

1970 council  
theme:  
"To make ready  
a people"

june '70



# THE MINISTRY

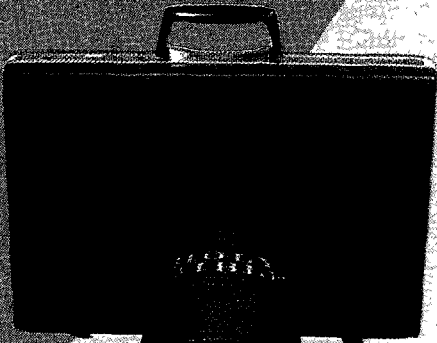
the voice of the  
adventist ministry



this is the ultimate  
goal of the church  
and our ministry  
today:

"And he shall go before him  
in the spirit and power of Elias,  
to turn the hearts of the fathers  
to the children,  
and the disobedient  
to the wisdom of the just;  
to make ready a people  
prepared for the Lord."

Luke 1:17.



# THE MINISTRY

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JUNE 1970

## THE VOICE OF THE ADVENTIST MINISTRY

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# 1970 General Conf



**to  
make  
ready  
a people**

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VERNON NYE, ARTIST

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N. R. DOWER

*Secretary, Ministerial Association  
General Conference*

# erence Edition

**W**HAT is the ultimate goal of our mission as a church? What is the final objective of our ministry as modern apostles for Jesus Christ? Is it to finish the work, or to change the world, or to demonstrate for peace, or to press for social reforms and true racial equality? Is it to preach with power the three angels' messages, or to fill up the church and make up the 144,000? Is it to flood the world with our beautiful literature or to foster and support the finest program of Christian education in the world? Is it to provide the best, most modern medical institutions staffed with consecrated men and women committed to "making men whole," or to build a good public image by doing good—feeding the poor, clothing the naked, comforting the sorrowing and delivering the captives from their enslaving habits?

All of these things are good and important. I would not for a moment underestimate their value to the church in the fulfillment of its mission. But not one of these things individually, nor all of them put together, constitutes the ultimate goal of the church in the world today. This goal is set forth clearly, positively, and finally by the angel Gabriel as he outlined the mission of John the Baptist:

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:17).

This is our ever-so-vital mission as a church and as ministers of Jesus Christ. This involves a great deal more than simply becoming a Christian. It means more than believing the Bible or accepting "the truth." It means more than understanding

the prophecies. It involves more than church membership. It means more than being placed in a high position in the church or making a good profession. It means more than acceptance by our peers, more than good work, and more even than great deeds.

We might meet all the qualifications that are necessary to achieve all these things. We might fill our churches with wise and influential people. We might capture the imagination of today's youth and perform many miracles in the name of Christ, and still neither be ready ourselves nor succeed in making ready a people prepared for the Lord.

To be ready, prepared for the Lord, calls first for sincere and full confession of sin and deep heartfelt repentance. Next, it calls for the forsaking of sin, deliberately turning away from it and breaking off every relationship with it. Third, it calls for victory over sin. And fourth, it calls for death to sin.

It is our sacred mission and great privilege to first experience this for ourselves and then seek by God's grace to lead our dear people, young and old, and millions still in the world, into it, also. This means putting on the Lord Jesus Christ. It means being so transformed that we reflect the image of Jesus fully. It means making ready a people fully conditioned, absolutely safe to take to heaven. Nothing less than this is good enough. Nothing more is required. But this is required.

This kind of ministry—charged with this kind of mission—calls for:

1. *A New Repentance.* The message of John the Baptist was: "Repent ye: for the kingdom of heaven is at hand." This is the first duty of ministers, and we must

"bring forth therefore fruits meet for repentance." Then this must be sounded forth by us as the apostle Peter so clearly outlines in 2 Peter 3:9. The apostle Paul adds another dimension to this when he declares that we must call for "repentance toward God, and faith toward our Lord Jesus Christ." Both are required.

There must be genuine heartfelt repentance for the carelessness with which at times we approach our work and for the indifference with which we perform it. We need to repent because of our worldliness and materialism, our lack of commitment and concern, our lukewarmness and self-satisfaction, our failure to preach the Word of God and to set the right example in all things. We need to repent because of our permissiveness and our own personal laxness. There needs to be repentance because of our adulterous attachment to mediocrity and our insatiable appetite for credit and recognition. We need to repent for our worship of position and bigness and for our pride and self-seeking and prejudice. We need to repent because of our lack of love for Jesus Christ and for the souls for whom He died.

2. Our mission calls for *A New morality*—not in the sense in which the world uses that term, but a strange morality in which genuine honesty, purity, and truthfulness become a way of life. We must be absolutely honest with ourselves, honest with men, honest with God, and even with the government—honest in every way, in every thing, with every one.

We must be *pure*. Pure to the point where we are morally clean in thought and act. In the twenty-fourth psalm, verses 3 and 4, the question is asked: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The answer comes back: "He that hath clean hands, and a pure heart." This involves purity of thought, purity of speech, purity of act, purity of motive, purity of relationship with men and women. Our definition of love must not be l-u-s-t, for as one has said: "The fires of lust are not cleansing fires."

We must be noted for our truthfulness: "In their mouth was found no guile: for they are without fault before the throne of God." This means no falseness, no error, no deception. The great need of the world today is for "men who in their

inmost souls are true and honest." For us, dear fellow workers, this means absolute truthfulness in our preaching of the Word of God and in our handling of sacred things.

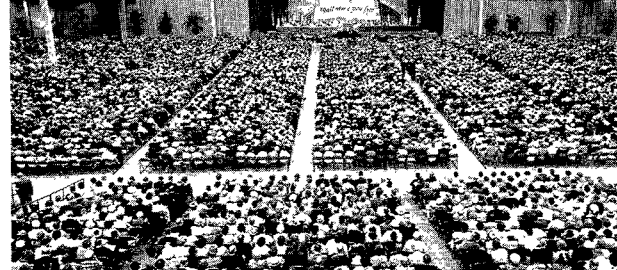
Phillips Brooks in his book on preaching warns us of another very serious aspect of this. He talks about "clerical jesters." In identifying one of them he says: "He is full of Bible jokes. He deals with the sacred as if it were common. He lays his hands on the most sacred things and leaves defilement upon all he touches." Too often our hearers have been saddened as we have seen this demonstrated in our ministry. It is important that we handle the Word of God not only truthfully but reverently.

3. This kind of ministry calls for *A New Reformation*. This is one of the great needs of our church today—it is our need also. No one can seriously read 2 Chronicles 7:14 without coming to this very important conclusion.

A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices.—*Selected Messages*, book 1, p. 128.

4. This kind of ministry calls for *A New Inspiration*. What must come is the return of our first love and all the devotion, all the eagerness, and all the zeal that went with it. "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Ps. 51:12, 13).

Isaiah's inspiration came from his vision of Christ, and it completely changed his life. This was true of Moses, as well, for we are told, "He endured, as seeing him who is invisible" (Heb. 11:27). This was Paul's inspiration, also. Listen to him as he testifies before Agrippa: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19). He tells us that this must become our inspiration, also. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, *looking unto Jesus*." To this the servant of the Lord adds: "If we keep the Lord ever before us, allowing our hearts to go out in



W. ROBERT HART PHOTO

*Hearts are convicted at meetings like this.*

thanksgiving and praise to Him, we shall have a continual freshness in our religious life."—*Christ's Object Lessons*, p. 129. This is the inspiration that every minister needs as he seeks to complete his assignment for his Lord.

5. This kind of ministry calls for *A New Conviction*. This must be manifested in our ministry in many ways and in many things. This is God's church, this is His message. We have been called and ordained and sent on our mission by God. This must be the overwhelming conviction of our heart.

One of the ways that Laodicea manifests its lukewarmness is in its inability to distinguish clearly between right and wrong, truth and error. Things become blurred and indistinct. We "see men as trees walking." The difference between the important and the unimportant, between the major and minor matters, between true worth and the gaudy and cheap—these are the vital considerations of our time.

### God, give us men of conviction!

God, give us men of conviction!

We must come to the place where regardless of personal cost we will leave no doubt as to where we stand. "The greatest want of the world is the want of men—men who will not be bought or sold, . . . men who will stand for the right though the heavens fall."

6. This kind of mission calls for *A New Certainty*, a new confidence in the Lord, in His church, its teachings and leadership. We need this desperately if we are going to be able to convince people that we have something better to offer them than that which they already have. This we must have if we expect to bring them to salvation in Jesus Christ. We must banish our doubts, we must hold fast to that which is sure.

Of Christ it was said: "Never man spake like this man." The reason was "He spake as one having authority." The

minister patterns his ministry after his Master. Listen to these positive assertions:

"It is as certain that we have the truth as that God lives."—*Testimonies*, vol. 4, p. 595.

"The truths we present from the Bible are as firm and immovable as the throne of God."—*Selected Messages*, Book 2, p. 87.

"I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years."—*Counsels to Writers and Editors*, p. 54.

"We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?"—*Selected Messages*, Book 1, p. 205.

"A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others instruction that the Lord had given me."—*Ibid.*, p. 207.

This certainly must become a fixation with us. Beyond may be fresh revelations of this truth, new vistas, new and more radiant light on it, but never will there be change in it or denial of it.

A great evil confronts us in our evangelistic ministry today. It is not, as some so emphatically affirm, our failure or inability to properly interpret Scripture or prophecy, but the danger that we shall become so uncertain about our message that we fail to preach evangelistically at all.

7. This kind of ministry and mission calls for *A New Clarity*. The counsel that God has given to the ministry of this church is "Make it simple, make it plain, make it sure." Let us not clutter up our beautiful message with terms that cannot be understood. Let us neither obscure it with humanistic philosophy or discolor it with the vulgarisms of our day nor disgrace it by clothing it in cheap talk or common place anecdotes. We may not always be profound, but there is no reason why we cannot always be clear.

The heaven that we preach is more than "pie in the sky by and by." Hell is more than a holding oven or barbecue pit. Armageddon is more than an ecclesiastical cold war. The hail of the seven last plagues is more than frozen chunks of theology. The judgment is more than a Chicago Seven trial. The sanctuary is more than a paper blueprint. Our sinfulness is more than a harmless trip into situationalism and conformity. Our Saviour is more than a psychiatric practitioner, and our cleansing is more than a whitewash.

8. Our ministry requires *A New Urgency*.

We must allow nothing, absolutely nothing, to divert us or detain us from our mission. Neither the lukewarm comfortableness of our churches with their security and serenity nor the antagonism and bitter opposition of the devil and his agencies must be permitted to distract us.

Each day brings new and clearer evidence that time is extremely short. Read the prophecies of Daniel and Revelation. Read *The Great Controversy* and you cannot fail to see in exact detail the prophetic fulfillment of the very events that usher in the coming of the Lord.

In view of this a new urgency must possess our souls. This must be made evident by the sound of our voices, by the purposefulness of our lives, by the firmness of our hold upon the Lord, by the boldness of our witness, by the total commitment of our lives to our total task.

"Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9).

9. The fulfillment of our mission today calls for *A New Pentecost*. This is a mighty solemn, though glorious, experience that we seek. We must eagerly and with great earnestness prepare for it, and preach concerning it. We must meet together by groups, companies, and churches and plead for it, and it will come. This is as sure as the fact that God lives. *With it* the work of God will go like fire in the stubble; thousands will be converted; miracles will be wrought, and the work of God will be finished and Jesus will come. *Without it* we are doomed to stay in this world much longer than God ever intended.

10. Finally, it requires *A New Demonstration*—a mighty, convincing, compelling demonstration. Once again the Word must become flesh. People must behold His glory in people. *We* must "adorn the doctrine of God our Saviour in all things." It is this kind of demonstration that really needs to captivate the imagination and dedication of our people and our ministry today.

In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families and

opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence.—*Testimonies*, vol. 9, p. 126.

This, dear brethren, is what it is all about. This is why we are in the world. This is why God has a remnant church. This is why we have a divinely appointed and ordained ministry. This is why we are in Atlantic City as apostles of Jesus Christ. "The efficiency and power attending a truly converted ministry would make the hypocrites in Zion tremble and sinners afraid."—*Ibid.*, vol. 4, p. 528. "Through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God."—*The Acts of the Apostles*, p. 9.

This is a picture that God is waiting to see fulfilled. This must be our demonstration. Let us march as a people bound together in perfect unity, filled with holy zeal, going forth to reveal to all men everywhere the final and full display of the love of God. Here is true equality, true brotherhood, true fellowship, true acceptance. The walls of separation have crumbled. All barriers are broken down. The prayer of our Saviour in John 17 has been answered. This is it!

Ghandi, the great leader of India, debated for a long time whether to become a Hindu or a Christian. After he made his decision someone asked him why he had not become a Christian. His significant though tragic reply was: "I would have become a Christian if it had not been for Christians."

Is this what is wrong with the Christian church today? Is this the reason why we are still in this sad and troubled world? Is this descriptive of our Seventh-day Adventist ministry and membership? Are we driving men and women away from Christ instead of drawing them to Him? Are we delaying His coming instead of hastening it? These are solemn questions and deserve truthful answers. While we are here in this place these few days let us spend the time in earnest prayer and study; let us seek the Lord for full victory over sin and for the mighty showers of the latter rain. Let us thus "*make ready a people prepared for the Lord.*"



M. C. TORKELSEN  
*President, Central California Conference*

# the spirit- filled

# home

ONE need not look far or listen long to realize that today's world is filled with staggering problems. Committees are appointed, task forces assigned, and policing agencies reinforced in an attempt to control an unruly, rebellious generation; a generation of confusion, filled with paradox, where people are more intelligent than ever before, yet without answers; more wealthy than ever before, with more poverty everywhere; producing more food than ever before, but more are hungry. Our world is sick, groping desperately for a solution to heal its ailments by legislating more Medicare and social security payments, more Federal aid to education, more dollars for space exploration and national defense, only to realize that these attempts have failed and problems continue to multiply.

The problem quite obviously involves a fallacy of sequence. The proverbial "cart before the horse" order of things strikes at the root cause of the dilemma.

*Daily Bible study necessary for a Spirit-filled home.*



The staggering problems of today's society are directly traceable to the breaking apart of its homes. "The influence of an ill-regulated family is widespread, and disastrous to all society. It accumulates in a tide of evil that affects families, communities, and governments.—*The Adventist Home*, p. 33. "The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*Counsels to Parents and Teachers*, p. 396.

Nearly six-thousand years ago an all-wise Creator spoke into existence (Psalm 33:6, 9) and set in motion a perfect, natural world and established the basic unit of earth's society, a home. The occupants of this home were given certain assignments and rules for happiness. Likewise, they were given the power to choose their course of action. They drank of the pure water of the Garden, ate of the life-giving tree, maintained direct communication with the Creator, and exhibited a loyal and unswerving dedication to each other. Then the fateful day came when an intruder, the adversary of souls, seized upon an opportune moment to strike out at this first perfect home by tempting Eve

**"In the home the foundation is laid for the prosperity of the church."**

to break the rules. Being alone and without the supporting courage of her companion, she succumbed, and thus began the sorry account of the progressive degeneration of mankind. The same enemy continues his frenzied attack in much the same manner today, lashing out at our homes, driving figurative wedges between husbands and wives, between parents and children. When husbands and wives are careless, or fail to drink at the cisterns of living waters and eat the bread of life, thus maintaining the living connection with the Creator, the result is equally tragic.

More than four millenniums ago God saw that every imagination of man's heart was evil, and it repented God that He had made man (Gen. 6:6, 7). Mankind was eating and drinking, marrying and giving in marriage (Matt. 24:38). The homes and God's moral standard had broken down. Noah, a just man who walked with God (Gen. 6:9), was told to

build an ark to save a remnant of humanity and take them through a devastating deluge that would destroy to the uttermost.

We move down the centuries of sacred history, and find record of the sacredness of the home faltering again. This time it was the cities of Sodom and Gomorrah. Society had become grievously wicked (Gen. 18:20), and in spite of Patriarch Abraham's intercessory pleas, God destroyed these cities with fire and brimstone (chap. 19:24).

We stand today at the brink of catastrophic climax again as we survey the statistics of our society with divorces just about equaling marriages in number. Untold scores of children are forced into a less than natural, and certainly less than God-planned, family situation. The chills of reality cause the spine to tremble as we feel the moral fiber of mankind crumble into crime in the streets, riot on the campus, and rebellion in the nations. It is high time that we place the "horse in front of the cart" and take a sober look at our homes.

If we could honestly isolate the problem of the home to society generally, and declare all Seventh-day Adventists immune to the fiery darts of the evil one as pertains to our homes, we might all sleep better at night. The facts are that the problems of the world and our nation parallel uncomfortably the problems of our church. The strength or weakness of Seventh-day Adventism lies unequivocally in the condition of the family units that make up our membership. "In the home the foundation is laid for the prosperity of the church. The influences that rule in the home life are carried into the church life."—*The Adventist Home*, p. 318. "One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached."—*Ibid.*, p. 32.

One cannot help carefully contemplating the fact that nearly forty pages of the Spirit of Prophecy INDEX are needed to catalog the statements on the Holy Spirit and the home. (Interestingly, the alphabet accommodates by placing these topics in close proximity.) We can only conclude that the great God of the universe has purposely emphasized this subject.

Let us examine together the inspired



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HARRY ANDERSON, ARTIST

*When Christ is in the home the Sabbath is remembered.*

counsel. God spoke through David in Psalm 127:1, saying, "Except the Lord build the house, they labour in vain that build it," and in verse 3 of the same psalm we read, "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward." Parental responsibility would be completely frightening if it were not for God's promises and counsel. Even with His counsel the challenge remains.

The God-man love relationship has much in common with the man-wife, parent-child relationships (Col. 3:18, 19; Eph. 5:33). The most important ingredient in the Spirit-filled home is love.

The Spirit-filled home must begin with a Spirit-filled husband and a Spirit-filled

wife. This home condition does not just happen. It requires diligent effort on the part of each one. "Love is forbearing and kind. Love knows no jealousy. Love does not brag; is not conceited. She is not unmannerly, nor selfish, nor irritable, nor mindful of wrongs. She does not rejoice in injustice, but joyfully sides with the truth. She can overlook faults. She is full of trust, full of hope, full of endurance" (1 Cor. 13:4-7, Weymouth). This is God's definition of love and suggests a formula that will keep the marital knot securely tied. Success can only be assured if certain patterns are formed as a home is established. "Love cannot long exist without expression. Let not the heart of one connected with you starve for the want of

kindness and sympathy.”—*The Ministry of Healing*, p. 360. Include Jesus as a third party in this joint venture and communicate with and through Him daily. Establish a pattern of worship. It may have to be adjusted to fit your program, but it is essential that a family maintain daily contact with its Maker.

In his book *A Second Touch*, page 42, Keith Miller tells of the problem that they had in their family trying to structure worship. They called it “family time”, and decided to set up a rigid schedule for right after the evening meal every day. The telephone rang constantly, table clearing, dishwashing chores, and homework were all delayed, and they all went to bed tense and cross. They suddenly realized that it wasn’t Jesus who needed them to have a family altar at their house, it was the Miller family. They found that it worked out much better for them, in their situation, to have a pleasant and relaxed spiritual time together just at retirement time.

Oftentimes in our anxiety over doing things just right we may destroy the positive good that was intended. The important thing is that we let the elements of love melt us together as praying, God-fearing families.

Probably the most critical time in the experience of the home is when children arrive and we find ourselves parents. The excitement and thrill of parenthood is without equal, but when that “bundle of joy” makes known his physical needs without regard to hour of the day or convenience of parent it is easy for tension to mount between parents and between parent and child. To maintain the spirit of Christ through this adjustment period is no small feat. Many a home problem can be traced to this particular period of the marital experience. Attentions must now be shared, a new dimension of life has dawned. God in His providence must have foreseen the character-developing opportunities that rearing a family affords. From the moment a child enters a home, the parents must be doubly aware of their words and influence. We can be successful only as we call upon God for direction and strength. “What the parents are, that, to a great extent, the children will be.”—*The Ministry of Healing*, p. 371. If our homes are to be truly Spirit-filled each member of the family will of ne-

cessity have Jesus in the heart. “When Christ is in the heart, He is brought into the family. The father and mother feel the importance of living in obedience to the Holy Spirit so that the heavenly angels, who minister to those who shall be heirs of salvation, will minister to them as teachers in the home, educating and training them for the work of teaching their children.”—*The Adventist Home*, p. 323.

The love factor between family members cannot be over emphasized. Some time ago an extensive study of small children and babies was conducted, and a report appeared in the *Reader’s Digest*, February, 1963, “The Awesome Power of Human Love,” by Ashley Montagu.\* Mr. Montagu stated that “we now know from the independent observations of a number of physicians and investigators that love is an essential part of the nourishment of every baby and that unless he is loved he will not grow and develop as a healthy organism—psychologically, spiritually or physically. Even though he is physically well nurtured, he may nevertheless waste away and die. . . . Actual physical stunting and dwarfism can result from the lack of normal love and affection.” He further states that “if emotional deprivation may result in severe retardations in physical growth and development, the effects on the development of personality and behavior appear to be even more severe. Criminal, delinquent, neurotic, psychopathic, asocial and similar forms of unfortunate behavior can, in the majority of cases, be traced to a childhood history of inadequate love and emotional instability.”

The problem with many parents today is that they are misdefining love. They feel that supplying a child with food, clothing, and shelter is sufficient. It is much easier to give things than it is to give ourselves. John M. Drescher, writing in *These Times*, March, 1970, “Now Is The Time to Love,” says, “Do not pity the child who does not have a bicycle or whose parents cannot afford an encyclopedia. Pity the child whose parents do not have time to live with him, to teach him, to play with him, to express their love for him in many, many ways.”

“Now is the time to love. Tomorrow the baby won’t need rocking; the toddler won’t be asking, “Why?” the schoolboy won’t need help with his lessons, nor will he bring his school friends home for some

fun. Tomorrow the teen-ager will have made his major decisions, and tomorrow we will remember the time we used or failed to use for our family.'

"Some time ago a judge shared the comments of a young lawbreaker about his father, a respected man in the community. "I've often heard my father was a fine man," said the young man. "But I never knew him. He didn't have time for me."'"

"Fathers, . . . combine affection with authority, kindness and sympathy with firm restraint. Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports, and win their confidence."—*The Adventist Home*, p. 222.

In addition to a generous supply of love, our children crave the security of adult example and direction. The youth of today are crying out against the hypocrisy and lack of performance on the part of parents and all adults. It is time that we show our children Jesus. Mr. Miller, writing in his book *A Second Touch*, page 48, says, "I have come to believe that if a husband and wife are honestly trying to find God's will, the kids will somehow get the picture." And on page 46, "I learned that children already know about our weaknesses. Our faults show. And when we refuse to confess them, our children do not think that we're strong, but that we are either phony or can't recognize our weaknesses."

"There is no nobler work that we can do, no greater benefit that we can confer upon society, than to give to our children a proper education, impressing upon them, by precept and example, the important principle that purity of life and sincerity of purpose will best qualify them to act their part in the world."—*Fundamentals of Christian Education*, p. 155.

If we want our children to pray, we will have to teach them by praying with them and in front of them, and for them.

Fathers, your concepts of honesty will pretty much determine your son's concepts of honesty.

Mothers, the way you dress will pretty much determine how your daughters will dress.

If we desire Spirit-filled children we had better be Spirit-filled parents. Our children's attitudes toward the Seventh-day Adventist Church, tithing, Christian

education, reflect with an amazing measure of precision the feelings, expressions, and example of father and mother.

The theoretical principle suggested by youthful "pot" smokers who say to their parents, "Don't bother me about drugs until you stop drinking hard liquor," carries with it some thought-provoking overtones as we relate it to problems in our homes and churches.

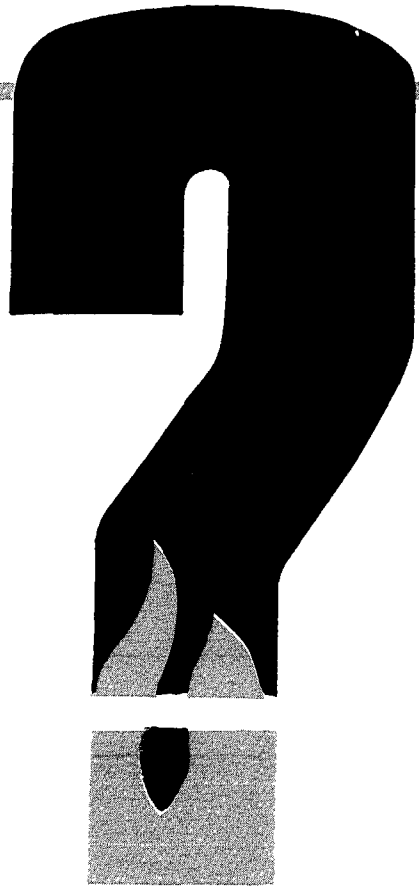
Allow me to share a personal conviction that bears on our subject. I believe that youth, for the most part, are well able to carry more responsibility than we are entrusting them with. Further, I believe that unless we incorporate into their bringing-up years training along lines of service and meeting life's realities they will face adulthood totally unprepared to assume responsibility. This is one of the greatest differences between our urbanized society of today and the way some of us grew up some years ago. It is encouraging to note that large numbers of Seventh-day Adventist youth are volunteering for assignments of service at home and overseas. Surely the Lord is in this trend. Let us use these youthful energies to full advantage.

In conclusion, if yours is a happy, Spirit-filled home, may the Lord continue to add His blessings until He soon shall come. If you sense areas where improvement and/or change seems to be called for, make the change. The Lord will strengthen and guide you. He would have every home Spirit-filled. If you recognize that opportunities have passed by and that you find it is too late to retrain and retrench in your home, be of courage still. Never give up. Go to that son or that daughter, Apologize, if necessary, and assure him of your continued love and interest. We are near the end of all things, and God's Word indicates that this sort of thing will most surely take place in the last days (Mal. 4: 6,7). A description of this prophecy found in *The Story of Redemption*, page 359, states, "Hearts of parents were turned to their children, and hearts of children to their parents. . . . Heartfelt confessions were made, and the members of the household labored for the salvation of those who were nearest and dearest."

May the Lord so fill our hearts and homes with His Spirit that His church may soon triumph.

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# do we know the holy spirit



R. ALLAN ANDERSON

*Former Editor of The Ministry*

**I**N ALL the religions of the world there is nothing that corresponds with the Christian doctrine of the Holy Spirit. And nothing is more vital to the Christian's life than the consciousness of the indwelling of the Spirit. One can be a baptized member of the church, however, and know nothing of this experience. When Paul came to Ephesus and met with a small group of Christians he discerned a very real lack in their lives, so he asked, "Have ye received the Holy Ghost since ye believed?" We know their reply. Not only did they know nothing of the experience

14 JUNE, 1970

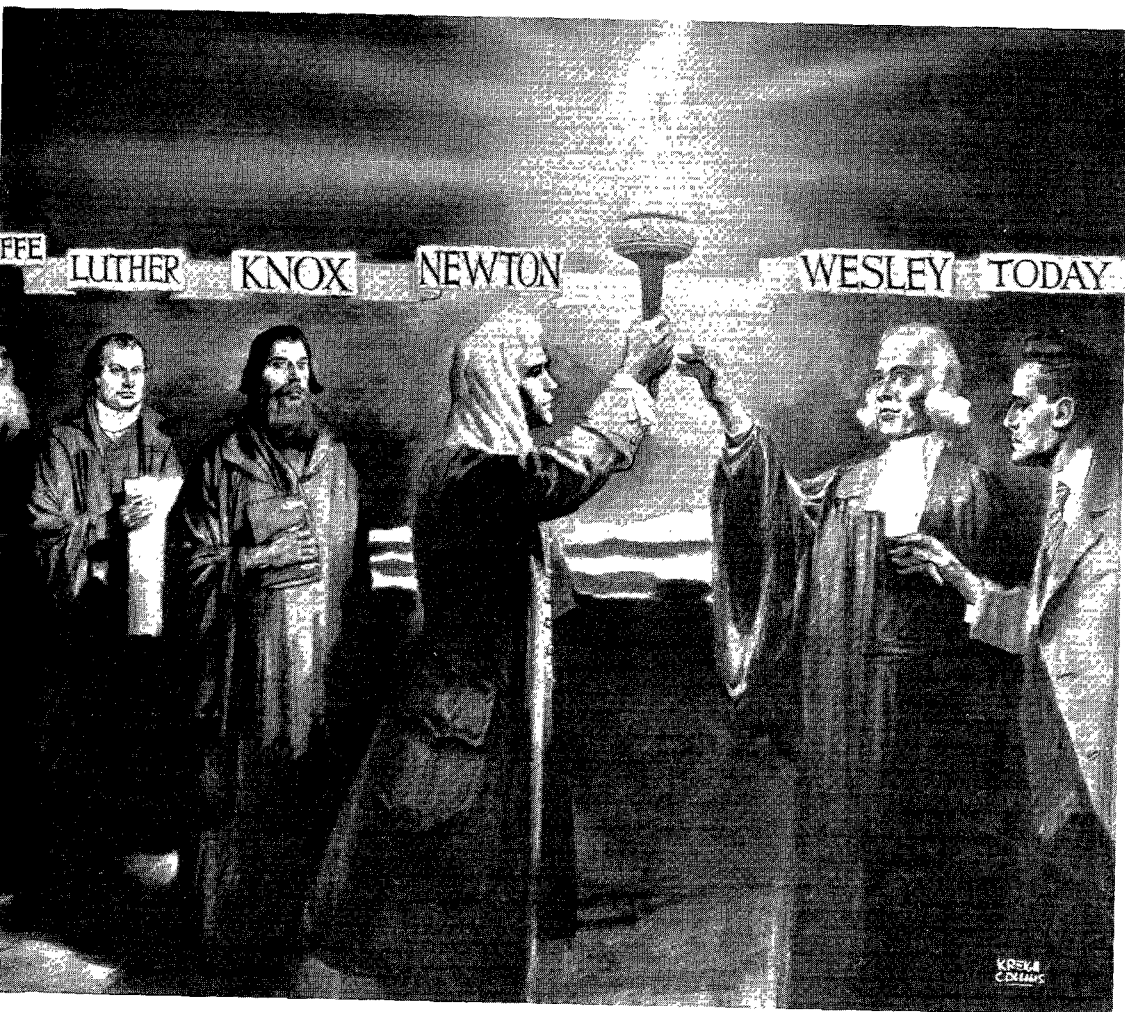


but they had not even been instructed concerning the Spirit. Yet the church itself is the creation of the Holy Spirit. We are not just a fellowship of culture, but a body of twice-born men and women.

To have a theology of the Holy Spirit and yet know nothing of His presence or power in our lives is quite possible. Apollos, the pastor of the church at Ephesus, was a brilliant scholar and an impressive preacher. He had earned distinction in Alexandria. He was a "learned" man, "mighty in the scriptures." He "preached Jesus accurately." He had everything it takes to make a great leader except the one thing needful—his life lacked a personal Pentecost. The few that comprised his congregation were passionless in service. But what a change took place when the apostle Paul preached unto them Jesus in the fullness of the gospel message. Their eyes were opened to a new life. They were rebaptized and the Spirit of God filled them with power.

Today we gather as a group of ministers from all parts of the earth. We have come with the sense of personal need. We represent thousands and thousands of churches and nearly 3 million believers. We thank God for the outward reach of this Advent Movement, but if Paul were to visit our churches, how many of them would be in the same tragic condition as was the church at Ephesus? Those twelve men were really not to be blamed. They lacked the power of God because their pastor, their preacher, had never known what it was to be baptized with the Spirit of God. He was a clever exegete and a moving orator, but there was no Pentecost in his life.

Writing to the believers in Rome, Paul said, "I long to see you, that I may impart unto you some spiritual gift" (Rom. 1:11). He sensed he had something to impart or share with them. It is obvious that one can never impart what he does not have. Now let us ask ourselves in all earnestness, when we go back to our churches will we have



something to impart? Oh yes, we will have many stories to tell. We will have listened to some very wonderful reports during this session. But will we be able to impart some spiritual gift?

In ancient times God called certain individuals and designated them "for signs and wonders." But since Pentecost all are for signs and wonders for the Holy Spirit is poured out upon *all* flesh. It is easy to give lip service to the Holy Spirit, for we know the vocabulary of the apostles. But do we know the power of the apostles? These men had all been called and trained and ordained. Jesus said they were "not of the world," and they had been "kept by the word." So their standing was clear as far as salvation was concerned. But they were not equipped for service. As regenerated men they had already received the gift of spiritual *life*. But they needed to receive the gift of spiritual *power*. There are many wonderful Christians today who love and serve their Lord, who have never experienced a personal Pentecost. Maybe some of us here today, perhaps most of us, stand in need of that blessing. And because of our lack, we are unable to impart to our congregations the spiritual gifts that are their birthright.

Now what makes spirit baptism or a personal Pentecost so important? What will this experience do for us? (1) It makes us powerful in prayer. Prayer is a wearying, impossible task without the Holy Spirit.

**"All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power."**

"For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us. . . . He maketh intercession . . . according to the will of God" (Rom. 8:26, 27). Before Pentecost we pray *in* the Spirit, after Pentecost the Spirit prays *through* us.

(2) Pentecost brings liberty. "Where the Spirit of the Lord is, there is liberty." No greater blessing can come to a Christian and especially to a minister than to be delivered from the inward struggle portrayed in Romans 7. As workers we need to live in the experience of Romans 8. And we should be able to lift our churches into that experience.

(3) Pentecost brings abounding vitality. The Spirit of God creates radiant overflowing Christians, people in whose innermost beings is "a well of water springing up into everlasting life." Anemic believers are turned into exuberant saints. These well-known words must come with new meaning:

"All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through cooperation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*The Desire of Ages*, p. 827.

"But the gifts of the Spirit are promised to every believer according to his need for the Lord's work. The promise is just as strong and trustworthy now as in the days of the apostles, 'These signs shall follow them that believe.' This is the privilege of God's children, and faith should lay hold on all that it is possible to have as an indorsement of faith. 'They shall lay hands on the sick, and they shall recover.' This world is a vast lazar house, but Christ came to heal the sick, to proclaim deliverance to the captives of Satan. . . . The gospel still possesses the same power, and why should we not today witness the same results?"—*Ibid.*, p. 823.

Pentecost brings that power. Jesus said, "I have given you authority . . . over all the power of the enemy" (Luke 10:19, R.S.V.). Man needs power and this was our Lord's last promise before His ascension. The gift of the Spirit of God is a gift of power—power for holy living and for effective witnessing. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7). We read: "Power belongeth unto God" (Ps. 62:11), and when the spirit of power possesses us, we are endowed with every kind of power necessary—intellectual, moral, and spiritual. The Spirit turns ordinary persons into extraordinary personalities.

God's work depends upon spiritual



power and no other power will do. Not argued abstractions, but the power of living witnesses is what will turn the world upside down. When we are completely possessed by the Spirit of God, then we are continually strengthened in the inner man (Eph. 3:16). "But though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16). Let us ask ourselves, Am I giving the Holy Spirit His rightful place in my life?

The baptism of the Spirit is a definite and distinct experience, something beyond the baptism of water. For that the disciples were commanded to wait. Their future work required that they be imbued with power from on high. Some of those men had been disciples of John the Baptist who declared: "I indeed baptize you with water . . . : but he that cometh after me is mightier than I . . . : he shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11). John came as a partial fulfillment of the promise, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." And what a mighty man Elijah was—prophet of fire indeed. He turned a whole nation back to God. And John was the same type.

We know nothing of the boyhood of John the Baptist, but the angel said to his father: "He shall be great in the sight of the Lord." God's people at that time were facing a great challenge. God needed a great man. There were many men around, but they were all too small. John's ministry was short, but powerful. His messages were not philosophical, but prophetic. The Word of God was in his hand as a sharp sword. He cut his way through the muddled thinking and encrustation of a dead formalism. He reached all classes—the rich, the poor, the rulers of Israel, even the Roman soldiers. He preached "in the spirit and power of Elijah" and his work was a type of our work.

If we were asked, "Where is the Lord God of Elijah?" we could reply, "Just where He has always been—on the throne." But the searching question today is, *Where are the Elijahs of the Lord God?* We possess the Elijah message, but where is the

Elijah power? We know almost nothing about the background of Elijah. The Scripture merely calls him Elijah the Tishbite, from "the inhabitants of Gilead." He certainly was no graduate from any school of higher learning. But there is no doubt of his having graduated from the school of Christ. He needed no greater credential. He faced a nation steeped in immorality, idolatry, and sin. He was God's man for a tragic hour. It is wonderful when God lays hold of a man. But it is just as wonderful when a man lays hold of God. Here is his academic certification—"and the word of the Lord came unto him."

*Who* a man is, is not important. What a man *knows* means little. But what a man *is* means everything. In this Laodicean period believers are blind, bankrupt yet boasting; naked, yet they don't know it; poor, yet laden with every material comfort; claiming to need nothing, yet needing everything. As ministers in the Laodicean period, we need more than scholarship or even sound doctrine. We need unction. The "letter" is not enough. Unless the letter is kindled by the Spirit, there will be no life in the church. It was a blazing bush that attracted Moses. The world is weary of "men in soft raiment and softer speech, who use rivers of words but only a spoonful of unction; who know more about competition than consecration, about promotion than prayer, caring more for people's happiness than their holiness."

We read that John the Baptist did not perform miracles; that is, he gave no outward demonstration to prove his calling. His authority was in the Word. Yet, like Elijah, he raised a dead nation to life again. Two hundred years ago another man was sent from God whose name was John—John Wesley. He had the brain of a scholar, the zeal of an evangelist, the tongue of an orator. But he failed in Georgia. Returning to England, dejected and disillusioned, he went to a prayer meeting in an upper room at Aldersgate. In that atmosphere he felt his heart "strangely warmed." He emerged from that upper room with a new vision and a new passion. He was filled with the Spirit of God. In 13 years this man and his companions shook three kingdoms. The Lord gave him 50 years more of life and with a heart like a volcano he moved through the British Isles like a firebrand, turning a nation from the power of Satan unto God. He moved into areas that were

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demon possessed and some historians claim that Western civilization owes more to John Wesley and his companions than to any other group. They reformed the church, society, and the prisons. And civil rights never had greater champions than these Spirit-impelled preachers. True, they were scholars, but no educational institution could confine these men. When they were not permitted to preach in the churches or even in the city they preached in the fields, and thousands climbed to the top of the London wall to hear these men of God. No Laodicean spirit dampened their ardor. The powers of hell trembled when these messengers of God unsheathed the sword of the Word. They knew the reality of Romans 8:37: "We are more than conquerors through him that loved us." They preached the living Christ.

What does it mean, "We are more than conquerors"? asked a Bible teacher of a young man. He thought for a moment then replied, "When you fight 12 men and kill 13!" Crude, perhaps, but true, for the devil is always there. Righteousness by faith was their message and they saw the enemies of the king fall right and left as the arrows of truth pierced their hearts. Like the Jews of old, hundreds cried out, "Men and brethren, what shall we do?" And the answer was just as real: "Repent, and be baptized every one of you . . . and ye shall receive the gift of the Holy Ghost." The power of Pentecost was again evident.

Two of nature's greatest forces are fire and wind, and both were present at Pentecost. An automobile may be ever so beautiful in appearance, but not until it is ignited is it of use. "Cloven tongues like as of fire," was the outstanding symbol on that great day. The consuming fires of God had burned up all the dross of carnal pride and fear and gave to the 120 disciples a supernatural power that shook the hardest city in the world and brought three thousand sinners to Christ in a single day. Sin in all its subtle forms is banished when the fire of the Holy Ghost does its work in the human heart.

William Booth, the founder of the Salvation Army, taught his people to sing:

"To burn up every trace of sin,  
To bring the light of Glory in,  
The revolution now begin,  
Send the fire!"

The great plague of London in 1665 swept 60,000 people to their death. One

seventh of the city's population was swept before the all-conquering cholera. Medical science was powerless to arrest the awful march of death. Then came the great fire of London. It burned big businesses, big houses, little houses, and hovels, but it purged the place of the deadly plague. "The fever fled before the fire." In this dark hour when the plague of sin is destroying our youth, we need the fire of the Holy Ghost. We read "[God] is able to do exceeding abundantly above all that we ask or think." That is wonderful. But why does He not do it now? Read the rest of the verse—"according to the power that worketh in us" (Eph. 3:20).

Is that power working in you my brother, my sister? The church began with a few men and women praying in an upper room. The charter members of the church were men of heat, not men of high standing. Even the brilliant Paul was accounted "mad." But he and a few of his fellow workers turned the world upside down. We need what they had. Our God is not only the God of the past, He is the God of the present—the God of the prophecy. When Paul said at the close of his ministry, "I have fought a good fight," every demon in hell could have agreed, for they suffered more from him than he suffered from them. And what was the secret of his power? When one day a man came along pretending to do what Paul did, the devils cried out, "Jesus I know, Paul I know, but who are you?"

He said, "I am crucified with Christ." But no man can crucify himself; he must be crucified by another. It was the Holy Spirit that crucified Paul so that he could say, I am dead, yet I am alive; dead to all lust for recognition, dead to all fashions of human pride, to all hurts when someone else got the credit for what he had done, dead to blame and dead to praise.

Forty years ago when Samuel Chadwick, that Spirit-baptized president of Cliff College in England, was training his preachers, this was one of the choruses they sang:

"Glory, glory to God!

My heart is now cleansed from sin,  
I've abandoned myself to the Holy Ghost,  
And His fullness abides within."

Can we say, "I've abandoned myself to the Holy Ghost"? Nothing less than that will do. We need the baptism of the Spirit. Let us make this our first concern during these days together.

# the spirit- filled

# church

O. STEMLER, ARTIST.



C. E. MOSELEY, JR.

*Field Secretary, General Conference*

**T**HE Christian church was launched at Pentecost. Pentecostal power impelled the young church on its mission. The assigned mission of the church was to preach the gospel of Christ in all the world. And the youthful, Spirit-filled church plied its mission magnificently.

The key to success in that mission brought on Pentecostal power. After days of heart-searching prayer and earnest confessions the once dubious disciples now fully believed on the risen Lord. And when "they were all with one accord in one place" the Holy Spirit took possession of them (Acts 2:1-4). The Spirit-filled disciples were enabled to do such power-filled

preaching of Christ and His promises that the populace of old Jerusalem was divinely electrified and thousands were added to the body of believers. Brethren, the fullness of the Holy Spirit in our lives is the key to success in any undertaking for God.

From the moment the commission to preach the gospel was given, the mission of the church has remained unchanged. And the key to the success of that mission has also remained the same to this day. The Lord who commissioned the church confirms this fact. "He that believeth on me," said Jesus, "as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given)" (John 7:38, 39). Here our Lord is promising that men of faith shall have the Spirit's power flow through them in life-giving streams, as a river flows through its channel. Trusting men of God may therefore draw living power from the well of salvation, and this power of the Spirit will flow through possessed men into the lives of all they touch.

Happy indeed is that church whose membership is Spirit- and life-endowed. Such in fact is "the Spirit-filled church," and such alone is the church of Christ. And no church can hope to receive this latter-rain power unless and until the majority of its membership have purified soul and spirit by heart-searching prayers and perfect faith and accord in Christ. (See *Early Writings*, page 71, and *Testimonies to Ministers and Gospel Workers*, pages 506-512.) It is a Spirit-filled, working membership in the church that Heaven merges with the second Pentecost—the more abundant "latter rain" to ripen earth's harvest.

The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God.—*Christian Service*, p. 253.

It is between the first and second Pentecosts, the early and latter rains, if you will, that we behold the growing fortunes, and misfortunes, of the living church. And the patterns for both of these concepts are significantly revealed in the training for

discipleship that the Lord had initiated.

Recall that when the seventy returned from their first training mission they rejoiced that even demon-filled persons responded to the power given them (Luke 10:17-20). Whereupon, the divine instructor gently reminded them it was His power that provided those fortunate victories, and that their joys should rather center in His work for them in heaven.

Recall again that when the twelve entered upon their practice missions the Lord similarly "gave them power over unclean spirits," and "they went out, and preached that men should repent," and they "cast out many devils and anointed with oil many that were sick, and healed them" (Mark 6:7-13).

Let all take careful notice that the fortunes of these training missions, like the fruitage that followed Pentecostal preaching, depended upon the same significant gift of the power of the Spirit! Christ "gave them power," "they were all filled with the Holy Ghost," and "the Spirit gave them utterance." This, brethren, is the key to a Spirit-filled church—Spirit-filled men and women in our memberships. This alone gives hope for spiritual power in the church.

From the moment the commission to preach the gospel was given, the mission of the church has remained unchanged.

When the contrasting misfortunes that plagued the early church are examined we note a relevance to current church conditions. Indeed the church today would betray its mission and we ministers would be less than genuine men of God if we closed our minds to the misfortunes of retrenchment that assail the remnant church on more than a few of its frontiers. We shall not speak of those areas of retrenchment. Instead, we turn to a diagnosis of the sickness and let Heaven prescribe the cure.

Men sharing the good fortune of great power with God, unfortunately lost that power when they took it for granted, as the following will show.

While the Lord and three of His disciples spent a full night in heart-searching prayer for power to face tomorrow, the remaining nine disciples spent the same night in

imaginary trifles that precipitated a crisis that robbed them of their power. Read the story in Matthew 17 and Mark 9.

The Lord took Peter, James, and John into the mountain to pray. He requested the nine to remain and pray at the base of the mountain. The nine felt slighted at this request. Since similar requests had been made before, they began to fear they were becoming victims of discrimination.

Disappointed and peeved, they did not feel the necessity for the prayer meeting that Jesus requested. Instead, they spent the hours nursing imaginary grievances. They brooded over their grievances until doubtings and resentment settled upon them. They created the climate in which Satan lives, and as faith in the Lord's plans weakened, power over the enemy slipped from their lives and the devil took over. The nine did not sense their loss until they were unable to cast demons out of a lunatic boy. Imagine it! Men possessed with the spirit of the devil attempted to cast out devils, and the devils mocked them!

When they inquired of the Lord, "Why could not we cast him out?" the grieved Saviour answered, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting" (Matt. 17:19-21). In this reply the Lord not merely diagnosed the sickness of the nine disciples, He offered a cure. He did more than call attention to the enemies of spiritual power, He offered to restore the lost power.

Disobedience, prayerlessness, peevishness, doubtings, and resentments, all facets of unbelief in the Saviour's plans, brought on the sickness that robbed the nine of their power. Lessons from the parable of the mustard seed offered the divine formula for a specific cure.

"If ye have faith as a grain of mustard seed," Jesus said. Seeing that the mustard seed does not literally "have faith," we must look to its natural characteristics and learn the lesson it teaches. The size of the seed is not important either, for faith does not come in sizes. Although it is among the smallest of seeds, in it nestles a God-given principle of life. Under the influence of the sun's warmth, the rain's moisture, and electric currents in the earth, Heaven quickens the life forces in the seed. The sprouting seed pushes its roots deep into

the earth's bosom in search of food and drink, and lifts its young head high for help from the energy of the sun. Succulent and tender, the growing plant is choice food for animals, large and small; and suddenly its bunched head is clipped to the ground by a hungry prowler! Do you think the young plant dies because it lost its head? Oh, no, it sprouts two new heads which grow as vigorously as the first. But again it loses its two new heads to a hungry animal. Do you think the mustard plant dies because it lost both of its new heads? No, no, it sprouts yet other heads in its determination to reach maturity of life and so fulfill its divine destiny!

When we tenaciously hold to the promises and directions of our God, as the sprouted mustard seed clings to life, our faith will move mountains of difficulties.

"Howbeit," the Lord advises, "this kind goeth not out but by prayer and fasting." Not prayer at the moment of crisis and misfortune. Such prayers are usually born of fear, and all too often they profit little. It is the systematic prayer life, the consistent and constant lifting up of the soul unto God that generates living, power-filled faith. Spirit-empowered faith is the lone agent that cures the sicknesses of sin. James says, "The prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:15).

As the transformed mustard seed clings to life, so prayer-powered faith clings to Christ and His promises. This faith provides the climate in which the Holy Ghost works. And when the Holy Spirit takes over, He goes to work filling the individual life, and filling the church with a power-filled membership.

It may now be said that when the church of today puts away its enemies; when Spirit-filled church members put away disobedience and prayerlessness, jealousies and peevishness, prejudices and resentments; then oneness and accord in Christ will be reached. The Lord Jesus will breathe again upon His disciples, and they will receive the promised endowment of the Holy Ghost. The latter rain will fall upon the church; Spirit-filled preaching will sweep the world; and the second Pentecost will ripen earth's harvest. May the church now fervently pray, "Come, Holy Spirit, cleanse our lives and fill Your church. Come, Lord Jesus, and take Your holy church home."



newly  
equipped  
with

POWER

**A**N AMAZING group experience is written with letters of fire in the first chapter of Acts!

One hundred and twenty ordinary men and women prayed that they might shake the world—and they turned it upside down!

Their charismatic Commander had been cruelly crucified forty days before, bringing into legal force a will that promised a fabulous future to every man of every nation who would meet certain reasonable conditions. These 120 were the chief executors of that testament.

They must persuade the world to believe the promise and accept the conditions. They had meager funds, little influence, few friends, and a complete lack of formal education, nothing to accomplish their task, but a promise—the promise of a dead Man—a dead Man who had come to life again—whom they had seen alive for forty days. They had touched Him and heard Him speak. This thrilling experience they now desired to share with the world, but they knew men would not believe unless some power outside of themselves, some divine agency greater than they, would convince where they could not.

This, they had been promised. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be

witnesses unto me . . . unto the uttermost part of the earth" (Acts 1:8).

For this promised power the 120 now pleaded. Conscious of their sins against God, their wrongs to their fellows, and the utter filthiness of their own natures, they realized that nothing they could say or do would make them worthy of receiving this power. They confessed their sins to God, their faults to one another, and pleaded their unworthiness as proof of their great need. They experienced a spirit of oneness and fellowship such as they had never known—of deep love for one another, of joy for sins forgiven, and intense longing to save the lost. All barriers were broken down, self was crucified, and selfish ambition forsaken.

One desire filled their minds and one ambition their hearts—to reflect the character of Christ and to labor for the enlargement of His kingdom.

In ten days the miracle we call Pentecost occurred. That miracle lay not so much in the tongues of fire as in the fact that 120 proud, selfish sinners became one in pursuit of the promise of God. What followed will happen again when that oneness of purpose again unites God's people in seeking God with all their hearts.

"The Spirit came upon the waiting, praying disciples with a fullness that reached every heart. . . . They grasped the imparted gift. And what followed? The sword of the Spirit, *newly edged with power* and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day."—*The Acts of the Apostles*, p. 38. (Italics supplied.)

"And the Lord added to the church daily such as should be saved" (Acts 2:47).

"And believers were the more added to the Lord, multitudes both of men and women" (chap. 5:14).

"And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (chap. 6:7).

"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:20).

What happened then is going to happen again! Soon!

What we have seen God do in India in the past five years gives us confidence that God is ready whenever His church is ready.



D. R. WATTS

Secretary, Ministerial Association  
South India Union

That land has resisted the gospel of Christ for 150 years. The Adventist message has been preached there for 65 years with usually discouraging results. But by the grace of God, a great change has taken place. In South India we worked for 45 years to get 5,600 members. In 1969 the Holy Spirit added 5,700 converts to the church, accomplishing in one year what previously took 45! Five years ago we were happy to get 25 converts from an effort. In 1969 one of our men baptized 421 people. In 1970 he is expecting more than 1,000. Before, it was difficult to imagine any of our men reaching the century in souls. God did it for a layman, a colporteur, and ten evangelists in 1969.

In 1962 our average baptisms were five per field worker per year. In 1969 the average was 33 for every pastor and evangelist in the field. In 1962 we baptized one person for every 13.6 members; in 1969, one for every 4.5 members. Our entire field membership has doubled in four and a half years.

Villages where Christianity was refused entrance for a hundred years, where every attempt to preach the gospel was met with scorn, spittle, and stones, are now sending delegations pleading with us to tell what they must do to be saved. Whole churches are accepting the third angel's message. Other ministers are uniting with us to proclaim the binding claims of God's law. Sick are healed in answer to prayer, devils are cast out, drunkards are converted and backsliders reclaimed.

We know this is just a beginning. We have tasted a little of His goodness and we are hungering and thirsting for the fullness.

Now, if God can do this work in India He can do it anywhere. And He is going to do it everywhere, only in a far greater measure than we have yet seen.

For what the Holy Spirit did in the days of the apostles in carrying the gospel to a world of 100 million people is only a preview of what He is going to do in these last days in a world of 3.5 billion. And it is going to happen when we do three things:

*FIRST:* "Ask, and it shall be given you. . . . How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:9-13).

The blessing is ours, but we must ask for it.

Let this not be an ordinary asking! "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God" (Joel 2:12, 13).

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar." "And it shall come to pass afterward, that I will pour out my spirit upon all" (verses 15-17, 28).

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:8-10).

We have proclaimed that this is the true church because we teach what the apostles taught. God grant that we may soon be able to preach that this is the true church because we have the spiritual experience of the apostolic church.

If fasting, weeping, and mourning over sin are out of date, then so is the Holy Spirit, and so is our hope for a finished work. Let us appoint days of fasting and prayer in all our churches.

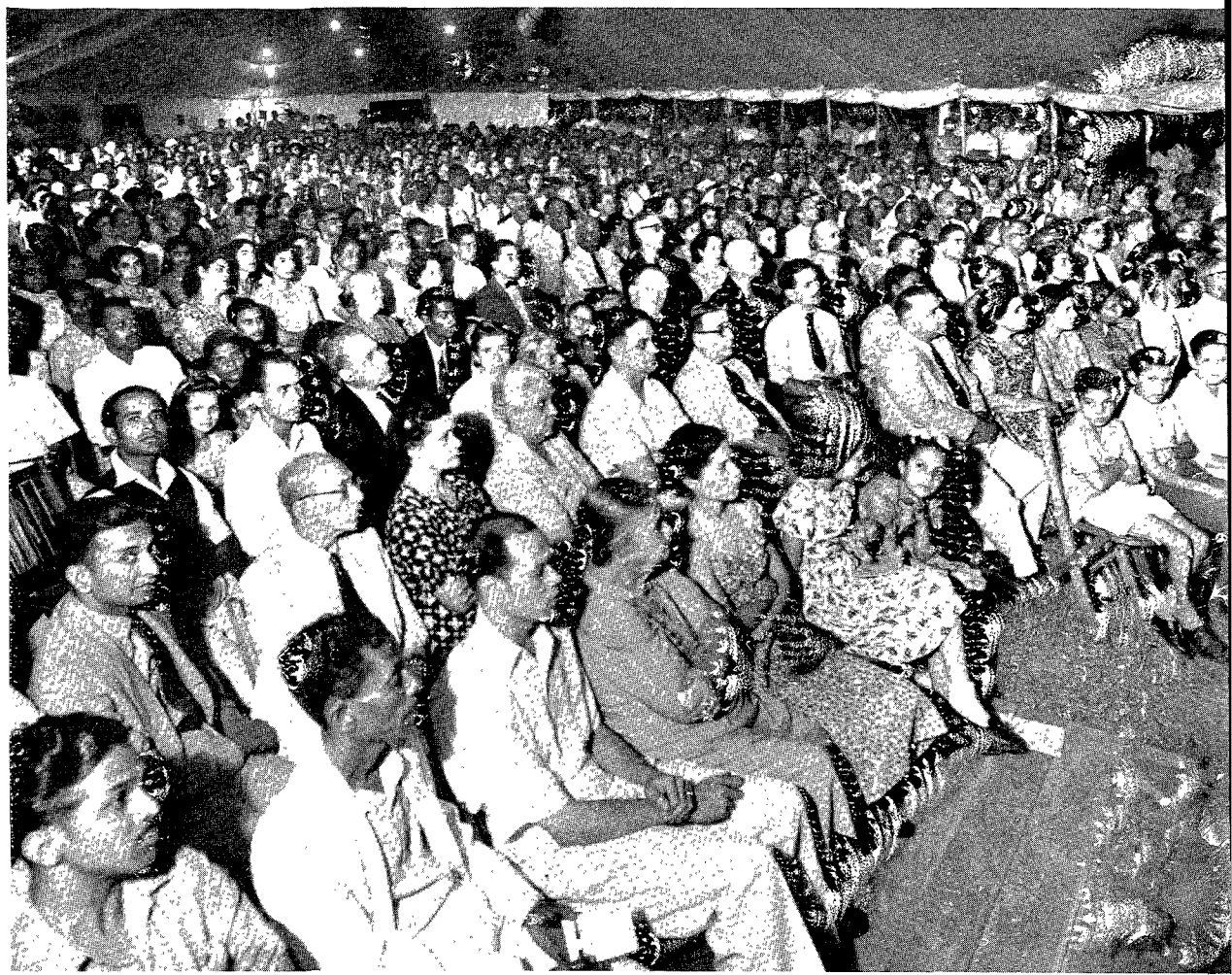
Let this include true repentance for sin, laying aside every wrong habit and every evil practice.

Let it involve believers in confessing their faults one to another, wrestling with God in prayer for the revival He has promised, and we will see it!

In the beginning of the year 1969 our evangelists in South India set their hearts on doubling the rate of conversions of the previous year. We appointed a day of fasting and prayer in all our churches to plead for the Holy Spirit. A second day was observed at the beginning of our second evangelistic period in October. A complete change in the success of our evangelism came. Three of our local missions baptized more people in the fourth quarter than they had ever baptized in any one year previously. Our baptisms for the year showed an increase of 110 per cent, leaping from 2,700 to 5,700. All of us know that the blessing

**to  
make  
ready  
a people**





*What a thrill crowds like these bring to the heart of an evangelist.*

came when God's people sought Him by repentance, fasting, and prayer.

This year, before we started our evangelistic program anywhere, almost our entire working force in four local missions spent an entire night together in prayer, pleading for the Holy Spirit. Then our churches united in fasting and prayer. We firmly believe that God is going to give us more than 10,000 souls this year!

One church had a serious problem of open sin among the members. Led by the local elder, this church spent three days in fasting and prayer until the victory was won.

In some places prayer meetings continued past midnight, the members enjoying a sweetness of experience never before known.

The principal of our high school in Secunderabad had a heavy burden for the more than 500 Hindu and Moslem children in his school. In 18 years of operation, not one had accepted Christ and been baptized. One day his church pastor said, "I am spending every Sabbath in fasting and prayer for revival in this church." Brother Kelly decided to devote every Sabbath to fasting and prayer for the conversion of his students. Within a few weeks three accepted Christ as their Saviour and asked for baptism. One Moslem boy testified, "I believe that Jesus is the Son of God. He is coming soon. I want to be baptized."

A policeman in the city of Cuddapah, Andhra Pradesh, fasted and asked the Lord for one hundred souls. For three months

his church was without a pastor. In those three months he prepared seven people for baptism and stirred up an interest where the new pastor held meetings later and baptized 28 people.

On Sabbath, March 28, almost the entire membership of a Protestant church in a village 20 miles from his home—90 men and women, including all the elders and deacons of that church—were baptized. Eleven other villages are pleading with him to come and preach.

**THE SECOND STEP:** Plan an evangelistic outreach that requires the Holy Spirit for success. Make a plan for the Holy Spirit, you, and your church to work together as a powerful team to enter every city and village and raise up memorials to God.

Make the salvation of souls the one interest of your life and of your church. God is not going to give the Spirit while other interests occupy our time, while other projects consume our funds, and the one great purpose of our existence is carried forth in a halfhearted manner with halfhearted results..

When the late President Kennedy announced in 1961 that America was going to put a man on the moon before 1970, many doubted. But America put all the resources necessary into Project Apollo—the best men, the finest minds, enough funds—and the dream became an unprecedented accomplishment. If a nation can direct and focus its interest and resources in such a manner, for such ends, with such success, cannot the Seventh-day Adventist Church direct all of its resources—its best minds, its best men, its most money—to the one great task that God has given us to do? Will it not meet with similar success?

Let that plan involve every worker and every member—the whole church giving the whole gospel to the world.

Let it be a practical, workable plan. Outline a program you know you can follow. Set goals you believe you can reach. But let it be a plan of faith, a plan that expects God to do what He has promised, that requires Him to pour out His Spirit upon His church.

Let us begin by planning to baptize at least 1,000 truly converted, fully instructed candidates, throughout the world field, for every day in 1971. It is well within our reach. But it will require the Holy Spirit to work in a way we have never before witnessed.

**THIRD STEP:** Trusting in God to fulfill His promise, launch out into the deep and let down your nets.

Jesus did not countenance hovering over the ninety and nine with one lost sheep left to die. How does He feel to see us hovering over the one safe in the fold when ninety and nine are perishing in darkness?

Some pastors so “mother” their churches that they smother their churches, making a lot of spiritual weaklings who need a priest to say their prayers, while all around are cities and towns where the message has never been preached! We go over the same ground year after year with little practical results when multitudes sit in the region and shadow of death, having never heard.

Launch out into the deep, and never rest content until every city and village has been lighted with a memorial for God.

No, don't make the mistake of doing it all yourself, for then your church may die. Lay the burden on the whole church and get everyone praying, working, giving, to enter that city, that town, that county where there is no church.

Don't wait for some miraculous manifestation and then go forth. Waiting for Pentecost to happen again is like waiting for the Messiah to be born again! The Holy Spirit has already come—Pentecost has already occurred! God is ready and waiting to give the same power to His witnesses today. But that power will be given when we go forth; when we place ourselves where we require it. Pentecost is an authentic historical fact. It needs to become a practical experience.

“If all were willing, all would be filled with the Spirit.”—*The Acts of the Apostles*, p. 50.

Waiting for some marvelous manifestation in the future places us in the category of the unbelieving Jews. I'm not talking about a future latter rain, I'm talking about the promise God has given to empower us TODAY!

How long must God wait? He did not wait for the unbelieving priests in Jerusalem. Humble shepherds of Bethlehem were called upon to give the message. If we fail now, God will raise up others. No, He will not use angels. He will use men, but men who are surrendered, fully, completely, unreservedly, to the working of His Spirit. By God's grace, let us be those men! Now!

**W**HEN Jesus said to the rich young ruler, "If thou wilt enter into life, keep the commandments" (Matt. 19:17), He was expressing an eternal truth. But a misinterpreted doctrine of the grace of God leads many Christians today to assume that Jesus did not really mean what He said. This is one fact that makes the doctrine of the sanctuary and the judgment as taught by Seventh-day Adventists distasteful to these same Christian brethren. The sanctuary sustains the authority of the law of God and shows it to be the continuing standard of judgment even for believers in the gospel of Christ.

Prophets, apostles, martyrs, reformers, have all understood that Christ came to save men *from* sin, not *in* sin, and that sin is disobedience to the known will of God. Sin began that way with Lucifer, it was sold that way to Eve and Adam, it has been bought that way by every sinner since, no matter how well disguised. And if ever we are to be restored to eternal harmony with God and are to share His eternal throne, it will not be by any change or accommodation that He has made or will make in the law on which His kingdom stands eternally.

What many of our friends (and we) fail to remember, however, is that the law of God is the law of love—His love. It is not in any way contrary to God, His character, or His purposes. Indeed, the grace of Christ is designed to bring our hearts into increasing harmony with the love of God, and you cannot have the love of God in your heart and hate any of His commandments at the same time—except in ignorance, perhaps, but even then not for long.

As to the doctrine of the sanctuary's cleansing and the judgment message, let me remind you that the sweetest, purest Christian movement since Pentecost grew out of the expectation of the Lord's imminent coming to the earth in judgment. The preaching of a specific time for that coming to cleanse the earth-sanctuary with fire caused hardened sinners to tremble and to seek reconciliation with God. The first angel's message rang through the world: "... for the hour of his judgment is come."

The first and second disappointments tested the continuing sincerity of the watchers for the Lord's coming, and either in relief or in despair, most dropped away.

But clearer light on the sanctuary and its cleansing gleaned from deep searching of



# enter into life

GORDON M. HYDE  
Secretary, Research Department  
General Conference

the Word and undoubtedly by revelation through the simple testimony of the newly manifested Spirit of Prophecy (see *Selected Messages*, book 1, pp. 206-208) held together that torn and bleeding "little flock" of which we are the direct spiritual descendants. And as they with John the revelator glimpsed the law of God in the "ark of his testament" as "the temple of God was opened in heaven" (Rev. 11:19) they were confronted anew with the immutable law of God's immutable love. You cannot change God. His character, His name, His government, His law, His nature—these are solid. (The youth can count on these.)

Could God have changed one iota of His law and been true to Himself, there would have been no sacrificial shedding of the blood of animals (see Heb. 10:4), "ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin and a confession of his faith in the promised Redeemer."—*Patriarchs and Prophets*, p. 68.

If God could have changed one tittle of His law of love we would not have seen His Son grasping at the very earth in Gethsemane as if to save Himself from the horror of this unknown relationship to His Father as the Son became our sin-bearer. (See *The Desire of Ages*, pp. 686, 687.)

But as in the services of the earthly sanctuary the ministry of the sacrificial blood was ever in close touch with the sacred law of love enshrined in the heart of the Most Holy Place—making an atonement—so Christ, the Lamb of God (John 1:29), our High Priest (Heb. 8:1), has become the mediator of the new covenant under which the same laws of God are written in the believer's heart, and his sins and iniquities are remembered no more (see verses 6-10; chap. 10:17).

So it was with rejoicing that the Adventist pioneers directed their prayers to Christ in the "Most Holy Place" phase of His mediatorial work, believing that in a renewed sense they were to be the champions of His neglected law, as the light of the fourth commandment shone with a new brilliance for them, and the confused doctrines of Babylon and the threatening mark of allegiance to the beast power gave new significance to the united messages of the three angels of Revelation 14.

They saw more clearly the unity between the everlasting gospel and the commandments of God. "Get ready to meet your

God," they began to cry anew to the unrepentant world and to the nominal churches. "We have all been violating His law, in ignorance. It is time to repent and to return." And under the banner of the "commandments of God, and the faith of Jesus" they moved out to "prophecy again before many peoples, and nations, and tongues, and kings" (Rev. 14:12; 10:11).

New understandings were given them of the beast and his image, his mark, of Babylon in her final God-challenging blasphemy as the instrument for world unity in defying the seal-commandment that identifies the authority of God in giving His laws for the allegiance of men and angels.

Gradually the larger significance of the sanctuary and its services was opened to their understanding, and they saw that the pending case of every believer at the throne of God (as portrayed in Daniel 7) would display before the entire universe the fact that God has purchased the right, through the sacrifice of Himself in the Son (2 Cor. 5:19), to reconcile the believing sinner unto Himself, being just while justifying "him which believeth in Jesus" (Rom. 3:26).

They began to see that the revived and awakened Laodiceans (a people adjudged) must be a people of righteousness, a theater to angels, as well as to men (1 Cor. 4:9), a demonstration ultimately to the universe of the full, reconciling power of the grace of Christ, so that redeemed men not only profess the name of Christ, not only grasp His forgiveness for their own guilt, but (as in Christ's parable of the unmerciful servant) themselves begin to treat others as they needed the Lord to treat them. So that their lives are not only *counted* righteous through faith in Him, but they are speaking and *acting righteously* because He has been granted full possession of their hearts and minds. They have become "holy" because they have chosen to be "wholly" Christ's. Thus the righteousness of the law is fulfilled in them "who walk not after the flesh, but after the Spirit" (Rom. 8:4).

And there they became newly aware of the place of the Lamb's book of life in their eternal destiny. They saw that while a profession of Christ inscribes the believer's name in the book of life, there is also the possibility that some names may not be retained in that book (Rev. 21:27; 20:15, 12; 22:19). They saw that it is "he that overcometh" who is clothed in white

raiment and whose name is not blotted out of the book of life (chap. 3:5).

The pioneers better understood the principle enunciated in Ezekiel 18:24 and 33:12, 13, and demonstrated in the relationship of the daily to the yearly services of the earthly sanctuary. The experience begun in penitence, faith, and righteousness must be continued in the same, or a turning away from the ways of righteousness would result in a returning upon the sinner's own head of the consequences of his past iniquity. If he continued in faith and willingness to obey, ultimately the "scape-goat" would bear the responsibility for the believer's sins.

"Ah," says one, "you are moving back under a covenant of works, back under the law." In a sense, yes. But what does the new covenant do with the law of God? Where does it put it? No, the believer does not go back under the law's condemnation, but God enshrines the law in his heart. And was not that where the Saviour had His Father's commandments? (See John 15:10.)

And what, my brethren, is Jesus doing for us at this hour? The book of Hebrews shows us that He is presenting before the throne of God, before the law, the merits of His shed blood in behalf of the penitent believer. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry" (see Hebrews 10:19-39).

In exalting the law of God, let me make it clear that there is no *saving* power in the holy commandments of God. Every "sinner man" must bow in guilt before the broken law of God. And not one iota of our obedience to His law purchases for us one thread of the wedding garment of Christ's righteousness. It is a garment that Christ alone provides us.

At the same time, clearer revelations of the agonizing Saviour in Gethsemane and on Calvary will lead the sinner to loathe his sins, and to embrace each succeeding ray of light that shines upon his way. He believes the promises of God, which in Christ are made unto him righteousness

and sanctification and redemption. Being justified by faith, he carries cheerfulness with him in his obedience in all his life. Peace with God is the result of what Christ is to him. (See *The SDA Bible Commentary*, Ellen G. White comments, on Rom. 3:24-26, p. 1071.)

Thus all by grace, all by God's love, there is made real in the believer what Jesus would have made real to the rich young ruler many years ago: "If thou wilt enter into life, keep the commandments" (Matt. 19:17). The promise is in the command.

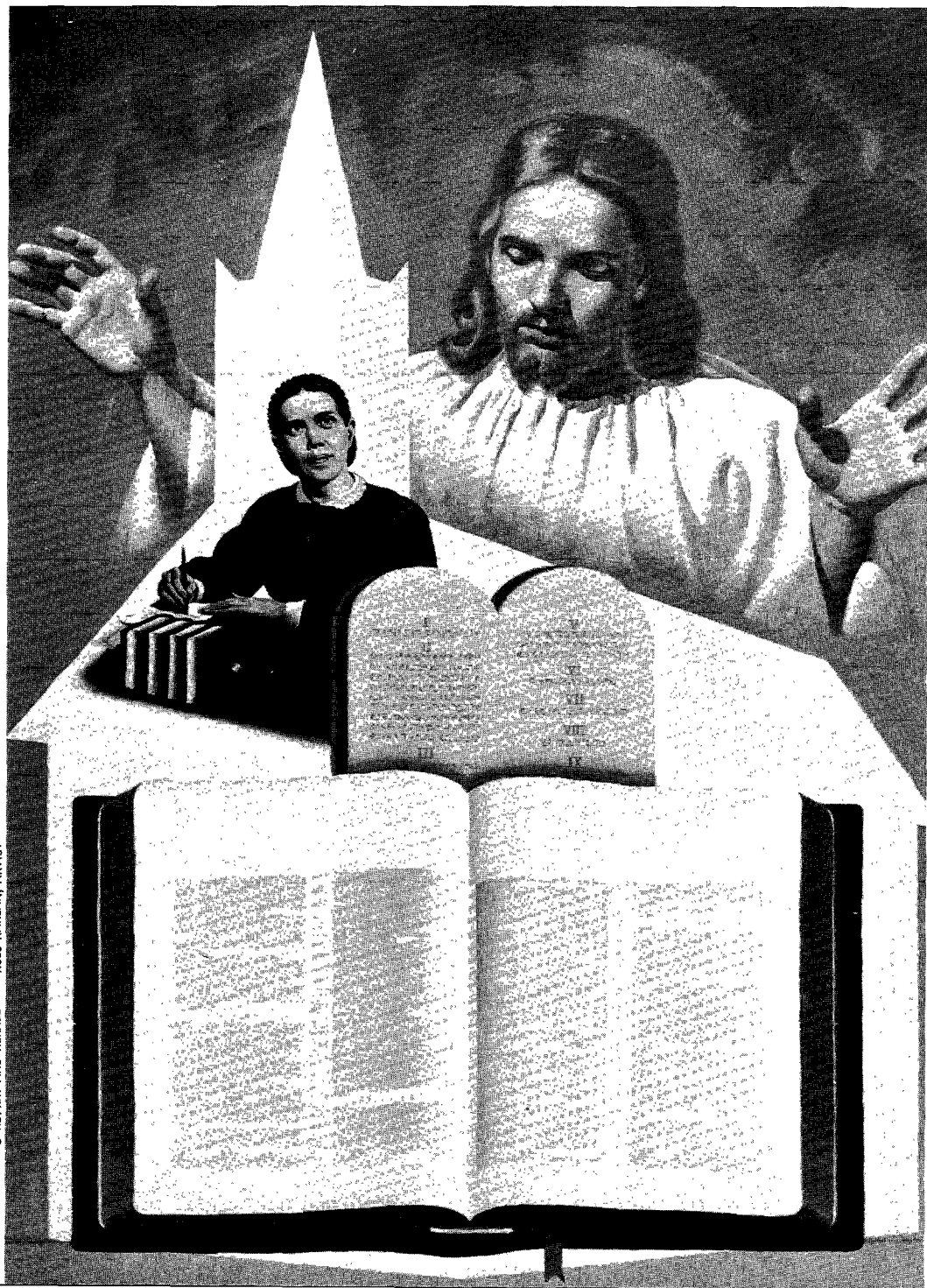
*"Be ye also ready."*



HARRY ANDERSON, ARTIST

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# church stand



# ards...

## the minister's responsibility

"The law of God, the laws of man,  
He may keep that will and can;  
Not I, but God and man decree  
Laws for themselves and not for me.  
And if my ways are not as theirs,  
Let them find their own affairs."

—A. E. HOUSMAN

**T**HESE lines were spoken many years ago. Unfortunately, however, today this attitude of "don't preach to me" is prevalent to a greater degree than ever. When one ventures onto the field of church standards he has, according to some, stopped preaching and gone to meddling. He takes the risk of being labeled a "legalist," a "has been" or one who isn't "with it." In spite of this anti-attitude we must not neglect our responsibility to hold high the standards of Jesus Christ in our living, teaching, and preaching.

A standard is spoken of as a flag, a measuring rule, or a pattern for guidance. In the army the flag is a rallying point for soldiers. When we speak about church standards we think in terms of both a flag and a measuring rule. The church needs both—a rallying point and a standard of measurement. The one great standard by which man's character is measured is the law of God.

"In the precepts of His holy law, God has given a perfect rule of life; and He has declared that until the close of time this law, unchanged in a single jot or tittle, is to maintain its claim upon human beings."—*The Acts of the Apostles*, p. 505. This law constitutes the solid rock upon which every lesser standard must rest. In the light of God's standard, customs must also be evaluated, accepted, and perhaps rejected. We know from our reading, from observation, and from personal experience that the forces of evil are determined to downgrade God's ten great standards.

John the revelator says: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed,

which keep the commandments of God [God's standard], and have the testimony of Jesus" (Rev. 12:17). We are told that "the last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering—a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition."—*The Great Controversy*, p. 582. Knowing that the dragon is making war with those who keep the commandments of God, is it any wonder that we find so much opposition against Bible standards?

There are a multiplicity of gods in the world today. There is, however, only one God to be worshiped by man—"Thou shalt have no other gods before me." He is the Creator of heaven and earth. Many gods of today have to do with man's own ego. These constitute a greater idolatry than the gods of wood and stone of the ancients.

Even within the church we find those who are increasingly enamored with twentieth-century gods. Speaking about one of these, Ellen G. White says: "Fashion rules the world; and she is a tyrannical mistress, often compelling her devotees to submit to the greatest inconvenience and discomfort. Fashion taxes without reason and collects without mercy. . . . Satan triumphs that his devices succeed so well, and Death laughs at the health-destroying folly and blind zeal of the worshipers at Fashion's shrine."—*Testimonies*, vol. 4, p. 634.

We have been told that we should not become a gazing stock by dressing like the world, nor should we take pains to dress unlike the world. We should shun extremes.

R. R. BIETZ

General Vice-President  
General Conference

We should follow Christ. The dress of Christ's followers should be symbolic and representative of Christ. (See *Messages to Young People*, p. 358.) In spite of all this plain, unmistakably clear instruction we see more and more worshipers of the god of fashion in the church.

"The fact that a disregard of the custom occasions remark is no good reason for adopting it. . . . I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married. In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle."—*Testimonies to Ministers*, pp. 180, 181.

If only we would remember that the world knows about our high standards. If only we would realize that they look with scorn at us because we do not practice what we preach. (See *Testimonies*, vol. 9, p. 22.) If only we would be conscious of the wrong impressions and the bad image we create for the church. If only we would understand that the way we dress, the way we act, is a clear revelation of the character we possess.

The commandment "Thou shalt not commit adultery" concerns itself about the dignity of human personality. Reading the journals, listening to the radio, looking at television, one would have to conclude that this is a generation that has built the sacred and the profane things of life into one single slushy compost. This twentieth-century culture has a blurred vision and no longer sees the difference between the pure and the impure.

**If only we would remember that the world knows about our high standards. If only we would realize that they look with scorn at us because we do not practice what we preach.**

The sixties brought in a new morality and situation ethics, and by the end of the decade the two had combined to allow anyone to do "his own thing," even taking off clothes in public. It appears that our culture has adopted the old Greek phi-

losophy of separating body and spirit. Recently a night-club singer was defending the idea that her body was a work of art and that it should be publicly displayed. Art to her was a thing of the spirit and not of the body. The body accordingly lives in a divine realm of its own and is freed from moral standards and the constraints proper to society. The Bible, however, does not accept the worship of our bodies even though they may be artistically designed. There is no substitute for the worship of a personal God of righteousness and holiness.

The church today is being influenced by our easy divorce culture. This should give us real concern. It is sad that in our congregations there are those who have had the unfortunate experience of divorce. God's ideal is mentioned in Matthew 19:6: "What therefore God hath joined together, let not man put asunder." Is the minister of the gospel excused from preaching this standard because there are those in the congregation who have transgressed it? Is it not still the duty of the minister of God to say, "Go, and sin no more"? Isaiah did not speak commendably of ministers who fail to speak up. "Israel's watchmen are blind, all of them unaware. They are all dumb dogs who cannot bark" (Isa. 56:10, N.E.B.).\*

We have a wonderful message and freely speak about the angel in Revelation 18:1 coming "down from heaven, having great power" and glory. We cry, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Who is this angel? Does he not represent the church through whom this power and glory should come? Should it not come through the ministry first? Are we a demonstration of this power? Why is it that even ministers have sold out their ministry for a mess of pottage?

The ninth standard of God says, "Thou shalt not bear false witness." Paul, speaking to the ministry, says, "To exercise spiritual oversight a man must be of unimpeachable virtue, for he is God's agent in the affairs of his household. He must not be . . . greedy for financial gain" (Titus 1:7, 8, Phillips).†

I have been in the organized work for quite a number of years. I never cease to be astonished how some ministers can spend so much time wheeling and dealing in ventures that were never included in their ordination vows. There are those



who have brought great embarrassment to the church by their unethical and unchristian business activities. Some seem to be free in making debts, with no plans to pay. When the due date arrives they play hide-and-seek—they hide and the creditor seeks. There are well-intentioned ministers who have used the high office of the ministry to borrow money from the widows and made no effort to meet their obligation when due. Such are like the Pharisees who “devour widows’ houses, and for a shew make long prayers” (Luke 20:47).

Many a poor widow has been misled by the pious-sounding prayers of inconsiderate ministers. Our good intentions and promises to pay back what we borrow can be firmed up much better if we borrow from the bank. They know how to collect, widows don’t. Widows do know how to report it to the conference.

There is a rather sad statement in *Testimonies*, volume 4, page 310 that says, “Dishonesty is practiced all through our ranks, and this is the cause of lukewarmness on the part of many who profess to believe the truth. . . . I am pained to make the statement that there is an alarming lack of honesty even among Sabbathkeepers.”

In the light of general disregard of standards, what is our responsibility as ministers of the gospel? In a changing world do we still have the responsibility to speak about the unchangeable standard of God? Does the disregard of Christian standards release us from lifting our voices to raise the standards? We are the leaders and must lead. If we do not have the capacity for spiritual leadership we are no longer fit to be shepherds of the flock. The apostle says, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28).

One cannot read this text and others without realizing that the ministry is a high and holy calling. We are spiritual men engaged in the realm of spiritual warfare. We are shepherds of the flock—the rich, the poor, the bond and the free, the old and the young, the sick and the healthy. There are two things that are expected of every Seventh-day Adventist minister.

First, HE SHOULD TAKE A POSITION. There is too much so-called leader-

## Ministers should belong to the class who make things happen.

ship that is like clouds without water, shifting about by the winds that blow from all directions. Spiritual leaders must make decisions not based on the Gallup poll, but rather on deep convictions hammered out on the anvil of experience, prayer, and study,

We are told there are three kinds of people: the people who make things happen; people who watch things happen; people who don’t know what is happening. Ministers should belong to the class who make things happen. To make things happen one must have convictions.

Standards should not only be recorded in the Bible and in the church manual but more especially in our hearts. If some anxious mother comes begging that I marry her daughter to a nonbeliever, what is my position? Do I tell her I can’t comply with her request because the church manual forbids it, or because of my own convictions? Do I call on the conference president for an answer, or do I have one? Can we shift our personal responsibility and account-

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ability to God over to the conference president? There are times when silence may be golden, but there are also times when silence is plain yellow. We should know the difference. Much more impressive and helpful to the flock than reading the rules

from a church manual or quoting the opinions of a conference president are the sincere and deep convictions that we can quote from our own heart.

What is our position as ministers in regard to church standards? There are those who say, “My platform is found in *Messages to Young People*, p. 131: ‘If the heart is right, your words, your dress, your acts will all be right.’” I accept this, too, fully and completely. Some have even gone so far as to say, “Don’t talk to me about doctrines, the Sabbath, or the law. Talk about Christ.” I am in complete harmony with the statement which says, “Talk of Christ, and when the heart is converted, everything that is out of harmony with the Word of God will drop off. . . . The ax must be

laid at the root of the tree, and then the leaves will fall off, never to return. . . . Cleanse the fountain, and the streams will be pure."—*Evangelism*, p. 272.

I have noticed that there are some who use this statement only to avoid talking about standards. They go their own merry way disregarding all the standards of the church but glibly quote, "If the heart is right, all will be right." The fact that they ignore the plain instruction of the Word of God and the Spirit of Prophecy in this matter could be evidence that the heart isn't right. It needs instruction and correction.

The same messenger who spoke about the heart's being right also said, "All should be *taught* to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary."—*Testimonies*, vol. 5, p. 499. (Italics supplied.) And again, "When a church has been raised up and left *uninstructed* on these points, the minister has *neglected his duty* and will have to *give an account to God* for impressions he allowed to prevail."—*Ibid.*, p. 500. (Italics supplied.)

**Second, WE MUST NOT ONLY HAVE A POSITION, BUT WE SHOULD MAKE IT KNOWN.** Paul said: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). I think we would be surprised at the results in our churches if all of us would follow Paul's counsel and speak the same thing. I believe we would be able to bring a new spirit into our churches, a spirit of reformation and revival. The very fact that the congregation knew that we had a position and were willing to be counted would do much to encourage them to follow our example.

We may be facing an uphill struggle, but does this mean we should be silent? Was Paul silent when he saw the Corinthians turn aside from the standards of Christ? (See 1 Cor. 5:7, 13.) Are not the words of the messenger of the Lord plain: "Those who engage in the solemn work of bearing the third angel's message must move out decidedly, and in the Spirit and power of God *fearlessly preach the truth* and let it cut. They should *elevate the standard of*

*truth* and urge the people to come up to it."—*Ibid.*, vol. 1, p. 248. (Italics supplied.)

J. Edgar Hoover, speaking about the moral condition in this nation, said, "Weep and pray as you consider America's dreadful spiritual blight." Thinking about God's people, Jeremiah pleaded: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. 9:1). And again, "My soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive" (Jer. 13:17).

Many of our flocks have been carried captive by the world. Shedding tears of concern would be in order. The apostle Paul says in Acts 20:19 that he served the Lord with "all humility of mind, and with many tears, and temptations." This is the time for us, the ministers of the Lord, to "weep between the porch and the altar, and let them say, Spare thy people, O lord, [spare thy shepherds too] and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" (Joel 2:17).

Like the high tides, worldliness is hard to hold back. We should remember, however, that the promise made to Joshua is also made to us. "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage" (Joshua 1:5, 6).

This promise is still good today. Money depreciates but not God's promises. The God of Joshua and Moses is still interested in bringing His people into the Promised Land. God expects us to trust Him, to have faith that He will sustain us.

"I will never, never leave thee,  
I will never thee forsake.  
When the storm is raging round thee,  
Call on Me in humble prayer;  
I will fold My arms around thee,  
Guard thee with the tenderest care;  
In the trial, in the trial,  
I will make thy pathway clear."

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In a day of faithless change we need Jesus Christ who is

# the same yesterday, today, and

# tomorrow

ROBERT H. PIERSON  
*President, General Conference*

WHAT a text for leaders—and all of you gathered in this hall tonight are leaders. You have read Paul's words many times. Read them again with me tonight:

*"Remember them which have the rule over you, who have spoken unto you the*

word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to day, and for ever. Be not carried about with divers and strange doctrines."<sup>1</sup>

Several sermons are in the apostle's words. Here is a message on leadership that would be a blessing to every one of us. "Them which have the rule," Paul says. Dr. Phillips translates these words: "Never forget your leaders, who first spoke to you the Word of God."<sup>2</sup> In verse seven the leader's faith, the leader's loyalty, his preaching, his example, all are alluded to as he refers to God's worthy leaders mentioned in Hebrews 11.

The apostle, however, moves quickly on to another great thought and another great Leader—the unchangeable Christ. Man's leadership changes. You and I pass off the stage of action. Someone takes our place. The work of God moves on uninterrupted. Christ Jesus' leadership of the church lasts forever!

"Jesus Christ, the Messiah, [is always] the same, yesterday, today, [yes,] and forever." Heb 13:8, *Amplified*.<sup>3</sup>

This mighty Leader was very man. He experienced the everyday vicissitudes of life just as other men of His day did—and as men still experience them. He worked hard. He became physically worn and in need of rest. He wept for people in their sorrows, and was pained when they misunderstood His love.

#### Morally our generation is experiencing revolution.

The same Jesus, who was man among men, was also very God—His divine Son! He healed incurables, stilled the raging sea, transformed the wicked into saints, and restored life to the dead. He spoke words of truth such as no other teacher, orator, or philosopher has ever uttered. He now rules a spiritual empire that encircles the world. What a leader! He is human, the son of man. He is divine, the Son of God. He is the One who is the same today. What a privilege to serve under His leadership!

#### Change With a Capital C

We live in an age of change—peaceful change, violent change, change with a capital C! Nothing appears to be constant anymore. Our whole world has suddenly

broken loose from its traditional moorings and is drifting we know not whither.

Politically the nations are in ferment; in recent years many fledgling countries, either violently or peaceably, have left the nest of the mother country and are flexing their independent wings.

After a decade of breathless technological advance four men have walked on the moon. Horizons have been rolled back millions of miles. New vistas challenge the explorer. The world of science will never be the same again.

The world of religion is undergoing strange and far-reaching changes. The faith of their fathers is no longer adequate for the young generation or for many questing theologians with a penchant for shock.

Morally our generation is experiencing revolution. Time-honored standards or propriety, modesty, honesty, are falling like dominoes.

Senator Frank Carlson, of Kansas, "tells it as it is": "Today there is widespread devotion to the idea that nothing, absolutely nothing, can be allowed to remain the same. All things must change, and there is practically no consideration given as to whether the change is good or bad—right or wrong—easy or difficult—necessary or unnecessary."<sup>4</sup>

The Lord's messenger was shown the days of change in which we live, and she wrote, "Peculiar and rapid changes will soon take place."<sup>5</sup>

#### Changes in the Religious World

Some of these changes in the religious world open the floodgates of unbelief and spiritual suicide. Here are a few samples of religious trends in today's faithless world:

"I no longer hear questions that used to be routinely expected: virgin birth, trinity, original sin, etc. Rather, the concerns, phrased in various ways, come down to these: Hasn't the supernatural superstructure collapsed? What logical or factual basis is there for Christianity's claiming unique ultimacy of truth? In any case, why the institutional Church?"<sup>6</sup>

Dr. Clark H. Pinnock, professor at New Orleans Baptist Theological Seminary, recently stated at a Southern Baptist Pastors' Conference: "There is a 'conspiracy of silence,' almost an amnesia regarding traditionally conservative theology [among Southern Baptists]."<sup>7</sup>

“Conspiracy of silence”—ominous words when applied to the basics of the gospel as the Baptists have known and accepted them through the years. Loss by default, not by opposition.

We should not be surprised that 800 American Protestant ministers polled by a religious journal did not score heavily on the side of faith and orthodoxy: 13 per cent rejected the Trinity, 33 per cent did not believe the plenary inspiration of the Bible, 48 per cent rejected the Bible account of Creation, 24 per cent did not believe in the bodily resurrection of our Lord, and 43 per cent rejected the atonement of Jesus Christ.

**In a world of change we need the Christ who is “the same yesterday, today, and forever.”**

Little wonder a journalist questioned the place of religion in the modern world: “Among Protestants, radical theologies are causing many to wonder whether religion any longer has a worth-while mission of its own to the world at large.”<sup>8</sup>

#### **Situation Should Not Surprise Us!**

What is taking place before our eyes should not surprise us. Years ago the Lord through His Word and through His chosen messenger foretold the loss of faith in the evil days immediately before the end.

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.” “For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.” “And for this cause God shall send them strong delusion, that they should believe a lie.” “Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.”<sup>9</sup>

Speaking of physical signs of the Lord’s return, Ellen G. White wrote: “We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent.”<sup>10</sup> Surely this is applicable to what is occurring in the spiritual world, as well.

#### **We Need “the Same Jesus”**

In a world of change we need the Christ who is “the same yesterday, today, and for-

ever.” We need to read again and again the prophet’s word: “I am the Lord, I change not.”<sup>11</sup>

God sent Christ into the world as a revelation of His own character to a world with a distorted understanding of God. “God was in Christ.”<sup>12</sup>

“By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God—God’s thoughts made audible.”<sup>13</sup>

When men saw Jesus healing the sick, comforting the brokenhearted, raising the dead, they beheld a revelation of God the Father. When they saw Him comfort little children, feed hungry men and women, they understood the love of God, for “God was in Christ.”

When Christ spoke of the doctrines of the law, the Sabbath, tithing, the signs of the times, His second advent, the resurrection, the millennium, the home of the saved, He was passing on to us the truth about God. Each doctrine reveals to us something of the nature and the character of the Father. Christ through these teachings passed along to us God’s estimate of doctrine.

“Jesus Christ, the Messiah, [is always] the same, yesterday, today, [yes,] and forever” (*Amplified*). Today in a world of change that is fast forgetting God, we need the same Christ to remind us, “I am the Lord, I change not.”

#### **He Has Not Changed**

*Christ is still the divine Son of God. He has not changed.* Man may deny His Sonship, may scoff at His humble origin. Jesus Christ is still the same. “You are always the same” (Goodspeed).<sup>14</sup> “The very impress of His substance.”<sup>15</sup> “The divine nature was his from the first” (N.E.B.).<sup>16</sup> “From the beginning He had the nature of God.”<sup>17</sup>

In a faithless generation I am glad I belong to a people who still believe in the divinity of Christ.

*Christ, as the Saviour of the world, has not changed.* Man’s heart is still “desperately wicked.” He still needs salvation. God has not changed His attitude toward sin, nor has He changed His method of saving sinners. “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”<sup>18</sup>

*The Christ of the commandments has not changed.* “The law of the Lord is per-

fect”<sup>19</sup> today as it was in the psalmist’s day. Christ declares now as He did then, “Thy law is within my heart.”<sup>20</sup> The law in the heart of Christ comes into the heart of one who receives Him in 1970 as was true centuries before the incarnation.

Jesus reminds us, “If ye love me, keep my commandments.”<sup>21</sup> Christ is trying to tell us something about His character and about His law. God is a God of law and justice as well as a God of love and light. In a world that has thrown over both God’s law and man’s laws, He reminds us that there are still some absolutes. Everything is not open end—merely situational. God’s law still stands. Christ and His commandments are the same yesterday, today, and forever.

**Satan is hard on the trail of every child of God.**

*The Christ of the Sabbath has not changed.* God, not uniformitarianism, still accounts for the existence of our present world. God is our Creator. He is also our Re-Creator. The Sabbath is still the seventh day of the week from sunset to sunset. God’s Sabbath is still a holy day, not a holiday. The Christ of the Sabbath is the same, yesterday, today, and forever.

*The Christ of the sanctuary has not changed.* “The hour of his judgment is come.”<sup>22</sup> This is still present truth. The judgment message is as valid today as it was a century ago—perhaps even more urgent because the hour is later. Christ is our high priest, our glorious intercessor. We need Him today. Thank God, He has not changed!

*Jesus Christ, the same yesterday, today, and forever, is “this same Jesus” of whom the two angels at the ascension spoke when they promised that He “shall so come in like manner as ye have seen him go into heaven.”*<sup>23</sup> Although the hour is long overdue, and although the faith and hope of many are growing dim, the hope that has made us a people is still the blessed hope. It will not become the blasted hope. John’s prayer on Patmos, “Even so, come, Lord Jesus,”<sup>24</sup> will be fulfilled—soon, very soon!

*The risen Christ, the Christ of the resurrection morning, is still our glorious Life-giver.* Despite the fact that man can transplant hearts and kidneys and has probed deeply into the mysteries of life itself, he is still mortal. Despite the fact that he has

landed four men on the moon, mortal man is still very much earthbound. Only through Christ can he hope for immortality. Soon, very soon, “this mortal must put on immortality.”<sup>25</sup>

### Old Landmarks Emphasized

The Lord’s messenger reminds us these basic truths that have made us a people are of special significance and in a world of change they remain constant. At Minneapolis the Lord’s messenger warned His people about the danger of rejecting light, and at the same time pointed out certain truths that were not to be tampered with.

The Lord’s messenger was speaking of the three angels’ messages of Revelation 14 when she said, “One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God’s law. The nonimmortality of the wicked is an old landmark.”<sup>26</sup>

In these words the Lord emphasizes the fact that there are some truths of the Advent message that are not to be tampered with. Some areas are not negotiable.

### Satan After the Remnant

Satan is hard on the trail of every child of God. He would like to bring ruin to the whole church of the remnant if he could. “Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh, he will be more determined and decisive in his efforts to overthrow them. Men and women will arise professing to have some new light or some new revelation, whose tendency is to unsettle faith in the old landmarks.”<sup>27</sup>

In a world of change, in a permissive society, in a Christian world notorious for its lack of faith and power, it would be too much to hope that the evil one would spare the church of the remnant.

In a generation that makes little or no “difference between the holy and profane,” “between the unclean and the clean,” that has disregarded God’s law and His Sabbath,<sup>28</sup> we must expect that Satan will focus attention on God’s last church.

“This spirit will not always be manifested in an open defiance of the messages that God sends, but a settled unbelief is



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HARRY ANDERSON, ARTIST

*We need Christ and doctrine.*

expressed in many ways. Every false statement that is made feeds and strengthens this unbelief, and through this means many souls will be balanced in the wrong direction.

“We cannot be too watchful against every form of error, for Satan is constantly seeking to draw men from the truth.”<sup>29</sup>

“Be not carried about,”<sup>30</sup> Paul says. In other words, Don’t permit anyone to lure

you away from your everlasting Christ.

#### **Areas for Discussion**

In the study of the Word there is ample room for healthy, prayerful discussion. There is room for difference of opinion. Earnest, deep study is strongly encouraged. New light will be shed upon our pathway. “It is a fact that we have the truth, and we must hold with tenacity to the positions

that cannot be shaken; but we must not look with suspicion upon any new light which God may send."<sup>31</sup>

In our study we need to keep ever in mind that God "does not give one man new light contrary to the established faith of the body."<sup>32</sup> Christ does not contradict Himself.

One prominent Adventist theologian among us wrote to me recently: "I am always troubled by the fear that those who speak so much of the quest for truth may either think or convey the impression that they think that the great body of truth is still undiscovered and unknown. Perhaps in its broadest sense, where truth is taken to include all factual knowledge, this viewpoint might be valid. But in the area of spiritual and doctrinal truth, I would wish to convey the impression that the great body of truth has already been given to us in the Bible and the Spirit of Prophecy, and that they will continue to be the major portion of total truth that we will receive this side of the kingdom."

### Doctrines Must Come Alive

Many of the youth today cry, "We have enough doctrine. Give us Christ!" The youth are right when they say that we need Christ. We need *both* Christ and doctrine. That doctrine must be Bible-based and Christ-centered. What is more, it must come alive and be a part of our daily lives. The Second Advent must add hope, anticipation, and urgency to our living and serving. The Sabbath truth must sharpen our perceptions of re-creation, as well as of Creation. The nature of man, immortality only through Christ, must become a resurrection experience in our spiritual life. The doctrine of stewardship must expel covetousness and selfishness. These distinctive doctrines of the living Christ must come alive in our experience.

### "I Sought for a Man"

In a time of faithless change, God calls for men who will stand for the Christ who does not change! Our age demands some *standing*, as well as *moving*! "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not desroy it."<sup>33</sup>

What a challenge for God's leaders today! In a world that is falling apart God seeks for leaders who will stand for right

though the heavens fall! While those about them hesitate and retreat, they stand their ground.

"The yielding temperaments, who have not courage to condemn wrong, but keep silent when their influence is needed to stand in the defense of right against any pressure, may avoid many heartaches, and escape many perplexities, and lose a very rich reward, if not their own souls."<sup>34</sup>

"We are not to cringe, and beg pardon of the world for telling them the truth. We should scorn concealment. Unfurl your true colors to the gaze of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In our opinions and faith there must not be the least appearance of wavering."<sup>35</sup>

These words, spoken regarding religious liberty, when mixed with much Christian love may well guide us in dealing with other problems facing the church today.

While others rock and reel and retreat, while change after change keeps the world about us in a constant religious ebb and flow, the Word of God points to One who changes not, who is to be our example.

Jesus Christ, the same yesterday, today, and forever, He is our only hope.

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- <sup>28</sup> See Eze. 22:26.
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- <sup>30</sup> Heb. 13:9.
- <sup>31</sup> *Counsels to Writers and Editors*, p. 33.
- <sup>32</sup> *Ibid.*, p. 45.
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- <sup>34</sup> *My Life Today*, p. 320.
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# the remnant

## church

W. W. FORDHAM

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**I**N SEVENTH-DAY ADVENTIST parlance, based on what I have always considered to be sound scriptural exegesis, we lay claim to the term *remnant* as applying to Seventh-day Adventists. This has been our position since the inception of the great Advent Movement—a position supported by Ellen G. White. She has spoken profusely about “the remnant.” We find the term *remnant* mentioned 31 times, *the remnant church* 22 times, *the remnant people* 21 times, a total of 74 references in her writings dealing with the term *remnant*.

In the early days of the Advent Movement our leaders were often challenged by those who questioned their scriptural authority for claiming that the Seventh-day Adventist Church met the fulfillment of the prophecy of Revelation 12:17. For example, when Uriah Smith was editor of the *Review and Herald*, he was asked why Seventh-day Adventists claim to be the remnant church. (See *Review and Herald*, February 28, 1856.) And his answer was that Seventh-day Adventists are the only ones who meet the conditions specified in Revelation 12:17 for God’s last remnant, for they alone keep all of God’s commandments and have the faith of Jesus. (See *The SDA Encyclopedia*, p. 1069.)

The following year James White dealt with the same issue. Listen to his defense of the appropriateness of the term *remnant* as applied to Seventh-day Adventists. (1) “Satan’s war on ‘the remnant’ is the last



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BY RUSS HARLAN, ARTIST

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Revelation 12:17.

link in the prophetic chain of Revelation 12. The context assigns the remnant of Revelation 12 to a period of time after the 1260 days of verses 6 and 14. (2) The figurative word 'remnant' must represent the latest members of the Church of Jesus Christ living just before His second coming. (3) As a commandment-keeping people, Seventh-day Adventists meet the specifications given in Revelation 12:17."

You see, my brethren, there was nothing fuzzy or vague about the beliefs of these great Advent stalwarts. These three strong points by James White in defense of the position of our early pioneers, made more than 100 years ago, are just as valid and unassailable today in our defense of the Seventh-day Adventist Church as the successor to the long unbroken line of God's remnant from the time of Abraham to the present.

### The Term *Remnant*—Its Origin

Before we pursue our topic further we ought to consider briefly the correct meaning of the word *remnant*—its origin. The word *remnant* originates from the Hebrew, and it comes from three Hebrew words. First, *peletah* or *palet*, meaning "what escapes," "those who escape," or "to escape." The second Hebrew word *she'erith* or *she'ar*, meaning "the rest" or "what remains," "the remainder," "the remnant." And the third Hebrew word *yether*, "what remains," "remainder" or "remnant."

Now let us consider a few examples of the application of these Hebrew words from which our word *remnant* is taken.

### Examples of the Remnant in Old Testament Times

First, Jacob's family was preserved during the severe famine, under Joseph's care. In Genesis 45:7 we read: "And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." And the marginal reading says, "remnant."

Our second example concerns the days of Ahab, which was the period of great apostasy. During this period Elijah considered himself the only true remnant. "I, even I only, remain a prophet of the Lord" (1 Kings 18:22). But God declared, "I have left," and the Hebrew word here means "to leave over" "to remain," "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal."

A third example, a small "remnant" of

the ten tribes escaped out of the hands of the king of Assyria. "Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria" (2 Chron. 30:6). Later Judah was left to function as a nation. The story is found in 2 Kings 17:18. Accordingly, it became "the remnant" of the twelve tribes and sole heir to the covenant promises, privileges, and responsibilities that originally belonged to all twelve of the tribes of Israel.

A fourth example, when the king of Babylon invaded Palestine a century later, he too left "a remnant" (2 Kings 25:22). A fifth example, finally, the Lord promised to leave "a remnant" of those taken captive by Nebuchadnezzar. "Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries" (Eze. 6:8).

Now there are literally scores of references in the Old Testament dealing with the word *remnant*. Therefore, we would summarize by stating that "the remnant" of Old Testament times consisted of successive generations of God's chosen people. They survived calamities—such as wars, captivity, pestilences, famines—and continued as God's representatives.

### The Remnant in New Testament Times

In *The Acts of the Apostles*, pages 376 and 377, we read: "Notwithstanding Israel's failure as a nation, there remained among them a goodly remnant of such as should be saved. At the time of the Saviour's advent there were faithful men and women who had received with gladness the message of John the Baptist. . . . When the early Christian church was founded, it was composed of these faithful Jews who recognized Jesus of Nazareth as the one for whose advent they had been longing."

Then the apostle Paul in Romans 9:27 declared: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." And the word *remnant* here means in this context "only a remnant." Paul in Romans 11:4, 5 reinforces his earlier declaration. As in Elijah's day there was a faithful remnant, so in his day there was a "remnant according to the election of grace."

Thus the apostolic church became the divinely commissioned successor to Juda-

ism as the trustee of the revealed will of God, as the corporate visible representatives of His purposes on earth, and as His chosen instrument for the proclamation of the gospel.

As we trace through the Biblical pages of sacred history, the unbroken line of God's true remnant people from the time of Abraham to the beginning of the Christian Era, we are constantly reminded of the fierce efforts of the devil to completely destroy "the remnant," God's true and loyal followers. His diabolical efforts continued unrelentlessly through the Dark Ages, climaxing in the dragon's supreme effort to destroy "the remnant church" just prior to the return of our blessed Saviour.

In *The Acts of the Apostles*, page 581, Ellen G. White speaks of the fierce opposition faced by the early remnant church when John was exiled to Patmos. This, of course, was during the terrible days of pagan persecution.

### The Remnant During Papal Persecution

Centuries later the church that survived the terrible years of pagan persecution experienced the great papal apostasy. The prophet John, using the pen of divine inspiration, graphically portrays in Revelation 12 the 1260 years of papal power of oppression and persecution that effectively suppressed and scattered God's true followers throughout the world. But through the Reformation of the sixteenth century, God's purpose was once more to lead forth "a remnant," this time from mystical Babylon.

The various early Reformers, men such as Luther, Calvin, Knox, and Wesley, were unquestionably chosen by God as His Heaven-inspired messengers to restore the pillars of truth that had been abandoned and demolished. The Protestant churches that emerged during the Reformation era, I believe, were God's faithful remnant after more than a thousand years of papal apostasy. But sad to say, group after group became satisfied with a partially constructed temple of truth. And with each refusal to advance, God raised up another group, another "remnant," as His chosen messengers.

### The Remnant Church in the Last Days

Finally, with the passing of the 1260 years of papal supremacy and the arrival of the time of the end, God raised up another remnant, the one designated in Revelation

12:17. The servant of the Lord places in sharp focus the solemn task assigned to God's final remnant people. Listen to her inspired word in *Prophets and Kings*, page 678: "God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reforms, and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue."

From our very beginning we have boldly proclaimed to the world that the three angels' messages of Revelation 14, coupled with the loud cry of Revelation 18, constitute God's last message of invitation, God's last appeal, God's last reprieve, to the inhabitants of this world. And it is with deep humility, as well as an awful sense of our solemn responsibility, that we stand before the world and declare unequivocally that the Seventh-day Adventist Church, according to the Holy Scriptures, meets the specifications outlined in Revelation 12:17 and 14:6-12. Even though we claim, and rightly so, to be "the remnant church," we repudiate emphatically any thought that we alone are the children of God and have a sole claim upon heaven. We believe that all who worship God in honesty and in sincerity, living up to all the revealed will of God, are presently potential members of the final remnant mentioned in Revelation 12:17.

We believe that God has a multitude of earnest, sincere followers scattered throughout the world whom we would like to refer to as the invisible members of His body. Ellen G. White in *The Great Controversy*, page 383, leaves no doubt concerning this vital fact: "In what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith."

(Continued on page 61)

**to  
make  
ready  
a people**

# preaching



*"He commanded us to preach  
unto the people."—Acts 10:42.*

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its  
nature  
and  
urgency

**THEODORE CARCICH**

*Vice-President, General Conference*

**N**OWADAYS preaching is considered as a somewhat prosaic and outworn occupation. Everyone, even preachers, occasionally takes a crack at the sermon and the sermonizer and the seeming futility and unpopularity of preaching.

Yet in the very teeth of such banality and stupid evaluation, from whatever source it may come, I maintain that no occupation in the New Testament is as clearly defined, commanded, and urged upon the church as is preaching.

Christ Himself made preaching a central part of His earthly ministry among men. Luke reports, "He went throughout every city and village, preaching" (Luke 8:1). No sooner had He ordained the twelve than He sent them "through the towns, preaching" (chap. 9:6). After the resurrection Christ commanded that the gospel "should be preached in his name among all nations" (chap. 24:47). The early church obeyed and moved out on its mission, going "every where preaching the word" (Acts 8:4). It appears that everyone, apostles and laymen, got with it and told it as it was and is.

The early believers were under high orders, they cared little whether their preaching received a high rating from the critics or not. Floggings, stoning, jailing, let alone a "turned off" audience, could not make these Christians turn off their preaching. Their ardor and fervor were compelling.

It never occurred to them to substitute some less strenuous method of communicating the gospel, or to quit because preaching was wearing and tiring, or to seek some comfortable administrative or teaching assignment as compensation or relief from preaching. First of all, and always, these men were preachers.

Neither was the word *relevant* found in their vocabulary or thinking, for as far as they were concerned, the gospel was not to be tailored to satisfy contemporary philosophy or theology. Theirs was not a message of explanation, but of proclamation—"thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. . . . And

ye are witnesses of these things (Luke 24: 46-48). "Go thou and preach the kingdom of God" (chap. 9:60).

Neither ambiguity nor equivocation could be charged to the apostles. They stated their message with singular clarity, force, and conviction. What they had to say they said, and men understood what they said.

They were understood so well that many suffered martyrdom. Pleasing platitudes, vague generalizations, and meaningless statements were not the cause of their death. Stephen, James, Paul, and Peter lost their lives because their Christian testimony was clear, lucid, and explicit. When charged to refrain from preaching and teaching in Christ's name, Peter and John answered, "We cannot but speak the things which we have seen and heard" (Acts 4:20).

Watch Peter on the day of Pentecost. When confronted with the question "What meaneth this?" he did not retort, "Well, to be sure, we are not certain ourselves," or "Well, what do you think?" Neither did he panic theologically, dismiss the expectant congregation, and race to the theologians of his day to check on whether his text was relevant or not.

Peter had something to say, and he said it, contemporary theological views notwithstanding. With resolute courage and conviction he lifted up his voice and said, "This is that which was spoken by the prophet Joel" (chap. 2:16). "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins" (verse 38).

He seems to be doing little more than quoting Scripture and reasoning from it. Yet, as he preaches, a change takes place. At length the multitude is deeply moved, and forgetful of everything but the overwhelming conviction of the moment, they exclaim: "Men and brethren, what shall we do?"

The straightforward answer caused some three thousand persons to resolve to join the newly formed church. Had Peter's preaching been permeated with faith-destroying skepticism the early Christian church would have suffered an irretrievable loss, if not dissolution.

Although lacking powerful pulpit personalities, and certainly not considering their sermons as literary masterpieces,

they nevertheless stormed the cities of their day preaching Christ, the Word, the cross, the resurrection, and urging men to believe, repent, and be baptized. Their preaching was a diagnosis of, and a remedy for, sin. Their aim was not so much relevance as redemption for those who listened.

They had no illusions as to which road—the narrow or the wide—would be thin-ranked or crowded as a result of their preaching. They were neither elated nor dismayed by either the presence or absence of phenomenal success, for they remembered their Master's warning, "They will follow your teaching as little as they have followed mine" (John 15: 20, N.E.B.).\*

Nevertheless, in spite of abuse, scorn, and vilification, they persevered until they formed churches in Corinth, Ephesus, Thessalonica, Athens, Philippi, Macedonia, and Galatia; culminating their efforts by planting the banner of Christ in the axis of the empire—Rome—and in the chief household of that city—Caesar's. What boldness! What audacity! What faith! What vision! Yea, more, what preaching!

All this helps us to better understand Paul's fervent charge to a young preacher: "I charge thee therefore before God, and the Lord Jesus Christ, . . . Preach the word" (2 Tim. 4:1, 2).

In like manner we have been commissioned to preach. Lest we forget, this was a charge given us at our ordination service. That charge has never been recalled by Christ, inspiration, or the brethren.

"Well," some retort, "what can preaching do for people today? People are no longer dependent upon preachers for information, so why should they listen to someone laboring through a thirty-minute discourse on themes unrelated to their interests?"

The observation that today's preacher, when measured with gifted TV personalities, is somewhat unattractive and his speech somewhat flat is no excuse to stop preaching. Most effective sermons will never be gems of literature. And were all apostles, including Paul, powerful and magnetic personalities? Upon his own admission, his exciting Athenian sermon almost added up to nothing.

In spite of personality defects, Paul be-

came an effective preacher. Whether he preached thirty minutes or all night, there was one thing he did not do—"I declared the attested truth of God without display of fine words or wisdom. . . . The word I spoke, the gospel I proclaimed, did not sway you with subtle arguments, it carried conviction by spiritual power, so that your faith might be built not upon human wisdom but upon the power of God" (1 Cor. 2:1-5, N.E.B.).

**Congregations today are hungering for Bible-oriented and Christ-centered preaching.**

It is very easy to draw attention to oneself in the pulpit. We are plagued with the temptation to pull in the brilliant quotation, the quip that makes for a smile, and the apt slang that shows we are in with our generation. But often as not, these things fail to communicate Jesus Christ. The creative power of redemption comes through the preaching of the gospel, but never because of the personality of the preacher. If people desire to be better because of my preaching, they will never get to Christ.

In this respect all of us sense the frustrating impossibility of penetrating the mystery world of man's mind without the aid of the Holy Spirit. Underscoring this point, Ellen G. White says: "The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit."—*The Desire of Ages*, p. 671. In discussing the origin and growth of the church in Thessalonica, Paul says, "We brought the Good News to you, not with words only, but also with power and the Holy Spirit, and with complete conviction of its truth" (1 Thess. 1:5, T.E.V.).†

Consider therefore these three Biblical characteristics of effective preaching:

1. The word of truth.
2. The power of the Holy Spirit.
3. The complete conviction of its truth.

Preaching should have the ring of authority. The authority we seek is in a Person and in His Word. Christ is the truth and His Word is truth. The Scriptures testify of Him and "to him give all the prophets witness" as Lord and Saviour (Acts 10:43).

Congregations today are hungering for Bible-oriented and Christ-centered preaching. Church members open their Bibles

and follow the Scriptures avidly when the minister digs deeply into the Bible and uncovers divine truth. This is the natural reaction to Biblical expository preaching.

And why not? All the sins that men commit are uncovered in the Bible, as are all the virtues, the vital spiritual interests, and all the high opportunities and qualifications for fellowship with the Eternal. Accurate Bible preaching makes God real to people and at the same time prepares people to meet God.

In every congregation there are the sorrowing, the discouraged, the depressed, the wayward, and those burdened with the guilt of sin. You can believe it that somewhere within the Bible is an open promise of spiritual supply for every conceivable human need. The Bible confronts us at every crossroad of life. There is comfort and cheer for the sorrowing, there is warning and rebuke for the sinner, and there is confirmation and guidance for those who repent. The moral interests and compassion of the Eternal Father expressed in the Scriptures fit in close around the needs of His earthborn children like some well-made garment—the garment of Christ's righteousness.

Why then do not our pulpits ring with the Biblical proclamations of God? It may be that the real rub is the discipline expository preaching involves as contrasted with the small amount of time necessary to develop pious twaddle. The minister who would preach an expository sermon must be willing to spend the necessary time in his study, using all possible resources to let the light of the text break through. Not only study but prayer is an essential before and during sermon preparation; and beyond this is the difficult task of applying these timeless truths to everyday life situations. Could it be that other methods and means are more attractive to the preacher because they are less exacting?

We must restore expository preaching to its rightful place. We present Christ to men truly and fully only when we present Him in the context of all Scripture. Expository preaching will also follow the apostolic example in tracing the divine program in human history. In his sermon on the day of Pentecost Peter pointedly stressed the sovereignty of God and revealed from the writings of the prophets how closely entwined are the

histories of redemption and sin. He interpreted what happened by recalling the words of the prophet Joel centuries before.

As Peter preached, he swept across all history and saw God at work in it. He noted that God has been planning man's redemption from the beginning of time. He saw the cross at the heart of history and the resurrection as the mightiest act of God. He looked onward to the climax of history to what he calls the "restitution of all things" and emphasized that all this had been declared by "all his holy prophets since the world began."

His theme was that God is at work in history, that God has permitted sin and evil to enter and infect history, yet has provided both answer and antidote in Jesus Christ. His Word was therefore relevant to the situation and the proclamation of that Word was the supreme need of that generation and every one that followed.

Certainly there are some people who find all preaching dull, even as some people are bored with a powerful symphony. Still others rate a guitar higher than a pipe organ, a picket sign more profound than a Bible study, and a dialog as something superior to a sermon.

The overuse of the word *relevance* by some has scared the wits out of some preachers; so much so that some of them have become second-rate psychologists, psychiatrists, and marriage counselors. Relevance, which means little more than being related to our temporary interests and immediate needs, has also panicked other preachers into preaching fantastic, outlandish, and highly diluted sermons.

If we turn to the gospel record it is quite evident that Christ knew how to relate to the people of His day. He spoke their common language and not some professional religious jargon. He talked about food, drink, marriage, children, taxes, housework, hospitality, cooperation, birth, death, and all other things that made up the everyday life of those He lived with. Believe it, He was relevant.

He also talked of things that the masses did not wish to hear about—like sin, obedience, commandments, judgments, hell, and being "perfect." In so doing He was wholly indifferent to the climate of opinion around Him. Hence, the crowds

began to fall away. His words grew more mysterious and more searching. Even among His close followers "from that time many . . . went back, and walked no more with him" (John 6:66). Of one thing we can be sure. Had He responded and concentrated on their kind of relevance there would have been no cross, no resurrection, no Second Coming, no future—nothing but death and eternal loss.

In our day the man who has made material success, the acquiring of a fortune, the supreme goal of life will walk away from our preaching even as the rich young ruler did from Christ. Likewise, the self-contained and the self-satisfied will consider our gospel of forgiveness, repentance, and salvation as sheer "foolishness." Millions today consider themselves capable of running their own lives apart from God. And to submit themselves to the grace of Christ and His absolute ethic in the Ten Commandments is to them a sign of weakness.

For any scoffing frame of mind the preaching of the gospel is, of course, irrelevant. Surely it is better for Seventh-day Adventist preachers to recognize this than to attempt any dilution of the third angel's message so that it appeals to the self-assured. This would only assure the damnation of preacher and hearer.

Let us observe right here that the preacher's finest asset in reaching modern minds is his own "complete conviction" of what he is preaching. Unless the truth possesses him wholly, notwithstanding the power of the Word and the Holy Spirit, he is a non-conductor of the grace of Christ. Can we move others with messages from a Book we doubt and disbelieve? Can we move men from sin to righteousness if we address them with less conviction and enthusiasm than a TV commercialist offering a tonic for tired blood?

It is said that the great Thomas Chalmers preached with a thick provincial accent, without any dramatic gesture, with his finger following the written lines as he read, and with scarcely a look upward at his congregation. Yet the messages of that godly man went like fire through the land, and multitudes hung breathlessly upon his words.

For us also that which matters most is that we possess deep convictions and are aflame about what we preach, that we be God-possessed, our minds directed by





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CLYDE PROVONSHA, ARTIST

the Holy Spirit, and love overflowing in every word we utter.

When we preach we want people to do more than just think about what we say. Far more than just kindling the imagination, moving the feelings, and convincing the judgment, our preaching should cause men to feel so deeply that they will resolve and act—act in taking their place under the banner “Here are they that keep the commandments of God, and the faith of Jesus” (Rev. 14: 12). If our preaching does not accomplish this it has accomplished nothing. We have left people where we found them. As we use the cleaver of present truth our task is to separate people from a death-doomed, death-saturated world into the company of those awaiting the return of the Lord of life. Our preaching has no other purpose. Therefore let us seek to turn all who will listen in this direction.

Pulpits and voices there are in the land that are urging people to “learn, baby, learn.” Others implore the masses to “earn, baby, earn.” A few call upon the disadvantaged to “burn, baby, burn.”

But as God’s preachers we should swell a clarion call throughout the land, “Turn, baby, turn!” “Turn ye, turn ye from your evil ways; for why will ye die” (Eze. 33:11). “Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin” (chap. 18:30).

Let it be repeated again and again

that the Seventh-day Adventist Church has not been commissioned to educate, reform, civilize, or govern the world. Neither has it been raised to solve economic problems or to Christianize the social order, and certainly not to meddle in politics.

The church’s commission is clear and specific, namely, to “preach the gospel to every creature.” Nothing more, nothing less, nothing else! It exalts one Person, and one Person only—Christ crucified, Christ risen, Christ coming again. Urgently it invites mankind to become reconciled to God by exercising faith in Jesus Christ. Should we as Seventh-day Adventist preachers permit ourselves to be diverted from this divine commission it would thereby blur and muffle the church’s message and witness. This must not happen and, under God, it will not!

What then is the future of Seventh-day Adventist preaching? Prophets of doubt, indecision, and uncertainty would have you believe the worst. Listen to God’s evaluation.

The last work of the third angel’s message swells into the “loud cry.” Empowered by the latter rain, with angels hurrying from heaven to help us, the whole earth will be lightened by the proclamations of God’s messengers resulting in the following:

1. Many who hear the truth will accept it.
2. God-fearing rulers will accept truth.
3. Many backsliders will return.
4. Love will triumph over race prejudice.
5. Mighty miracles will be wrought.
6. Sick will be healed.
7. The health message will be proclaimed mightily.
8. Providential interpositions will help.
9. God’s people will leave popular churches.
10. The whole earth will be enlightened.

Therefore, take courage, man of God! Keep preaching. Your work is not in vain, the best is today and tomorrow. There is no better work to be engaged in until the Lord returns, so—“Go thou and preach the kingdom of God” (Luke 9:60).

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† From the *Today’s English Version of the New Testament*. Copyright © American Bible Society 1966.

# The Challenge of NORTHERN EUROPE

J. F. COLTHEART

Ministerial Association Secretary, Northern European Division

TEUVO KANERVA

**E**UROPE, in the not too distant future, may easily become the world's neediest mission field. If that suggestion appears to be too somber, then take a peep into the almost deserted churches or take note of the hundreds of churches that are being sold and converted to furniture warehouses. Only two blocks from my temporary apartment in Rotterdam is a huge edifice, quite new and in good repair and close to the city center. Once it was a Catholic church—today it is a vegetable market. Consider the fact that in England for the past six years Methodist membership has declined by 10,000 each year. But above all, take note of the changed outlook and attitudes of the people as a fatalism and neopaganism spread like some hydra-headed monster into all walks of life. The words of the hymn take on a real meaning: "If you cannot cross the ocean And the heathen lands explore, You can find the heathen nearer, you can help them at your door."

## The Task We Face

Somehow we must lift up Christ, sound a warning message, and call out a remnant in this great Northern European Division. From West Africa and Ethiopia to Iceland and across to Poland; in historic Britain, beautiful Scandinavia, and that most densely populated land on earth—little Holland, we need to work with the belief that this is the last hour.

Our work faces newly emerged nationalism, repressive state-church systems, and perhaps what is more difficult, the sense of freedom that has come to lands that have thrown off the yoke of the state church and

now want to revert to paganism as quickly as possible. Our territory embraces the whole spectrum of political thought, which doesn't concern us duly, but what has brought problems has been the rising tide of affluence—prosperous lands and people whose social-security systems boast complete care from "womb to tomb" or "from the cradle to the grave." Emancipation from poverty and back-breaking drudgery seems to be equated by so many with "freedom from God," and with this freedom from moral restraints has come a laissez-faire attitude. In some of our countries the word *drugs* is already front-page concern, and TV and magazines have fallen to new depths of filth.

## The Condition of the Church— Its Growth and Strategy

Generally speaking, one would have to say that the church has not kept pace with the tempo of events; prewar evangelistic methods, a scarcity of decent church buildings, and a lack of church schools have contributed to the difficulties. These matters are all being rectified, and already we rejoice over the attendant blessings. In far too many places we have churches that are nonevident, hidden behind an ordinary house-front. This is said to be for financial reasons, but one suspects that in many cases it is a legacy from the past—a fear of stirring up strong state-church opposition. In some places, for the same reason, we have abdicated the use of the word *church* and call ourselves a "gathering."

We are blessed with a very faithful membership and in Sweden, Britain, Norway, and perhaps other places our people are

in the top world figures for Ingathering, either for per capita collecting or college collecting. Despite this, a strange reserve (I speak of Northern Europe, not Africa) prevents our laymen from spreading the truth among their neighbors to the degree that it is done in say, Australia or America. A layman going around the homes with a small projector is something of a rarity.

Our future emphasis must be in direct evangelism. PR methods and "softening up" methods have been used for years; now we must do some reaping. By the introduction of new evangelistic techniques we have been able to stanch the loss of membership that we have suffered in some countries, and already we see an upturn.

### Current Evangelistic Activity

Quite a number of campaigns are in progress, and with a changed pattern of evangelism new success is coming our way. Large crowds are attending the meetings. On one day recently in just five of our northern cities 16,000 attended the meetings. Bible seminars are being conducted with and without public efforts. A whole new church was recently raised up in Poland by means of the seminar, without any public campaign. We have no TV and just a little radio work that comes into the Netherlands from Luxembourg. Bible schools appear to be flourishing, and in addition our people have shown quite an interest in the Gift Bible Plan. Our energetic lay activities leader is trying to make this still more fruitful by means of reaping efforts. Telephones are being used in some places to bring selected aspects of the message to the people. In Holland a Bible van is used to tour the country districts.

The pastor in Rotterdam told me that despite several successful Five-Day Plans and good aftercare, when he mailed two hundred invitations to these people for the evangelistic series only one person responded. This seems to illustrate that in our area, at any rate, we have to recognize that PR is PR and evangelism is evangelism, and while we need all the good PR we can get, we must not depend on this to gather in souls. After all, how can we expect the same person who wants to quit smoking to necessarily want to hear a Bible lecture? In one or two of our countries this has not been clearly thought through, and for several years almost all public work has focused on the Five-Day Plan.

Our young people in many places are unselfishly assisting the evangelistic program and showing a genuine willingness to become involved. This is certainly a promising sign for the future.

### Greatest Evangelistic Need and Opportunities

Our greatest need is to develop strong city evangelists whose influence will be felt throughout the local conference and whose example will inspire many other men in smaller places to plan for a life of evangelism.

We need more young men for the work—a greater selection of graduates. One of our countries has not had a young man enter the work for nine years. Fortunately, this is not the usual situation. Our greatest asset is in our young men who are beginning to taste success, and we believe that a bright future awaits them.

Because of small union conferences, determined by national boundaries rather than membership, we face spiraling college costs; and because of the smallness of the countries, we also face publishing problems in trying to bring out enough books in the local language. We suffer from a shortage of Spirit of Prophecy books and Adventist-background books.

We need to attract more of the young and reverse the old European pattern of churches filled with elderly saints. We do have a fine group of Adventist youth, and with these surely we can win more youth. In Britain they have weekend discussion groups to which non-Adventist young people are invited. In a recent campaign that I conducted in Finland we were able to number among the baptisms 55 young people under the age of 26. Here in Rotterdam at the moment we seem to have quite a large youth following at the campaign and now attending church. We hope to do more of this.

### Chief Obstacles

There are obstacles to our work, but none that cannot be overcome. Because of years of Sabbath problems, fewer men have been gathered in than women, and this presents financial problems, as in the case of church building, for instance.

Europe is very conservative, with strong family ties, except in the case of the teenagers; and in their case the term *generation gap* really has meaning, because it

seems as though they have largely abandoned all that is dear to their elders. The conservatism extends to our church, and I know one country where they don't baptize their young until they are 17 or 18.

The church in Europe must not identify itself too closely with America. It must develop European roots and a European *raison d'être*. In presenting the 1844 Movement I like to dwell on the European aspects and worldwide nature of it, and not solely on William Miller. Too close a dependence on American printing, et cetera, can alienate us from the people, for America, in some eyes, is no longer the fairy godmother she once was. A too great dependence on General Conference financial handouts can also be self-defeating.

A fairly general system of Saturday schooling causes problems for those about to accept the message, and some distress to the children.

Perhaps we share one obstacle with many other places—the general feeling that by just being busy and running in circles we are doing our appointed task; a feeling, too, that boards and committees and institutions will “*finish* the work.” The danger is that they just might—but in the wrong sense.

One of our great obstacles is an absence of evangelistic background in many of our lands. In England and America we owe a lot of religious attitudes to the Puritan movement. Northern Europe largely lacks this, and it produces a noticeable gap in the religious mentality of the people.

The oppressiveness of a state-church system can be readily felt. In some of our fields people are entered in the civil register as belonging to the state-church, and they have to pay a tax to support the church. When a person takes his stand we have to actually get him de-registered.

We deceive ourselves if we say there are no difficulties, but the important thing is that the work is God's and He will bring it to fruition in His own good time if we but faithfully do our part. Pentecost solved insurmountable problems in the days of the apostles, and the Pentecostal outpouring will wonderfully change the most hopeless situation today. We hammer our baby fists against granite walls of heathenism, but when the fullness of the Gift comes we will give the trumpet a “certain sound” and thousands will come flocking to the truth.

# Evangelism's Opportunity in Southern Asia

W. H. MATTISON

Ministerial Association Secretary, Southern Asia Division

## The Scope

**S** EVEN HUNDRED MILLION people, increasing at the rate of 13 million a year—this is Southern Asia today. An overwhelming number, which from a purely human view of gospel evangelism becomes still more baffling, when one considers the hundreds of dialects and approximately 25 main languages, involving a dozen distinctly different scripts such as Sanskrit, Arabic, Dravidian, and Roman. Add to this the many religions, races, cultures, and castes and you have probably the most diversified and colorful cross section of peoples anywhere in the world. You also have what has been for centuries the greatest meshwork of resistance to the gospel in the world.

Distributed in round figures according to countries, the population is as follows: India (540 million), Pakistan (110 million), Burma (25 million), Afghanistan (16 million), Ceylon (12 million), Nepal (11 million), Bhutan (750,000), Sikkim (162,000), Maldives Islands (100,000).

Divided according to religion, the population in Southern Asia would be approximately the following: Hindus (477 million), Moslems (176 million), Buddhists (35 million), Christians (17 million), Sikhs (10 million), Parsees (100,000), Jews (30,000).

We have as yet no native baptized Seventh-day Adventists in Afghanistan, Nepal, Bhutan, Sikkim, or the Maldives Islands or in many of the interiors of the other countries mentioned above.

There are 50,000 Seventh-day Adventists in all of Southern Asia in this year of 1970, the fiftieth anniversary of the division. Of this number, approximately 40,000 are in India, 4,500 in Burma, 4,000 in Pakistan, and 1,500 in Ceylon. The exciting thing about this number is that it is a 50 per

cent increase over the number of baptized members at the last General Conference session. As a result of the 7,700 baptisms that took place in 1969, Southern Asia is probably the fastest growing division in the world, with an 18 per cent growth for the year. So we look now to the day when there will be hundreds of thousands of baptisms. The opportunity is here, and the question is Will we take full advantage of it? We must, for what are 50,000 Adventists, or 17 million Christians, for that matter, among so many millions of people?

### The Qualitative Challenge

We must not think of the challenge in a quantitative sense, but qualitatively. Here we have an excellent foundation to build on in our church in Southern Asia because we have a vigorous, active, fast-growing indigenous church. Foreign missionaries can act as a catalyst to get the work started, but for real progress the church in the country involved must move, and this is what is happening. It is the indigenous evangelists who are the centurions and half centurions in Southern Asia, and lay preachers by the hundreds are working alongside the evangelists, especially in South India.

Evidently the impact of Christianity is far greater than we realize, as can be ascertained by the reaction seen in recent laws forbidding conversion in some parts of Southern Asia today. The impact can also be seen by the large contributions made, in ever-increasing amounts, to our institutions by the leading non-Christian businessmen of these lands.

Every conference president, secretary, and departmental man holds at least two evangelistic meetings a year. Even conference treasurers have become evangelists in some instances. Union and division staff are also engaged in at least one campaign each year. Coupled with this is the Bible in the Hand plan being carried on by the laymen. If there is any one word that describes the division action today, it is *evangelism*. There is no television to hinder this witness. Radio is available to us in only a few broadcasts over Radio Ceylon and Maldivian Island Radio Service, but we have the largest Voice of Prophecy correspondence school in the world, which is responsible for about 1,000 baptisms a year. Whatever the means, none are of

much value, however, without Spirit-filled workers and members.

### The Need

Our greatest evangelistic need is the ability to immediately take full advantage of the opportunities in South India and Burma.

Southern Asia teeters on the edge of what might be called the second revolution, which most newly independent countries face. The first revolution was against foreign imperialist nations; the second revolution is against the upper money-classed societies. It is for this reason that Indira Ghandi appointed an outcaste, Jag Jivan Ram, as president recently. This revolution is upon us in Southern Asia, and whether it comes constitutionally or by force matters not. What matters is the opportunity it presents for the gospel.

The main obstacle to taking full advantage of our opportunity in Southern Asia is lack of funds and of vernacular literature in sufficient quantity and variety.

The organization of our church, good as it is, tends toward an ever-expanding system that requires a strain on funds to operate properly. Funds are quickly absorbed, and insufficient funds remain to take full advantage of new evangelistic opportunities, great and small.

Opportunities are often partially or wholly lost, as in the Sikh-Moslem upheaval, in which 11 million people transferred residence in North India in 1947. At this time many thousands could have been won had we acted with men and means immediately. Also, in Assam a similar result could have been realized before military action closed the area. Now we have Burma and South India and many other such areas in the world before us.

### A Proposal

An "opportunity fund" of possibly 2 million dollars should be set up in the General Conference to be used according to the size of opportunity and the availability of workers and members locally to take advantage of the doors that open.

With proper means and enthusiastic indigenous personnel in action, the fusion power of the Holy Spirit will take over—at which point, watch out for the tremendous explosive results, for the Lord is at work and the results will be earth-encompassing.

# "It Will Be Finished in the

# FAR EAST"

R. C. WILLIAMS

*Ministerial Association Secretary, Far Eastern Division*

**A**SIA is people . . . people with a destiny." These words from the pen of Paul Thomas Welty seem appropriate as an introduction to a report on the challenge and the unfinished task of evangelism in East and Southeast Asia.

Four thousand miles from Northern Japan to Indonesian Timor in the south and approximately 5,000 miles from the tip of Sumatra on the west to the Marshall Islands dotting the vast Pacific, the Far Eastern Division is made up of 14 nations and four territories with a combined population nearing 375 million. Major among these nations as far as population is concerned is Indonesia, the largest Moslem nation in the world, with 125 million, and Japan, which has just passed the 100 million mark.

This report will focus attention on the following five areas of concern: (1) the challenge we face in 1970, (2) current activity for Christ, (3) our potential, (4) our needs, and (5) the greatest need.

## **I. The Challenge We Face in 1970**

It could be summed up by simply say-

ing, "The challenge we face in 1970 is a task yet unfinished in our portion of Asia." But let us note a few facts that turn our assignment into what Paul described as the "good fight of faith" and a struggle "against . . . wickedness in high places."

For several years now the doors of opportunity to engage in active evangelism have been closed in North Korea, North Vietnam, and Cambodia. When they will open, if they ever do, only God knows.

Except for the Philippines, which is 85 per cent Roman Catholic, the Christian population in the entire Far East is a bare 5 per cent of the total. Japan, with less than 1 million Christians and one Seventh-day Adventist for every 13,700 people, presents a formidable challenge; yet think of Buddhist Thailand with one member to 19,476.

The non-Christian religions are reviving their own missionary spirit and are becoming more and more sensitive to the inroads of Christianity. Their attitude in general is perhaps best summed up by Mr. Vijayavardhana, of Ceylon, in his book *Revolt*

in the Temple. "The Christian nations of the world . . . are the world's best exponents and practitioners of imperialism and militarism." In an area where the shackles of colonialism have been so recently thrown off, Christianity in general is regarded with suspicion and caution.

The Christian churches continue to present a confused message to the masses with their wide range of interpretation of what constitutes the gospel of Jesus Christ. It is little wonder that the late Mahatma Gandhi declared, "We don't want your Christianity, but we want your Christ."

Jesus Christ is still the only Saviour of Shintoist, Buddhist, Moslem, Animist, Christian, or any other. The challenge of 1970 in the Far East is to proclaim His name quickly in areas where the doors are open and to pray earnestly that other doors will open so the task can be finished soon.

## II. Current Activity for Christ

Far East Harvest symbolizes the current evangelistic activity in East and Southeast Asia. This is a division-wide crusade uniting all departments of the church in an endeavor to harvest the results of years of seed-sowing.

This program, coordinated from the division level along to the individual church, has a fourfold objective: (1) to place a Bible with study guides in the hands of every interest, (2) to hold revival/decision meetings in every church, (3) to thoroughly prepare prospective members for baptism, (4) to involve new members in service for Christ.

Public evangelism is being emphasized in all countries where conditions will permit, through the example given by our dedicated foreign and national ministerial secretaries.

## III. Our Potential

Christ said, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth." A witness is to tell what he knows. "As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt."—*The Desire of Ages*, p. 340.

In the Far East there is a potential for great witness in the 230,000 laymen, church officers, and ministers. I say potential because many are waiting while others are carrying the load. If these idle work-

men can be inspired to move into the line of battle, our 17,680 baptisms for 1969 could be increased several times under the blessing of God.

Much seed has been sown through the years. Thousands of interests are waiting to be nurtured by Spirit-filled Christians in preparation for the church's most fruitful hour of harvest.

## IV. Our Needs

There are many needs, but I will mention only a few of the more prominent ones.

We need more evangelism in the large cities. For decades the church has concentrated on the smaller centers. The great cities must not be neglected much longer or it will be too late.

There is need to find ways of reaching more of those in the educated classes with the gospel. A beginning has been made through our English-language schools in Japan, Korea, and Indonesia.

Our Bible correspondence courses have been a major influence in nearly twenty-five per cent of all baptisms over the past twenty-five years. Many of the courses are in desperate need of updating.

Our task of warning the millions could be hastened on if we had the means to increase our use of the mass media avenues of radio and television. In Korea, Japan, the Philippines, and on Taiwan the doors are open wide today.

## V. The Greatest Need

"A revival of true godliness among us is the greatest and most urgent of all our needs."—*Selected Messages*, book 1, p. 121. The Holy Spirit in our lives is the secret of true godliness. He is the key to a right relationship with God and one another. The Spirit alone can bring a response in surrendered lives that will result in needed funds' being placed in the Lord's treasury to help finish the task. The Spirit of God in you and me and others will empower us to speak with boldness God's last warning message to people—people with a destiny.

Those who receive the Spirit in the early rain experience of confessing known sin and stepping into line with revealed truth will receive the latter rain, and then the task will be finished in the Far East and around the world.

# The BELL RINGS in the

## MIDDLE EAST

L. C. MILLER

Ministerial Secretary, Middle East Division

ROBERT L. SHELDON PHOTO

**S**HE grasped the rope eagerly, that elderly peasant woman of north-west Iran, and tugged vigorously to send the message of the bell over all the village, "Come to the church—come to the church." That ringing bell is symbolic of the three angels' messages, which must be sounded to all the 143 million inhabitants in the 4.5 million square miles of the eleven major countries and handful of desert sheikdoms that comprise our Middle East Division.

From our mere human point of view, fulfilling the gospel commission seems an impossible task. Since the Advent message was first preached in the environs of the Middle East Division it has taken ninety years to reach division membership of 3,500. But the workers of the Middle East are not discouraged, for in prophetic writ are these promises:

"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal."—*Prophets and Kings*, p. 188.

"When divine power is combined with human effort, the work will spread like fire in the stubble."—*Selected Messages*, book 1, p. 118. The key to our success is in the link-

age of the divine power with human effort. God declares in Zechariah 4:6, "Not by might, nor by power, but by my spirit . . ."

The 3,500 members of the Middle East Division realize that God's work on earth cannot be accomplished by their might and power with a population-member ratio of 42,000-to-one—it can be accomplished only by the power of the Holy Spirit.

The 288 workers of the Middle East know that they cannot take the gospel to the far-flung corners of this division through their own might and power with a worker-population ratio of one-to-500,000. They can accomplish it only through the Heavensent power of the Holy Spirit.

Through the years we have prayed for the latter rain and have seen only a few sprinkles. We look, by faith, to the promised showers of refreshing and blessing. Currently the church in the Middle East is using the time-proven channels of the various departments of our organization, particularly the showing of temperance films, Five-Day Plans, public evangelism, medical work, educational institutions, and Sabbath school evangelism. In a limited way, Bible correspondence schools and the literature ministry are being used. From these approaches, through the years baptisms have averaged between one hundred and two hundred yearly; but the past quadrennium has seen the beginning of a gospel breakthrough. The spirit of God is working as we seek to unite human effort with divine power. In 1968 the number of baptisms jumped to 450, and then to 487 in 1969. The Middle East has seen its first centurion evangelist in Fakry Nageeb, who in 1968 baptized 112, and 244 in 1969.

In looking to the future, the Middle East Division committee feels that a new thrust, linking worker and layman together in soul-winning endeavor and this team uniting with God, must push forward in the following areas:

1. Completion and use of a new series of health and Bible correspondence course lessons that are currently under preparation.

2. The wide distribution of penetration tracts. A series of four each, for Moslems and Christians, are now being prepared.

3. A greater emphasis in village evangelism. A majority of the baptisms in the past two years have come from village areas, and it is believed that many small gospel fires over a wider area will have a greater impact upon the population if we move



out of the traditional areas where our work has centered in the past.

It was a village woman in Iran who was ringing the church bell that brought all the Christian population of the village to the small mud chapel. We had gone there in the middle of the week and simply announced that we had come to hold a gospel meeting if they would permit us to use their church. With faces aglow with interest, they drank in the promise of a soon-coming Saviour. There are fifty such villages in that corner of Iran near the Turkish-Russian border where there are churches without pastors of any denomination. We ourselves have only a handful of members and an inadequate working force. Village after village in this area has indicated their church will be open to any gospel worker we send.

In the large town of Rezayah, centered among these villages, a recent evangelistic series by George Terzibashian and L. C. Miller brought, without advertising, 150 listeners night by night. One thrilling aspect of the campaign was that many attendants were earnest young people seeking truth in these modern times.

These multitudes of shepherdless Christians and the Moslem millions, not only of Iran but the entire Middle East, wait to hear the three angels' messages. True, we have a high worker-member ratio of one-to-eleven; but in comparison with the worker-population ratio of one-to-500,000, there is a serious lack of pastors and evangelists to serve as front-line gospel troops. As Christ prophesied in Matthew 9:37, "The harvest truly is plenteous, but the labourers are few."

Since the promise is sure that if human effort is combined with divine power, the work will spread like fire in the stubble, we in the Middle East pledge ourselves to pray more and work harder. While we do so, let us heed the words of Christ and pray that "the Lord of the harvest . . . will send forth labourers into his harvest."

**to  
make  
ready  
a people**

# INTER-AMERICA'S

## Challenge

B. L. ARCHBOLD

*Ministerial Secretary, Inter-American Division*

**J**OSHUA thought that his military conquest in general was completed, that he had led the people a long way toward Canaan. Then God spoke to him and said, "There remaineth yet very much land to be possessed" (Joshua 13:1). God proceeded to outline the battles yet to be fought, and the boundaries not yet conquered.

### The Challenge of the Unfinished Task

The Inter-American Division includes seventy-four countries and islands ranging from the borders of California down through Mexico and the seven Central American countries, over to Colombia, Venezuela, and the three Guianas of South America, taking in the Caribbean islands, which extend all the way from the coast of South America up to the shore line of Florida, and the Antillian and West Indian islands, with a combined population of 120 million. A large percentage of the population adheres to the Catholic religion, but every other brand of Christian religion may be found in our division territory.

Thirty per cent of the population in Trinidad, 48 per cent in Guyana, and 34 per cent in Surinam are East Indians from India. These people in general have followed strictly the Hindu and Mohammedan religions and customs, which are difficult to penetrate. In some other sections people are still chained to paganism and voodooism.

Mexico alone has 50 million inhabitants, 8 million of whom are concentrated in the federal capital city. The basic lan-

guage is Spanish, yet to reach all in Mexico with the message, it must be given in forty other languages. More challenging still, there are 51 Indian tribes in Mexico, speaking 120 dialects, a total of 160 Mexican Indian tribes, dialects, and languages, representing approximately 5 million people, for whom definite plans must be made to give the message before our Saviour can come. Many of these tribes speak and understand their peculiar dialect only, for which we have no literature or Bibles. All they know in religion is their tribal rites, practices, and heathen customs. Worse yet, there is no way of communicating with many of these tribes. The government, through the National Institute for Indigenous Peoples, is in contact with only 11 of these 51 tribes.

In Colombia there are about 275 cities, large and small, with a total population of 20 million. So far, we have entered less than 75 of these cities, with about 200 still waiting to hear the Advent message. There are 100 Indian tribes and dialects in Colombia. In most of these no definite contact has yet been made with the gospel of salvation. They have no hope. Some who have been reached by Catholicism have rejected the Catholic faith, and are waiting for the "people with the message." Central America with its 7 national territories and 6 languages has 55 Indian tribes and dialects, which presents another challenge. In our division field as a whole, we are faced with the tremendous task of reaching a total of 346 Indian tribes, dialects, and languages with God's last message. It is not yet evident that the church has felt the full impact of the task to be accomplished with the many Indian tribes and dialects still out of contact, and with whom we have no communication.

#### **Current Evangelistic Activity**

In some of the countries and islands the message is given over the radio by means of the Voice of Prophecy and by local broadcasters. The tribes that can understand one of the major languages have the opportunity of listening in with their transistor radios. In Mexico, for example, the message may be heard over more than 80 stations. Only a small percentage of broadcast time, however, is given to programs of a religious nature in the division territory, and in certain areas they are prohibited entirely. In a recent campaign in Merida,

Mexico, more than 300 from the Maya Indian tribe, who understand Spanish, accepted the message and were baptized.

In our division there are 23 hospitals and clinics giving the message through various missionary projects. In Mexico there is a special clinic to serve the Mazahuas Indian tribe, a hospital in Chiapas doing an outstanding work among the Chamula tribe, and a school for the Tarahumara tribe. In Panama there is a school for the Cuna tribe, better known as the San Blas Indians, one for the Teribe tribe, and another for the Choco tribe. In Guyana we have five schools for the Akawaio and Arecuna Indians, better known as the Davis Indians. Young people from various Indian tribes who understand or are taught one of the major languages, are sponsored to one of our union schools and are given a comprehensive course to return as workers among their own people. The lay workers in Inter-America, young and old, are active in public and personal evangelism. During the past quadrennium, the lay workers brought into the church 49,339 souls, or about half the total baptisms. In one day, September 28, 1969, Youth Baptism Day, 5,088 young people were baptized.

The division sponsors also an Into New Regions plan, with the goal of entering seven new regions each year. Literature evangelists are doing an outstanding work in distributing our truth-filled literature in unentered towns and cities. Our plan is to expand these activities and provide the facilities necessary to reach the people of these unconquered areas.

#### **Greatest Evangelistic Needs and Opportunities**

The greatest single need is to get the story of Jesus' love and salvation to more tribes, to find a way of getting the Bible and truth-filled literature translated into the many peculiar dialects, and to make a wide and wise distribution; to find dedicated, missionary-minded workers to go in among these tribes, learn their dialect, and give them the message. Another great need is to develop, through our education system, evangelists who can organize evangelistic teams and challenge the large cities with the message of salvation.

The greatest opportunities lie in the field of house-to-house evangelism. Doors

*(Continued on page 62)*

# The World Council of Churches: SEVENTH-DAY ADVENTIST CONVERSATIONS and Their Significance

(Concluded)

B. B. BEACH

*Educational Secretary, Northern European Division*

## Results Obtained

**M**EASURED within the framework of the avowed purposes of the Conversations, it can be said that their results have been definitely positive and useful. There have been no measurably negative outgrowths. In order to clearly see the substantial number of accomplishments, it would appear helpful to succinctly list some of the major results that have emanated so far from the Conversations:

1. *Personal Acquaintance and Fellowship.* The discussions have been very beneficial on the plane of personal relationships, with consequent better understanding and appreciation of the Christianity and humanity of the participants. Friendships have been formed and fellowship experienced.

2. *Information and Understanding.* Without doubt the Conversations have enabled the participants to gain accurate information and a better understanding of the background, approach, thinking, developing trends, aims, and expectations of the other side. Mutual knowledge has increased, and erroneous views, based on prejudice, have decreased.

3. *Channels of Communication.* While prior to 1965 the channels of communication between the SDA Church and the WWC were not nonexistent, they were very weak and spasmodic. Today largely as a result of the Consultations, a number of actively used channels of communication are entertained, especially with the General and Faith and Order secretariats. Information once ignored or difficult to come by is now regularly communicated. In

addition, the SDA/WCC Conversations were at least partly instrumental in opening new channels for contacts between the SDA Church and other confessional bodies or churches.

4. *WCC Statement Concerning SDA Church.* A very useful product of the Conversations is the statement regarding the SDA Church that was published in the January, 1967, issue of the *Ecumenical Review*. While the statement was prepared by the Faith and Order Secretariat, the SDA participants in the 1966 Conversations had the opportunity to discuss the draft statement and make some useful observations. After incorporating some relatively minor suggestions, the document was published substantially as originally written. The statement has had a wide distribution, not only through the *Ecumenical Review* but as a Faith and Order paper. Seventh-day Adventists consider this article as one of the fairest and finest statements published by non-Adventists about Adventists.

5. *Participation in Meeting of WCF's.* Since 1968 the General Conference of Seventh-day Adventists has had an observer at the annual meeting of "Secretaries of World Confessional Families." This participation is largely the result of the WCC/SDA Conversations and contacts that were made at the time of the Uppsala assembly. It is hoped that expanded cooperation will ensue between the World Confessional Families in the vital realm of religious liberty.

6. *Observer and Adviser Status.* Since the Conversations got under way, it has become the accepted procedure for the

SDA Church to be represented at various WCC meetings, including the assembly, by observers. These observers have not just been present *pro forma*, but have taken an active interest in the meetings they attended. An additional step was taken when the General Conference, as a world confessional body or church, was represented by an adviser in Canterbury at the 1969 meeting of the WCC Central Committee.

7. *SDA on Faith and Order Commission.* An evident result of the Conversations is the opportunity extended for the presence of a Seventh-day Adventist at meetings of the Faith and Order Commission. While it is clear that churches are not members of this Commission and theologians selected for membership are chosen in their personal capacity, and therefore the SDA Church is not a member of the Faith and Order Commission, it does mean that the Commission will have the benefit of hearing a bona fide SDA voice.

8. *SDA/WCC Conversations in the U.S.* As a kind of corollary to the Geneva Consultations, Conversations began in 1969 in the United States between Seventh-day Adventists and a WCC-appointed group. While each Conversation will follow its own style and choose its own subject matter, those responsible for the Conversations on both sides of the Atlantic are keeping in touch with one another.

9. *Contacts on National Levels.* It is interesting to note that the contacts on the WCC level have, to some extent, filtered down to certain national levels. As examples, one can mention the SDA contacts with the British Council of Churches, the Finnish Council of Churches, and the office of the German Arbeitsgemeinschaft Christlicher Kirchen in Frankfurt. There are many other contacts, but here we are only thinking of those that are at least to some extent directly attributable to the Geneva Conversations.

### General Significance

As reinforcement of the already mentioned nine results, which in themselves certainly highlight the significance of the Conversations, there are a few more points of a more interpretative nature that throw additional light on the significance of these Consultations:

1. It is quite clear that the SDA attitude toward the ecumenical movement, and

more specifically the WCC, is unavoidably strongly influenced by *the church's understanding of prophecy*, eschatology, current trends and past church history, and its self-understanding of *the role of the Advent Movement* as epitomized by the SDA Church. It thus appears that a central problem of interchurch theological discussions in which Seventh-day Adventists are involved would be Biblical interpretation in general and prophetic interpretation in particular.

2. The participants in the Conversations discovered that each side approaches the Bible with respect and the basic expectation to be guided by Scripture into truth. There are, however, some noticeable *differences in approach*. While SDA theologians believe in the inspired integrity of the Bible and insist on the historicity of the record, the participants on the WCC side tend to favor a larger use of historical and form critical methods. Underlying these dissentient approaches are differing views regarding the nature of inspiration and revelation. It should not be overlooked, however, that similar differences in approach can be found within the constituency of the WCC.

3. In view of the prominence Seventh-day Adventists have traditionally given to *religious liberty*, it is significant to note the very *substantial agreement* that prevailed in this area of the discussions. While the SDA contribution to religious liberty has been largely of a pragmatic nature, without ignoring the necessary Biblical basis, the WCC has, through its Religious Liberty Secretariat, concentrated on providing a sound theological foundation for religious liberty, and through the CCIA has underlined the general importance of human rights.

4. The Conversations have made *Seventh-day Adventists* rather more aware of *ecumenism* as an expanding and driving influence, with strengths, weaknesses, and problems. On the other hand, the WCC and some of its member churches appear more *conscious of Adventism* as a growing worldwide religious force. Each side has gained a deeper understanding of the other's *raison d'être*.

5. There has been a growth of *mutual respect*. The SDA participants cannot but respect the scholarship and "studiousness" of the WCC and its representatives. Faith and Order studies have shed considerable

light on various contemporary theological issues. There is also evidence that the WCC members have gained a measure of respect for the caliber of Adventist scholarship. The Conversations have demonstrated that the participants on both sides are capable of respecting the differing views, especially when held by partners in dialog whose Christian commitment cannot be questioned.

6. The Conversations have been significant as an *educational instrumentality*. Minds have been opened and enlarged. Adventists have become more clearly aware that there are earnest Christian men who hold differing beliefs. While beliefs merit to be safeguarded, serious thought must be given to expressing them in terms that will be readily understood and, in some degree, accepted by those with divergent convictions.

The same educational process has enabled the WCC participants to realize that SDA's are not illiterate backwoodsmen suffering from theological "hydrophobia," but that they are orthodox Christians, who hold clearly defined, defensible beliefs in all major areas of Christian doctrine.

The Conversations have made it abundantly clear that firsthand information is better than secondhand misinformation, that sharpening one's theological views on the grindstone of dialog is not only at times painful but profitable, and that ignorance of the other side is not bliss.

## The Remnant Church

(Continued from page 47)

The great Advent Movement launched in 1844 by divine edict is the agency through whom God is working to gather His people out of mystical Babylon. Revelation 18:4 is the message being heralded to every nation, kindred, tongue, and people: "Come out of her, my people." As He called the children of Israel out of Egypt that they might keep His Sabbath, so He calls His people out of Babylon that they may worship Him, the Creator of the heavens and the earth. The Master was very explicit when He said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16). These sheep are the

people whom God calls His own (Rev. 18:4).

In Noah's day the ark was the place of safety, of salvation. Noah built one ark. Those who heeded the call to come out of the danger zone, to come out of superstition, unbelief, rebellion, went in and were saved. Just as Noah's ark was the only place of safety, of salvation, for the people of the antediluvian world, "the remnant church," the Seventh-day Adventist Church, is the only visible place or organization that God has designated as the place of safety, of salvation, for the people of our day.

### They Will Come From Every Land

We are the people of prophecy. We must go to every nation, kindred, tongue, and people, saying with a loud voice, "Come out of her, my people."

In *Prophets and Kings*, pages 188, 189, are these words: "Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. . . . God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law."

The servant of the Lord speaks of honest people who will leave the fallen churches. "I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth."—*Early Writings*, p. 261.

So my dear fellow workers, there should be no reservations, no evasiveness, no doubting concerning the role of our movement and the fact that it represents the visible remnant church for these last days.

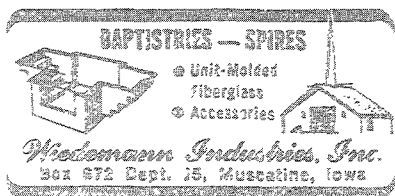
If at this momentous hour beginning the new decade of the 70's, standing on the brink of the year 2000, we have no message from the Lord that is relevant, if we

### CORRECTION

The article "To Know God (In the Old Testament)" that appeared in the February, 1970, issue of this journal contains three errors. Page 20, col. 2, par. 3, line 4, should read: "not the cowardly, fearful emotion of a sinful, unconverted heart, but it has the meaning of reverential awe and piety." Page 21, col. 1, line 5, "the very *hayah*" should read "the verb *hayah*." And on page 70, col. 1, line 2, "Norman H. Smith" should be "Norman H. Snaith."

Our humble apologies to Dr. R. E. Loasby.

EDITORS



are doubting that this is "the remnant church" for this last period of the world's history, if we are going to water down the message of Revelation 14:6-12; 18:1-5, if we are going to compromise for the sake of ecumenicalism, then we might just as well drop the name "Seventh-day Adventist." And if we are not clear after 125 years as to the distinctiveness of our position, the distinctiveness of our message, our identity as "the remnant church," and our solemn commission to call men and women into this church as the place of safety and salvation, then I would say, "God have mercy upon our souls as a group of Adventist preachers."

My prayer is that God will awaken our sense of urgency, will deepen our conviction, will electrify us with "holy power," thus enabling us to hasten throughout the length and breadth of the earth, crying with a loud voice, "Babylon is fallen, is fallen," "come out of her, my people," enter thou into the "remnant fold" of thy God.

## Inter-America's Challenge

(Continued from page 58)

once closed are now open to Bible study. Walls of prejudice have been broken down, and honest hearts in Catholic lands hunger for spiritual reality, for spiritual anchorage, for some meaningful way out of their dilemma, for spiritual communication and discussion. They are calling, and this is the time for the breakthrough.

The greatest of all needs, however, is for a heart preparation and a revival that will usher in the outpouring of the Holy Spirit in the latter rain, to give power to the loud voice of the third angel; to impel servants of God to hasten from place to place, city to city, and tribe to tribe, to proclaim the message from Heaven, and to inspire every convert to become at once a flaming witness.

We exclaim today, O God, "there remaineth yet very much land to be possessed"! Give us the power of Pentecost to meet the challenge of this unfinished task in Inter-America!

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