a low ebb in every denomination in Scotland today, the Rev. J. N. Macdonald of Pollock in Glasgow told the annual assembly of the Baptist Union of Scotland meeting held in Edinburgh. One reason the church has "lost its nerve for evangelism," he speculated, is that Christians are too conscious of their failures to reach persons outside the church. He warned that "the church must not become a ghetto where we gather with the like-minded ... imprisoned and alienated from the life of the world around us. The church must become a training camp," he said, "to prepare soldiers, not to march forever around the barrack square but for the front line where the combat is. Our church must equip every one of us to do God's task not only inside the church but to do it in the world." The Rev. E. Campbell emphasized the "desperate spiritual needs of rural Scotland. There are villages without even a Sunday school."

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January, 1965
BIBLE MARKING PLAN

In the March, 1964, issue of THE MARKING MINISTRY we emphasized the Bible Marking Plan. This has proved a wonderful blessing to many evangelists and pastors as the many letters we are receiving indicate. One evangelist on the other side of the world wrote us saying:

"The March edition of THE MINISTRY was one of the best ever. I have been running a little suburban program. . . . It was very small and not startlingly encouraging. I read that MINISTRY, and although in the fifth week put out another little handbill and newspaper advertisement and haven't looked back since. The Bible marking has saved the day, even in a little suburban program. . . . The Lord be praised."

There is nothing so effective in building confidence in the Word of God as consistent study. That is what this plan aims to do. When people read and mark their Bibles under wise guidance they begin to get a different view, not only of the Bible as God's Holy Word, but they also begin to know God Himself, whom to know is life eternal.

Taking time to teach is the best way of building an interest. And lasting results are bound to follow.

R. A. A.

"DEATH DEATH" Fearful responsibility rests with theunto gospel minister. Life and death are in his hands. The message that he bears is "the power of God unto salvation" to them that believe but unto the rejecter, it is a source of "death unto death." The gospel is the tree of life in this twentieth century garden of death. No angel stands with naming sword to block the way. To its living fruit, all men have access, and those who eat will, in the world to come, live forever. Because this tree of life still stands, the earth is spared. When the sin boil ripens for bursting, and the fruit of the gospel tree hangs untouched on its laden branches, finally rejected by those who need it most, then shall the taint of death, so long concealed, reveal itself as an incurable malignancy—the wages of sin—and the angel of death will do his work.

The valley of decision has narrowed considerably since Calvary. What was a plain has now become a tightrope and the margin of error is well-nigh nonexistent. The human race teeters dangerously toward its Armageddon, pursued by time, confronted by eternity. There is a flow toward the valley of the shadow. Can the tide be stemmed? To this end, the gospel is preached. It is the sole cure of the world's illness, which has been accurately diagnosed as sin sickness. Then let the gospel be preached. Let it circumvent what it cannot conquer and hurdle what it cannot circumvent. Let it be heard if not heeded, preached if not practiced, and presented if not acceptable. And be it known to all who reject it that by their act they have converted the tree of life into an instrument of "death unto death."

E. E. C.

SET GOAL Paul's comparison of Olympic games and a champions with the game of life is relevant in the twentieth century. Present-day Olympic activities offer lessons of importance. Take the case of Ralph Boston, who sought to win a world's record at the worldwide competition in Tokyo. This phenomenal broad jumper dangles a sponge from a crossbar, nine feet above the broad-jump pit. He aims to hit this sponge with his head on the theory that the higher he jumps the farther he goes.

Two principles are worth noting in his method. First, Boston aims at a goal. He concentrates on touching that sponge, even though he may never reach it. Goalless ministers usually arrive—nowhere! James clearly described this type of man as one who is "like a wave of the sea driven with the wind and tossed" (James 1:6). The more goals a minister daily sets for himself the more he will accomplish if he pursues his program rigidly and rigorously. Goals are an absolute necessity from rising time to retiring time. Goals for Bible study, visiting, letter writing, praying, recreation—all these, plus many more, are vital for those who do not punch clocks. The overburdened pastor may find a time-goal program helpful in the alleviation of activity indigestion. The plan is simple. He should set a time goal for each item during the day and stick to it. Slavery to a clock is unnecessary, but great benefits are derived by being a good servant to it. Let us plan our work and then work our plan. Success is no accident. It comes by setting and achieving goals.

Second, Boston's goal was a high one. Spiritual Olympics demand the same. Low goals are poor goals. Faith reaches for the stars. Settling for less may be necessary, but let it never be because our goal was low. Axiomatic is the fact that the higher we aim, the farther we go. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

J. R. S.

Great men, like the tall mountains, retain their stability during the most severe storms.

The Ministry