



GENERAL CHURCH PAPER OF THE SEVENTH DAY ADVENTIST REFORM MOVEMENT

"And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, . . . and so much the more, as ye see the day approaching." Hebrews 10:24-25.



Delegates and other attendants at the spiritual convention in Toronto, August, 1983. (Report on page 4.)

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"THE AGE IN WHICH WE LIVE CALLS FOR REFORMATORY ACTION."

—Testimonies, vol. 4, p. 488.

***The* Reformation Herald**

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Hopes of Heaven

*I have heard of a land up in heaven,
Of pleasures unmixed with alloy,
Where rapture unending is given,
And life is a bright dream of joy,
I have heard of the evergreen mountains,
Where the feet of the weary may rest;
Sweet valleys and murmuring fountains
Are found in the home of the blest.*

*The darkness ne'er falls on those mountains,
And the clouds never wreath them with storm;
But their brows, like fair rainbow-gilt fountains,
Are lit with the splendors of morn;
And those headlands gleam ever above us,
Where sin enters not, and no stain,
Where are waiting the angels that love us,
Where death cometh not, and no pain.*

*The mansions in high, holy places,
Will be shared with the friends that we love,
And bright eyes and fair, shining faces
Will welcome the weary above.
O, my heart, looking up, thrills with pleasure,
As I dream of that city so fair!
For there is my home and my treasure,
My soul's deepest longings are there.*

—L. D. Santee

Touching the Hem of His Garment

ONE DAY an afflicted woman urged by a pressing need and a great faith, pushed her way through the crowd and followed Jesus for a blessing she felt would be hers if she could but touch the hem of His garment.

Mark reports that she had been troubled with hemorrhage for twelve years. She had spent all her money seeking help from many doctors that had treated her, but instead of getting better she got worse.

As that woman was coming in the crowd behind Jesus, she touched His cloak, saying to herself: "If I may touch but His clothes, I shall be whole."

Sure enough, as soon as she had touched Him, her bleeding ceased, and she felt in herself that her ailment was gone.

Immediately Jesus turned around in the crowd and asked: "Who touched My clothes?" His disciples answered: "Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me?" But the Saviour kept looking around until the woman, frightened and trembling, fell at His feet and told Him the whole truth. "Daughter," He said to her, "thy faith hath made thee whole; go in peace, and be whole of thy plague" (Mark 5:25-34).

By narrating this incident the evangelist painted an unforgettable picture of this world's misery and need. Suffering mankind has a longing for deliverance. This deliverance can be secured by faith, if faith can (in a spiritual sense) touch the hem of the garment of The Great Physician.

Life's Unending Quest

Job's plea for divine help, when in his distress he cried out, "Oh that I knew where I might find Him! that I might come even to His seat!" (Job 23:3), comes echoing down through the centuries. We can watch David pouring out his soul: "Give ear to my prayer, O God; and hide not Thyself from my supplication." Ps. 55:1. And we can hear Isaiah repeating the refrain: "Oh, that Thou wouldest rend the heavens, that Thou wouldest come down." Isa. 64:1. The human soul is a never ending sigh after God.

Some time ago Mark Boegner, a French minister, published a book entitled "God, the Eternal Torment of Man," in which he says that man is continually tormented by God, because neither will God let man go, nor will man let God go. Man is either seeking to know God better or attempting to drive Him further and further out of his life. As Christians we should say that the presence of God in our lives, and our effort to know Him better (Hosea 6:3; John 17:3), is a comforting assurance, not a torment. We feel tormented only when we realize that our sins have separated us from Him (Isa. 59:1, 2).

In Touch With Divinity

Before the question, "Just how and where have you touched the hem of His garment?" for most of us the answer would be largely derived from the written word of God (especially the fulfillment of prophecy) and from the pages of our personal experience. It is true that we have also seen undeniable evidences of the hand of God in nature. Many will testify that they have seen the Lord in the lives of loved ones and friends, whose countenances shine with the "light of the knowledge of the glory of God." Thousands are sure that they have touched the hem of His garment also in the services of public worship, in our meetings.

Christianity, a Religion of Power

Christianity is a religion of power, because it is a religion of experience. This was demonstrated in a striking manner in the days of the apostles. They had walked with the Lord, they had seen His mighty works, and they were witnesses to His resurrection. Convinced beyond all peradventure of doubt that Jesus had burst the bands of death and walked calmly out of Joseph's tomb, because they had seen Him and talked with Him, and that He was still with them, because He had endued them with power from above (which was often manifested in the working of miracles), they went out and, to use the language of their enemies, "they turned the world upside down."

Continued on page 22

14th General Conference Session

September, 1983

Dear Brethren, Sisters, and Friends:

ON BEHALF of the delegates of the 14th General Conference Session held at Puslinch, Ontario, Canada, we send you our warmest Christian greetings with Psalm 115:1—"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Our people in the unions, fields, and missions, who have often remembered this congress in their prayers, will now be anxiously waiting for good news from this world-wide gathering. We are happy to say that the mercy, help, and guidance of the Lord have been with us.

The main reason why the representatives of the church of God from all parts of the vineyard have come together in Puslinch, Ontario, Canada, at the headquarters of the East Canadian Field, is that our East Canadian brethren had invited our world-wide delegation and had offered their premises, their facilities, their services, and their sacrifices, acting as hosts at this congress. The other reason was that the plan to hold the conference in this area showed an economic advantage as far as the traveling expenses were concerned.

Usually a General Conference session begins with preliminary meetings. First of all the GC Executive Committee met early in August and considered, among other things, the agenda for the delegation session. Then the GC Council assembled. And then there was a seminar which had been planned especially for union presidents, field leaders, and treasurers.

General Gathering

Many brethren who were with us will agree that the highlight of the conference was the spiritual convention held in Toronto, August 10-15, under the motto, "Take Part in the Finishing of the Work." The Bible studies presented in harmony with this motto aroused the thinking of those in attendance, and many were imbued with a determination to rededicate their talents, their energies, and their time to the work of the Lord. The studies presented under such themes as, "The Challenge and the Opportu-

nity," "To Know the Need," "To Be Able to Have a Part," "A Missionary Church," "Vigorous Workers," "Personal Preparation," "Individual Response," "A Working Church," etc., cannot be forgotten. In the evenings (except Friday evening) we had interesting missionary reports, films, and slides which showed the progress of the work in many parts of the world. Choirs, quartets, and duets added significance to the convention. Special meetings were held with our young people, for the purpose of discussing their problems, praying together, and giving general and individual counsels. These meetings proved to be a blessing. As we are only a small congregation, we did not expect to have too many people with us. The attendance on Sabbath was over 300 (close to 400). The fewness of our numbers has never been a reason for discouragement in our ranks.

"In comparison with the millions of the world, God's people will be, as they have ever been, a little flock; but if they stand for the truth as revealed in His word, God will be their refuge. They stand under the broad shield of Omnipotence. God is always a majority. When the sound of the last trump shall penetrate the prison house of the dead, and the righteous shall come forth with triumph, exclaiming, 'O death, where is thy sting? O grave, where is thy victory?' (1 Corinthians 15:55)—standing then with God, with Christ, with the angels, and with the loyal and true of all ages, the children of God will be far in the majority." AA 590.

Delegation Session

The delegation session was opened August 16, 6:30 p.m., with an address delivered by Bro. W. Volpp, the outgoing president, who challenged all to strive for a higher standard. Here is the gist of his address:

In the first place, thanks to God, who extended our life, health, and strength, and who gave us the privilege of knowing the truth and working for Him. During the last four years, the Reform Message was carried into new fields (Polynesia and East-Africa). Unfortunately we have not been able to do much in behalf of our new missions. While they are left with only little human help from abroad, they will have to struggle through many difficulties before they are

Delegates from:

1. Latin America
2. U.S.A. and Canada
3. Europe
4. Pacific Region

firmly established in the message. The development of our foreign missions has been greatly handicapped through lack of trained workers. We must admit that we have not done our best to educate missionaries to be sent out into new areas. Therefore, one of our most urgent needs is to draw a plan for the recruiting of young men who should be trained not only to work in new fields, but also to replace those ministers and workers who are getting old. As far as we can, with the help of God, we should establish schools and training centers with the object of:

1) preparing ministers and workers for greater responsibilities both in the homeland and overseas;

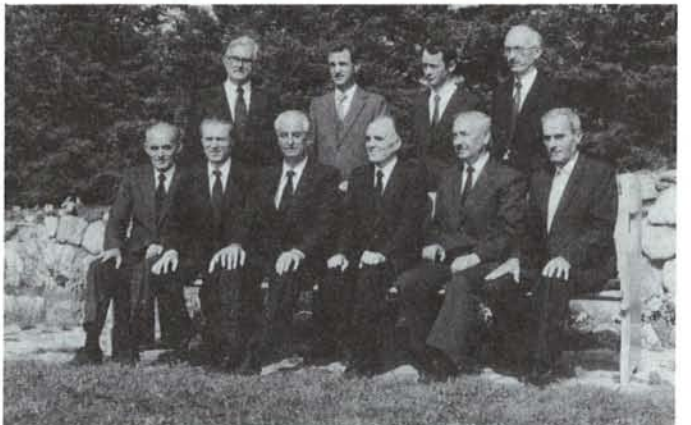
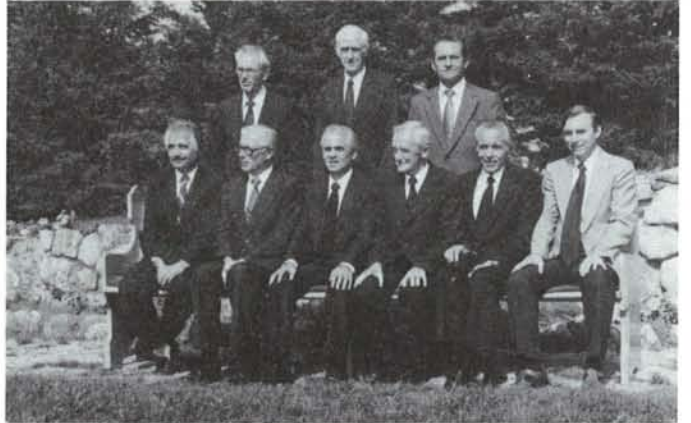
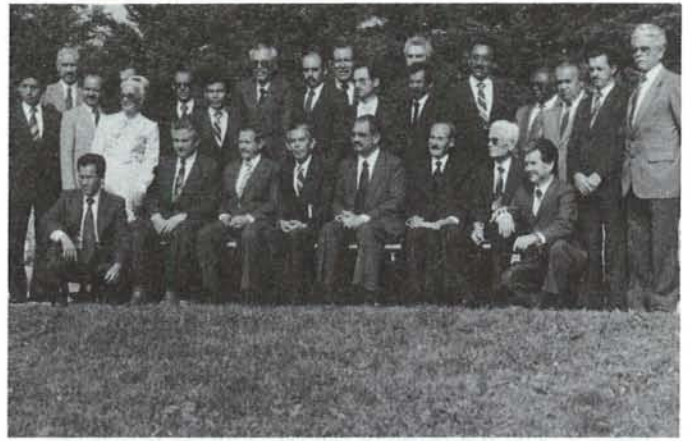
2) training new canvassers and Bible workers.

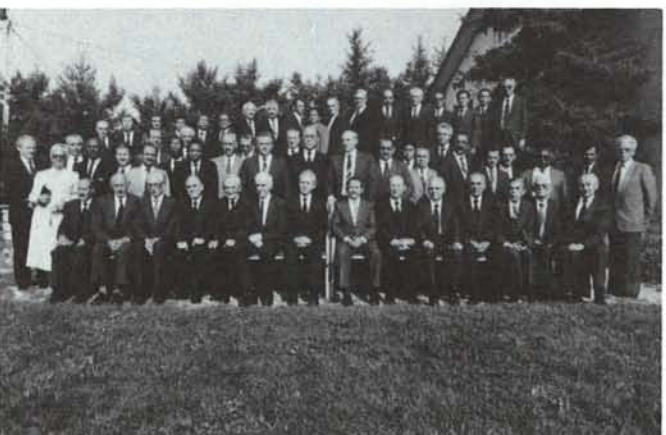
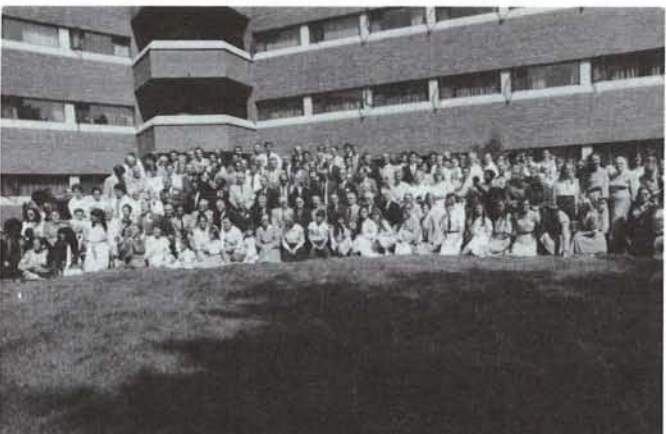
Definite plans should be laid for this work during our present delegation session.

Furthermore, the outgoing president said, the need of more faithfulness to the principles should be emphasized before our members and workers in all unions, fields, and missions. Unfortunately, the spirit of sacrifice seems to be diminishing in the countries which have a high standard of living, and in many places Satan is trying to deceive our people into leaning towards the fashions and the lifestyle of the world. A strong barrier must therefore be lifted against this danger.

Our instant prayers and zealous efforts should be directed toward one main goal—that the evidences of our first love be revived in our midst, and that we may be prepared for the outpouring of the latter rain, for the finishing of the work, and for the soon coming of our Lord Jesus Christ.

"It is my recommendation to this GC delegation in session," he added, "that the right understanding of 'Reform Movement' be made clear to all our delegates, ministers, workers, and church officers. Only a church which is 'moving' forward in all the reformatory lines specified in the Bible and in the Spirit of Prophecy may legitimately carry the name 'Reform Movement.' Our ministers and workers should be the first to reveal a revival and reformation in their lives, showing a spirit of sacrifice and devotion to God. They should set the right example before the people. Earnest and humble prayers and confessions, coming from repentant hearts, should be poured out before God. Let us entreat Him to be merciful to us





and bring back into our minds, in full measure, the true spirit of reformation—that primitive godliness—which should characterize our lives. We are to receive strength from above to lift up higher the standards of the threefold message in our religious life, and, down to the youngest members of the church, we are to become co-laborers with Christ in the salvation of souls."

Delegation Order

According to the provision existing in our Constitution and Bylaws, 59 delegates were seated, and the session was declared legal, which means that the delegation was empowered to transact business in the name of the SDA Reform Movement.

Because of existing restrictions, not all of those who are entitled to have a representation at this conference were able to send their representatives. But we are thankful to God that 11 unions plus 9 fields and missions, covering 50 countries, were able to come to this 14th GC Session through their delegates.

Reports

The retiring GC president, the executive officers, the regional secretaries, and the departmental secretaries presented their quadrennial reports first. Then the presidents of the unions, fields, and missions represented produced their reports. There is no doubt that the reading of reports is always one of the most interesting parts of our GC sessions.

In countries which can report freely there was an increase in membership from January 1979 to December 1982. At this juncture the Spirit of Prophecy reminds us:

"What strange work Elijah would have done in numbering Israel at the time when God's judgments were falling upon the backsliding people! He could count only one on the Lord's side. But when he said, 'I, even I only, am left; and they seek my life,' the word of the Lord surprised him, 'Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal.' 1 Kings 19:14, 18.

"Then let no man attempt to number Israel today, but let everyone have a heart of tender sympathy, a heart that, like the heart of Christ, reaches out for the salvation of a lost world." PK 189.

1. Delegates from Africa.
2. Headquarters of the East Canadian Field, in Puslinch, Ontario.
3. General gathering in Toronto.
4. The delegates to the 14th GC Session.

It is a pleasure for us to inform that two new fields were welcomed into our organization—the Central U.S. Field and the French Polynesian Mission.

During the presentation of the reports, special mention was made of some of our ministers and workers who were laid to rest during this last quadrennium. We hope to see them again in the resurrection morning.

After the last report had been read, and a temporary chairman and secretary had been chosen, the outgoing president and his co-workers laid down their offices.

Temporary Committees

The next step in the work of the delegates was the appointing of temporary committees—Nominating Committee, Finance Committee, Doctrinal Committee, Bylaws Committee, Plans Committee, etc.—which set about their business immediately. Some of these committees had many items on their agenda. The greatest amount of work was placed in the hands of the Plans Committee, whose report contained 40 proposals. They submitted important suggestions for the GC departments and placed emphasis on the need to develop the educational work (including missionary schools), the medical missionary work, the Sabbath school work (with lesson quarterlies to be prepared on the GC level also for the teenagers and children), the publishing work, and the work for our young people.

Recommendations

One of the recommendations referred to the Young People's Department reads:

"We recommend that special efforts be made to bring our youth closer to Christ in accordance with John 3:3, and that articles be prepared about the dangers confronting our young people all over the world, such as spiritualism connected with certain types of modern music, the evil influence of TV, the demoralizing effect of worldly fashions, drug-addiction, evil of unconverted companions, indiscreet courtship, attitudes which compromise the moral integrity of a young man or woman, etc."

These articles will be sent to our unions, fields, and missions, to be translated and placed into the hands of our young people.

Some of the recommendations made by the Plans Committee have to do with organization and administration. On this subject it has always been understood that in our midst there should be room for the adoption of a reasonable plan that is in harmony with the word of God, and that special attention should

be given to the Spirit of Prophecy instructions that were administered to the church in and immediately after 1901. As the work of the SDA Reform Movement is expanding, stress was laid on the need of improving our organizational structure in line with the plan for a greater distribution of responsibilities and more decentralization. The Committee recommended:

"That our leaders, church officers, and people, on all levels, be encouraged to look more to Christ than to men on higher administrative levels, to committees, or to resolutions, for guidance, for help, and for the solution of problems."

The recommendations of the Plans Committee were taken into account by the Nominating Committee, who did their best, prayerfully, to put "the right men in the right places." The list of officers for the new term is as follows:

New Officers

President	J. Moreno
Vice-President	F. Devai L.
Secretary	A. N. Macdonald
Treasurer	J. Garbi
Executive Committee:	J. Moreno, F. Devai, A. N. Macdonald, J. Garbi, I. W. Smith
Council:	Executive Committee; W. Volpp, A. Xavier, J. C. Baer, C. Palazzolo, A. C. Sas, D. Dumitru, N. S. Brittain, A. Balbach

Regional Secretaries:	
Africa	N. S. Brittain
APAR	A. S. Sas
Europe	W. Volpp
South America	A. Xavier
North America	J. C. Baer
Central America	C. Palazzolo
Board of Directors:	Executive Committee
Auditor	H. Hampel
Departmental Secretaries:	
Missionary Colp.	D. Dumitru
Literature	B. Burec
Sabbath School	A. Balbach
Educational	F. Devai L.
Young People's	A. C. Sas
Med. Miss. Dept.	N. S. Brittain

Other Responsibilities:
Publications Sensors:

Ref. Herald Editor	A. N. Macdonald, C. T. Stewart, I. W. Smith, F. Devai L., E. Brus
Public Relations	A. Balbach
	J. Garbi

Business Committee:	J. Garbi, A. N. Macdonald, B. Burec
Ministerial Council:	A. Xavier, J. Barrozo, J. Moreno, A. C. Sas, João Devai, A. Bokor, M. Leon, S. Diaz, W. Volpp, G. Popek, S. Barat, I. W. Smith, R. Ludwig, N. S. Brittain
Min. Working Committee:	F. Devai L., D. Dumitru, J. Moreno

Studies

During the session we had important studies every day—one in the morning and one in the evening—followed by a short discussion (questions and answers). Here are some of the topics covered by these studies:

- Ministers and their qualifications
- How to work for the conversion of souls
- Training of lay members to take over missionary work
- The educational work
- How to educate our young people for missionary service
- The Sabbath school as an educational medium
- The purpose of colporteur work
- The health work as an entering wedge
- Warning against present-day heresies
- The publishing work
- Studies on our welfare work
- Studies on organization and administration

Pledge

In conclusion, the GC delegation made a very important pledge, which our church officers are requested to present to our people everywhere. The pledge, in which all should become involved, reads:

"We as delegates of the 14th Session of the General Conference, after a prayerful and serious consideration of our condition as a people, have come to the conclusion that we must now seek an answer to our urgent spiritual needs. The coming of our Saviour is at the door, and we realize our inability to finish, without His help, the work that He has put into our hands. Therefore, we humbly confess our sins and ask the Lord to forgive us our slowness to grasp His almighty hand in the work for the salvation of erring souls.

"As we can see our need of a new motivation by His Spirit, we hereby pledge ourselves to turn to our God in deep humility. Let us all seek a new and complete reconciliation with the Almighty, and renew and strengthen our relationship with our brethren. May our gracious and merciful God help us that the work of thorough reformation, with fasting and prayer (Joel 2:12-18), will become more evident in our Christian experience. We believe that the time has come for the spirit of prayer to actuate every believer.

"Those who have not been living in Christian fellowship will draw close to one another. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. There will be no confusion, because all will be in harmony with the mind of the Spirit. The barriers separating believer from believer will be broken down, and God's servants will speak the same things. The Lord will co-operate with His servants. All will pray understandingly the prayer that Christ taught His servants: "Thy kingdom come. Thy will be done in earth, as it is in heaven. Matthew 6:10." 8T 251.

"We also extend our Christian love beyond our organizational borders to all those who honestly desire to experience a reformation in mind and heart and life and who are willing to work together with us, 'looking for and hastening unto the coming' of our Lord and Saviour Jesus Christ."

For more success in our efforts to reach the goals proposed in this pledge we insist on more active participation in missionary service. As we work for the salvation of sinners, we will think more seriously about the salvation of our own souls. In an important Bible study our attention was called to the work outlined in Isaiah 58:6-10 as a decisive factor in bringing us closer to God.

Conclusion

The delegation session was closed on September 6 with a vote of gratitude to God for all His blessings and to the East Canadian Field for their hospitality, which was cordial and generous.

More details about this 14th GC Delegation Session will be given you by your delegates, who are now returning to their fields of labor, filled with new courage to "contend for the faith which was once delivered unto the saints."

Your brethren in Christ,
SDA Reform Movement,
Bulletin Committee,

I. W. Smith
N. S. Brittain
A. Balbach





Questions on Administration and Organization

THE HISTORY of the church of God on earth reveals that new developments in the work generate new administrative problems. This was seen in the days of the apostles, in the days of the 16th century Reformers, and in the days of the SDA's. Close to the turn of the century, for example, a question of priorities arose: Should Adventists concentrate their efforts in heathen lands, because there were good prospects of bringing in thousands of new souls in a short time, as suggested by the calls coming from these areas; or should they first build up the work in the United States, Canada, Australia, and the Protestant countries of Europe, where not too many people would show genuine interest in the truth, and then enter the heathen lands of Africa and Asia only as the way would plainly be opened by the providence of God and as human and financial resources might permit. Some suggested the former policy, others the latter.

The plan of answering the many calls coming from Africa and Asia would undoubtedly result in enlarging the membership of the church in a short time, but, with the rapid forming of new groups, churches, and missions, new needs would have to be met: more workers from the homeland would have to rush to these new fields (for it would be a serious mistake to organize them and leave them alone), and more financial assistance would have to be sent to them. This means that the church in the homeland would be drained of men and treasure. And if the means in the homeland were depleted, then the resources flowing into the heathen lands, for the building up of the work there, would also fail, and, before long, the cause would be crippled both here and there. It was therefore understood that this plan should not be followed.

Sister E. G. White recommended the establishing of centers of influence and training in the English-speaking countries and in other Protestant countries, before more talents, experience, and finances could be used for the occupation of the strongholds of heathenism. Her inspired instruction reads:

The Work in the Homeland

"While it is necessary for us to understand the situation and the needs of foreign missions, we should also be able to comprehend the needs of the work at our very doors. If rightly improved, the advantages which God has placed within our reach would enable us to send forth a much larger number of workers." 5T 723.

"Let us not forget the English-speaking countries, where, if the truth were presented, many would receive and practise it." GC Bulletin, 1901, p. 396.

"If the workers in America will impart to others of their great mercies, they will see prosperity in England. . . . God calls upon us to push the triumphs of the cross in Australia. . . . While the angels are holding the four winds, the message is to enter every field in Australia as fast as possible. . . . The strengthening of the work in these English-speaking countries will give our laborers a hundredfold more influence than they have had to plant the standard of truth in many lands." 6T 26, 27.

"It pains me to think that greater facilities are not provided for the work throughout Europe. I have sore heartache as I think of the work in Switzerland, Germany, Norway, and Sweden." 6T 26.

"The European field must receive the attention it should have." GC Bulletin, 1901, pp. 396-399.

"Certain countries have advantages that mark them as centers of education and influence. In the English-speaking nations and the Protestant nations of Europe it is comparatively easy to find access to the people, and there are many advantages for establishing institutions and carrying forward our work. . . . The institutions established would give character to the work in these countries, and would give opportunity for the training of workers for the darker heathen nations. In this way the efficiency of our experienced workers would be multiplied a hundredfold." 6T 25.

When Sister White made these appeals in behalf of the development of the work in the Protestant countries, which have been the most privileged nations in the world, she also appealed for more sacrifices in behalf of the foreign missions that had already been opened. She wrote:

Foreign Missions

"The poverty of the missions in Africa has recently been opened before me. The missionaries sent from America to the natives of Africa have suffered and are still suffering for the necessities of life. God's missionaries, who carry the message of mercy to heathen lands, are not properly sustained in their work.

"Our brethren have not discerned that in helping to advance the work in foreign fields they would be helping the work at home. . . .

"The home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power." 6T 27.

All these instructions should be given careful consideration in our midst today.

Reorganization in the SDA Church

The SDA work had advanced to a stage where improvements in the organization and administration became mandatory. The changes recommended at the turn of the century, in harmony with the need to distribute responsibilities among a larger number of competent men, can be summarized as follows:

a) Organization of Union Conferences

"The division of the General Conference into District Union Conferences was God's arrangement." 8T 232.

"The organizing of new conferences is not to separate us. It is to bind us together. The conferences that are formed are to cling mightily to the Lord, so that through them He can reveal His power, making them excellent representations of fruit bearing." LS 386, 387.

b) Authority of the GC Delegation

"The kingly power formerly revealed in the General Conference (Committee) at Battle Creek is not to be perpetuated." 8T 233. (Parenthesis supplied.)

"At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decisions of the General Conference composed of an assembly of duly appointed, representative men from all parts of the field should not be respected. God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority. The error that some are in danger of committing is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work.

"When this power, which God has placed in the church, is accredited wholly to one man, and he is invested with the authority to be judgment for other minds, then the true Bible order is changed. Satan's efforts upon such a man's mind would be most subtle, and sometimes well-nigh overpowering; for the enemy would hope that through his mind he could affect many others. Let us give to the highest organized authority in the church that which we are prone to give to one man or to small group of men." 9T 260, 261.

c) Not Too Many Resolutions

"Your very many resolutions need to be reduced to one third their number, and great care should be taken as to what resolutions are framed.

"I have been shown that our conferences have been overburdened with resolutions. One tenth as many would be of far greater value than a large number." 3SM 337.

d) Election of GC Officers

"Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the state conferences. Delegates chosen by the state conferences choose the officers of the union conferences; and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement, every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference." 8T 236, 237.

e) GC President and His Counselors

"It is not wise to choose one man as president of the General Conference. . . . The president of the

General Conference should have the privilege of deciding who shall stand by his side as counselors. . . . Counselors of the character that God chose for Moses are needed by the president of the General Conference. It was his privilege at least to express his preference as to the men who should be his counselors." TM 342, 343.

"In 1896 . . . the foreign mission secretary and the educational secretary were also listed as officers of the General Conference, but in 1901, we find the officers listed only as president, secretary, and treasurer. . . . At no time in the writings of Ellen White, either prior to the year 1901, or subsequently, did she indicate that in the denominational plan of organization there should not be a president chosen by the delegates. In her writings, published and unpublished, there are many references to the president of the General Conference, to his responsibilities, and to the attitudes which he should manifest.

"In the year 1902, the General Conference Committee, which at the session of 1901 had been empowered to organize itself and choose its own officers, created the office of vice-president of the General Conference, and selected a man to fill that office." TM 530 (appendix note).

f) Enlarged GC Committee

"Greater strength must be brought into the managing force of the Conference." GC Bulletin, 1901, p. 25.

"There must be a committee, not composed of half a dozen of men, but of representatives from all lines of our work, . . .

"Every institution should have a voice in the working of the cause in which they have an interest. God wants us to come to the place where we shall be united in the work, where the burden will not be laid on two or three men." E. G. White Manuscript 43, 1901.

g) GC Committee Meetings

The GC Committee members were instructed to cultivate the right spirit when coming together for a council meeting. Here is Sister White's appeal:

"While attending the council meeting of the General Conference Committee, held in September, 1904, my mind was deeply exercised regarding the unity that should attend our work. . . .

"When you do your appointed work without contention or criticism of others, a freedom, a light, and a power will attend it that will give character and influence to the institutions and enterprises with which you are connected. . . .

"Strive earnestly for unity. Pray for it, work for it. It will bring spiritual health, elevation of thought,

nobility of character, heavenly-mindedness, enabling you to overcome selfishness and evil-surmisings, and to be more than conquerors through Him that loved you, and gave Himself for you. Crucify self; esteem others better than yourselves. Thus you will be brought into oneness with Christ. Before the heavenly universe, and before the church and the world, you will bear unmistakable evidence that you are God's sons and daughters. God will be glorified in the example that you set." 9T 184, 188.

h) Duty of Church Members

The members were instructed to complain less about the GC officers and sacrifice more in behalf of the advancement of the work.

"In place of complaining of the officers of the General Conference because they cannot respond to the multiplied calls for men and means, let our church members bear a living testimony to the power of the truth by denying self and giving liberally for the advancement of the work." 9T 53.

Improvements in Our Organization

The need for improvement in our system of organization and administration was discussed during our last GC Delegation Session (August–September, 1983). Here is a summary of the recommendations that were made to the delegates:

a) In the plan for decentralization we need in the first place the upper room experience. Ministers, workers, church officers, and people to be encouraged to look much more to Christ than to GC or union officers, committees or resolutions for leadership and for solution of problems. They should spend more time praying and counseling together.

"The Lord desires His workers to counsel together, not to move independently. Those who are set as ministers and guides to the people should pray much when they meet together. This will give wonderful help and courage, binding heart to heart and soul to soul, leading every man to unity and peace and strength in his endeavors." TM 485.

"It is a selfish thing for men who feel that they have some service to do for the Master, to wish to be alone in their work, and to refuse to connect with those who would be a help to them, because they fear that they will not obtain all the credit for doing the good work which they flatter themselves they will do. This has greatly hindered the work of God. Let brother lay hold of brother. Link up a Peter and a John. Let each encourage his brother to stand by his side, doing zealous, interested service, as partners in the great work. Two or three can pray together,

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A Constant Reminder

"THE EARTH is the Lord's, and the fullness thereof; the world, and they that dwell therein." Ps. 24:1.

As everything in the world is God's possession, we should learn to honor Him as the supreme possessor of everything that was given to us.

In the beginning, after God had created man and prepared for him a garden filled with all manner of fruitful trees, He said:

"Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

"The Lord created every tree in Eden pleasant to the eyes and good for food, and He bade Adam and Eve freely enjoy His bounties. But He made one exception. Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of His ownership of all. Thus He gave them opportunity to demonstrate their faith and trust in Him by their perfect obedience to His requirements." 6T 386.

Tithe-paying, as we can see, did not begin on Mount Sinai, in the wilderness. It was instituted in Eden, and it became a test for our first parents.

The system of giving tithes and offerings is part of the plan of salvation:

"Tithes and offerings for God are an acknowledgment of His claim on us by creation, and they are also an acknowledgment of His claim by redemption. Because all our power is derived from Christ, these offerings are to flow from us to God. They are to keep ever before us the claim of redemption, the greatest of all claims, and the one that involves every other. The realization of the sacrifice made in our behalf is ever to be fresh in our minds and is ever to exert an influence on our thoughts and plans. Christ is to be indeed as one crucified among us." 6T 479.

In the Days of the Patriarchs

From two examples recorded in the Old Testament it is evident that the tithing system was known prior to the setting up of the covenant with Israel. After the Flood, God chose Abraham, His faithful servant, a tithe-payer, to become the father of the believers. Upon his return from a rescue operation, Abraham gave to Melchizedek, priest-king of Salem, a tenth part of all (Gen. 14:20). Abraham's fidelity to the Lord was a constant encouragement to his successors. Jacob, Abraham's grandson, vowed to the Lord the tithe of all the substance he might acquire in Mesopotamia (Gen. 28:22). It is part of human nature to make a covenant with the Lord by vowing obedience to His requirements (see example in Exo. 24:7). This is the explanation for Jacob's vow.

In the Days of the Israelites

Under the law of Moses the fruits of the ground and the cattle were to be tithed (Lev. 27:30, 32). The Israelites usually brought the tithe in kind (i.e., in farm products, cattle, etc.). The land of Canaan itself was divided in such a way that a portion of it was considered as tithe and was given as a dwelling place for the Levites. In this way the children of Israel recognized the legitimate right of God to a portion of all their increase. No poor person was excused from fulfilling his duty to God in these things.

The tithe of grain and fruit did not have to be paid in kind. It could be redeemed. Instead of giving one-tenth of their produce, farmers could give money, adding one-fifth of the market value of the products they decided to retain or purchase back (Lev. 27:31). Some have wrongly interpreted this provision thinking they can use tithe money for their business and send it in later with an additional 20%. But such idea is untenable in light of this verse. Leviticus 27:31 was limited to the produce of the land.

"The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2:8.

The tithe of the herd and flock was not redeemable. The cattle were to be tithed "under the rod." The owner stood by the gate of the pen with a rod in his hand and, as the animals came out one by one, he marked every tenth one as a tithe (Lev. 27:32, 33). He was not to examine the animal, to decide if it was defective or without blemish. The choice was committed to the Lord. And there was a warning against speculation. The owner was not permitted to arrange the cattle in such a way that the poor animals would be chosen. He was not to make any substitutions. Any attempt to substitute a bad animal for a good one was punishable by the forfeit of both (Lev. 27:33).

For the tithing of the produce of the land, also, there were specific instructions: The grain was threshed and the fruit of the vineyard and oliveyard was converted into wine and oil before they were tithed (Num. 18:27, 30).

The tithe was brought to the sanctuary and was given to the Levites, not only in return for the service rendered by them at the tabernacle, but also as a compensation for their not having inherited landed properties (Num. 18:21, 24). There was also a special contribution for the High Priest. Out of the tithe received by the Levites, they set aside one-tenth for the support of the legal head of the house of Aaron (Num. 18:26-28).

The Second Tithe

An additional tithe, a second tenth, was required for purposes other than the support of the priesthood, though the Levites were welcome to share in it.

"To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, 'I have given the children of Levi *all the tenth* in Israel.' But in regard to the second He commanded, 'Thou shalt

eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.' This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God.

"Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, 'That they may eat within thy gates, and be filled.' This tithe would provide a fund for the uses of charity and hospitality." PP 530.

A Condition of Prosperity

At least 25% of the income of the people was paid out in contributions. Should we conclude that these tithing laws were too exacting? Not at all. The prosperity of Israel depended upon their faithfulness in giving tithes and offerings. Their faith was thereby tested. The Lord promised to bless them also with material blessings if they were faithful and liberal in the matter of tithes and offerings (Mal. 3:7-11).

"The contributions required of the Hebrews for religious and charitable purposes amounted to fully one-fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. On condition of their obedience, God made them this promise: 'I will re-

buke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts." PP 527.

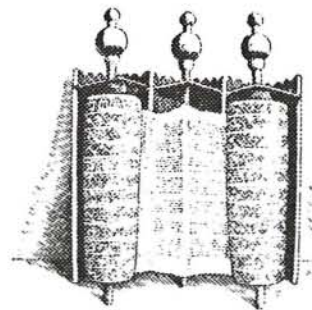
Not Abolished by Christ

When the Levitical priesthood ceased to be recognized by Heaven, and Christ became priest after the order of Melchizedek, tithe-paying was not done away with. Of Christ it is written that He is a receiver of tithes. Paul says: "And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth." Heb. 7:8. If tithe-paying was abolished, as some teach, then how could Christ receive that which we refuse to give? Jesus made it clear that tithe-paying should not be neglected (Matt. 23:23). If He wanted to convey the idea that this practice was to be abrogated, He would have said so.

A Serious Warning

In times of religious decline and apostasy a large proportion of the people neglected to bring their tithes and offerings. Due to Israel's negligence during the period of the judges, for instance, the Levites were often left without sufficient income to live on. As a result some of them began to look around for another occupation and even entered idolatrous relationships (Jud. 17:7-10; 18:18-20). On one occasion Hezekiah found it necessary to remind the people, authoritatively, of their financial duties (2 Chron. 31:4-12), and Malachi had to rebuke them for robbing the Lord by withholding their tithes and offerings (Mal. 3:7-12).

Unfaithfulness in this matter is a symptom of a spiritual disorder. Poverty is not the cause. The real cause is a disease called covetousness. The fearful doom of Balaam, Achan, Judas, Ananias and Sapphira, and many others, stands before us as a serious warning. Yet some who have been robbing God may need additional admonitions before they can see their danger. One day I had to warn a young man about this very danger. So I said to him: "Brother, let us sit down and read a few paragraphs from Patriarchs and Prophets." And we read on pages 496 and 497, until we came to this statement: "And this evil [covetousness] exists not in the world alone, but in the church. How common even here to find selfishness, avarice, overreaching, neglect of charities, and robbery of God 'in tithes and offerings.' Among church members 'in good and regular standing' there are, alas! many Achans." Before we came to this point, he got uneasy and said: "I know what you are driving at—tithe-paying." Such a shock treatment seems to be helpful in some cases. Try it where preliminary appeals have failed. ■



By N. Bodycote

JESUS SAID: "Man shall not live by bread alone." Matt. 4:4. These words should cause us to give serious reflection to our conduct. In our religious life we may be making mistakes. Our experience may hinge around health reform only and we may think this will save us from condemnation and disease. Maybe we also expect salvation by being doctrinally correct, which we know we are, but still disease, and serious disease, is taking lives. In our church relationship both health reform and doctrine are combined. So, like the rich young man, we could ask, "What lack I yet?" (Matt. 19:20).

My mind has been much exercised of late to try and find a solution to this problem. While there is still much room for improvement in our health reform, I believe the real answer possibly lies a little closer to home than we will be prepared to admit. It is closely related to the development of character and to our emotions. If we are restless, worried, resentful, impatient, have hate in our hearts, or any other undesirable element, we are well on the road to disease, no matter how correct we may be otherwise.

When we read the testimonies of the Spirit of God, we should note the emphasis placed upon the development of character and the uprooting of traits that retard Christian development. If we work where Christ is working, there will soon be seen in us an improvement that comment will be made.

But what has this to do with health or disease? Very much. It is a well-known fact, for example, that any emotion can affect the digestion. Undesirable excitements can stop the absorption of food, and more than that, can even turn good food into poison.

Negative emotions, such as hatred and envy, are so detrimental to our health, that if we nourish them we are guilty of committing suicide.

"For wrath killeth the foolish man, and envy slayeth the silly one." Job 5:2.

"A sound heart (i.e., a tranquil mind) is the life of the flesh, but envy (is) the rottenness of the bones." Prov. 14:30. (Parentheses added.)

In the Good News Bible, this verse was translated as follows:

"Peace of mind makes the body healthy, but jealousy is like a cancer."

More Than Bread

King David, who felt the condemnation of God upon his guilty conscience, wrote:

"There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me." Ps. 38:3, 4.

The manifestations of the carnal nature—such as immorality, hatred, strife, envyings, dishonesty, falsity, etc.—work like disease-causing germs. Those who cherish such feelings "become restless, anxious, and unhappy, and their lives soon close" (CH 53). One of the most valuable medical prescriptions contained in the Bible is, therefore, the apostle's advice telling us to cultivate the fruits of the Spirit.

"The fruits of the Spirit are love, joy, peace, long-suffering. Are you in a position where you do not possess these graces? Just as soon as any one crosses you, or offends you, does there arise in your heart a feeling of bitterness, a spirit of rebellion? If this is the spirit you have, bear in mind that you have not the spirit of Christ. It is another spirit. It is the Satan side of your character that is ruling rather than the spirit of Christ." RH Dec. 21, 1886.

If we allow Satan to rule us, we will suffer the effects of his baleful influence upon mind and body. For the enjoyment of both mental and physical health, we must turn to God and do what is right in His eyes. This is made very plain in the Bible:

"The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil." Prov. 19:23.

"The fear of the Lord is a fountain of life." Prov. 14:27.

"The fear of the Lord prolongeth days." Prov. 10:27.

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him speak peace, and ensue it." 1 Peter 3:10, 11.

"That which brings sickness of body and mind to nearly all, is dissatisfied feelings and discontented repinings. They have not God, they have not the hope which reaches to that within the veil, which is as an anchor to the soul both sure and steadfast. All who possess this hope will purify themselves even


as He is pure. Such are free from restless longings, repinings, and discontent; they are not continually looking for evil and brooding over borrowed trouble. But we see many who are having a time of trouble beforehand; anxiety is stamped upon every feature; they seem to find no consolation, but have a continual fearful looking for of some dreadful evil.

"Such dishonor God and bring the religion of Christ into disrepute. They have not true love for God, nor for their companions and children. Their affections have become morbid. But vain amusements will never correct the minds of such. They need the transforming influence of the Spirit of God in order to be happy. The need to be benefited by the meditation of Christ, in order to realize consolation, divine and substantial. . . . Those who have an experimental knowledge of this scripture [1 Peter 3:10, 11] are truly happy. They consider the approbation of Heaven of more worth than any earthly amusement; Christ in them the hope of glory will be health to the body and strength to the soul." CH 631, 632.

A correct mental attitude has a lot to do with our digestive system and our ability to relax and sleep at night. Here are some timely counsels in this connection:

"At mealtime cast off care and taxing thought. Do not be hurried, but eat slowly and with cheerfulness, your heart filled with gratitude to God for all His blessings." HL 85.

"Those who are always busy, and go cheerfully about the performance of their daily tasks, are the most happy and healthy. The rest and composure of night brings to their wearied frames unbroken slumber. . . ." CH 53.

"How much people are inclined to look on the dark side of things, and to put the worst construction on the conduct of others! This is an unfortunate disposition, and detracts from the happiness of anyone who indulges in it. We should rather look on the bright side of things, and put the best construction on the conduct of others that it will bear. After all, there is a good deal of sunshine in the world, and a good deal in the conduct of most men that is worthy of commendation. Let us not attempt to make the world any gloomier than it is, or others any worse than they are." RH Jan. 4, 1887. 



The Work of the Holy Spirit

THERE ARE many precious promises in God's holy word. Every single one of these, if you have noticed, is given upon conditions. Let's take one example: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." We can inherit eternal life, and have access to the Holy City of God, if we keep the commandments of God. The opposite is true if we do not keep them. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 22:14; 21:27. Not only shall we not enter in, but "behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

This is a hard saying, indeed, for which of us have never sinned? Which of us have never in our whole life committed any wrong act or thought? "For all have sinned, and come short of the glory of God." Rom. 3:23. There is record of only One of whom it can be said that He "did no sin, neither was guile found in his mouth." It was the man Christ Jesus. 1 Peter 2:21, 22.

Since this is the case with man, how can we be allowed to enter into the kingdom of God if we have sin on us? "How then can man be justified with God? or how can he be clean that is born of a woman?" Job 25:4. To be justified means to be pronounced free from guilt or blame. Do any of us deserve to be justified? "Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm?" Job 25:5, 6.

Since we are so wicked in our hearts that even "all our righteousnesses are as filthy rags," "Who,"

then, "can bring a clean thing out of an unclean? not one." (Isa. 64:6, Job 14:4.) If we look to the human race or if we look to ourselves, we are all without hope.

But wait. David said, "As for me, I will call upon God; and the Lord shall save me." Ps. 55:16. This is repeated in Acts 2:21: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." We are not left without hope. How much we can praise Him!

But how can I in my sinfulness call upon His holy name? Psalm 55:17 gives the answer: "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." We need to come to the Lord in prayer. Solomon's prayer was recorded for our encouragement. "If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee." 2 Chron. 6:36-39.

We are promised that if we would only pray, He would hear us. But what are we to pray for? We are to pray that our sins be blotted out. "Repent ye therefore, and be converted, that your sins may be blotted

out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. In this, we have the example of David, who prayed: "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions." Ps. 51:1.

If we repent and confess, we shall be forgiven. But how do we repent? "The God of our fathers raised up Jesus, . . . Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:30, 31. (Emphasis supplied.) We all know that salvation is a gift of God and that we cannot buy it; but do we realize that repentance is also a gift of God? A desperately sinful man does not desire to repent. He must see his condition first and be convinced that he needs repentance. And who will convince sinners? The Comforter. "And when he is come, he will convince the world of sin." John 16:8 (margin).

The Promised Comforter and His Work

The Lord has left His people in this world to call sin by its right name and to cry "aloud" and to "spare not." He says: "Lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." Isa. 58:1. We can cry as much as we want, but if the Comforter is not present, the people will not be convinced. Convincing sinners is the work of the Comforter and not of anyone else. But who is this Comforter? Jesus said: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things." John 14:26. His work is so important that without His aid it is in vain to preach the gospel. For this reason Jesus gave special instructions to the disciples before He ascended: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:49. After they received the promised power, they were to go and preach. Jesus said: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. Thus, if we resist the Holy Spirit, we cannot have conviction and repentance, and all our preaching would be vain.

Another important work of the Holy Spirit is mentioned in John 16:13: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Without Him, we can never be led into all truth. Let us see the biblical dimensions of the truth:

God the Father is the truth (Deut. 32:4; Ps. 31:5);

Jesus Christ is the truth (John 14:6);

The Holy Spirit is the truth (John 14:17; 1 John 5:6);

The word of God is the truth (John 17:17);

The law of God is the truth (Ps. 119:142, 151);

The church of God is the pillar and ground of the truth (1 Tim. 3:15).

Since the Holy Spirit guides us into all truth, He will cause us to understand and obey the will of God as expressed in His word and in His law, and since the church of the living God is the pillar and ground of the truth, He will guide us to the true church, if we allow ourselves to be led of the Holy Ghost.

We can see clearly that, without the aid of the Spirit of God, we are utterly helpless, for it is He that ever gives us the desire to be right with God. This is why there is no hope for a person who opposes or rejects the work of the Holy Spirit: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:32. Hence the warning: "And grieve not the holy Spirit of God." Eph. 4:30.

Sinning Against the Holy Ghost

"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10:26, 27.

"What constitutes the sin against the Holy Ghost? It is willfully attributing to Satan the work of the Holy Spirit. For example, suppose that one is a witness of the special work of the Spirit of God. He has convincing evidence that the work is in harmony with the Scriptures, and the Spirit witnesses with his spirit that it is of God. Afterward, however, he falls under temptation; pride, self-sufficiency, or some other evil trait, controls him; and rejecting all the evidence of its divine character, he declares that that which he had before acknowledged to be the power of the Holy Spirit was the power of Satan. It is through the medium of His Spirit that God works upon the human heart; and when men willfully reject the Spirit and declare it to be from Satan, they cut off the channel by which God can communicate with them. By denying the evidence which God has been pleased to give them, they shut out the light which had been shining in their hearts, and as the result they are left in darkness. Thus the words of Christ are verified: 'If therefore the light that is in thee be darkness, how great is that darkness!' For a time, persons who have committed this sin may appear to be children of God; but when circumstances arise to develop character and show what manner of spirit they are of, it will be found that they are on the enemy's ground, standing under his black banner." 5T 634.

We already know that the Holy Spirit is given to convict men of their sins. What happens if, instead of repenting and confessing, they try to cover up their sins? "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

Therefore, the warning comes to us: "To day if ye will hear his voice, harden not your hearts." Heb. 3:15. The apostasy of Israel, in the days of the kings, shows how a people can harden their hearts. God sent them a message through a prophet calling them to repentance. They rejected the prophet and continued in their sins. The Lord did not let them go at that, but sent them more prophets. "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36:16. It was by continually rejecting the pleadings of the Spirit of God that they reached a point where there was no remedy.

"There are none so hardened as those who have slighted the invitation of mercy, and done despite to the Spirit of grace. The most common manifestation of the sin against the Holy Spirit is in persistently slighting Heaven's invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit.

"In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we may commit the same error. We offer insult to the Prince of life, and put Him to shame before the synagogue of Satan and before the heavenly universe when we refuse to listen to His delegated messengers, and instead listen to the agents of Satan, who would draw the soul away from Christ. So long as one does this, he can find no hope or pardon, and he will finally lose all desire to be reconciled to God." DA 324, 325.

The question may be asked, Why do people desire to go in this way? And we may also ask ourselves whether we are not making this mistake. And if we are, then let us take heed and surrender our hearts to the Lord without delay. The Bible tells us why so many miss the right way: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. We may be satisfied only to go in a way that seems right to us, but this will not lead us into the kingdom. If we want to go in a way that is right indeed, we must search the Scriptures diligently and accept the guiding counsels of the Holy Spirit.

It is not enough to just profess the truth. We may be correct in all our doctrinal beliefs, but if we do not *love* the truth, we may end up by believing a

lie. Here is Paul's warning: "Because they received not the love of the truth, that they might be saved, . . . for this cause God shall send them strong delusion, that they should believe a lie." 2 Thess. 2:10, 11. Upon those who persistently reject the love of the truth and are consequently led to believe a lie, the sentence will finally be pronounced: "Ephraim is joined to idols: let him alone." Hosea 4:17. They are in a hopeless condition. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6:4-6.

"For more than a thousand years the Jewish nation had abused God's mercy and invited His judgments. They had rejected His warnings and slain His prophets. For these sins the people of Christ's day made themselves responsible by following the same course. In the rejection of their present mercies and warnings lay the guilt of that generation. The fetters which the nation had for centuries been forging, the people of Christ's day were fastening upon themselves.

"In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. Then the sweet, winning voice entreats the sinner no longer, and reproofs and warnings cease.

"That day had come to Jerusalem. Jesus wept in anguish over the doomed city, but He could not deliver her. He had exhausted every resource. In rejecting the warnings of God's Spirit, Israel had rejected the only means of help. There was no other power by which they could be delivered.

"The Jewish nation was a symbol of the people of all ages who scorn the pleadings of Infinite Love. The tears of Christ when He wept over Jerusalem were for the sins of all time. In the judgments pronounced upon Israel, those who reject the reproofs and warnings of God's Holy Spirit may read their own condemnation.

"In this generation there are many who are treading on the same ground as were the unbelieving Jews. They have witnessed the manifestation of the power of God; the Holy Spirit has spoken to their hearts; but they cling to their unbelief and resistance.

Continued on page 21

The Burning of Series B

By John L. Upton

DURING THE summer of 1928, while visiting in Washington, D.C., I saw my former pastor, Elder J.S.W., a true veteran of the cross of Jesus. He had been my closest associate while he pastored the Toledo, Ohio, SDA Church, where my membership was at that time. We were as father and son through the years, and as we sat in his living room we discussed many things pertaining to our beloved church. The subject of doctrines, and especially the Testimonies for the Church and their influence in the lives of our growing church membership, came up during our discussion.

"You know, my brother John," said Elder W., "many of our leading men in the General Conference are not in harmony with Ellen G. White's writings."

I pondered this statement though he had not mentioned any names of individuals. Then he went on to relate how some irate General Conference officials even went so far as to burn some of the prophet's writings, thinking to be rid of them and their counsels. I caught the name of C. H. as the individual who was ordered to burn several copies of Series B, books 2 and 7. Two General Conference men accompanied Brother H. to the furnace room of the Review and Herald building to make sure and verify that they had seen the copies being discarded to the flames. When the last page was thrown into the roaring furnace, they left the scene and Brother H. was alone. As soon as he made sure of their exit, he opened the furnace door and retrieved some unburned copies from the center of the pile of literature. These he secreted in the office library of a friend, Dr. H.

When Dr. H. died, the GC discovered that these precious papers were among his effects. The family was offered a premium price for the documents, but they refused to hand over the two volumes. Later these papers were brought to life in printed form by another source than the SDA General Conference.

In *Testimonies*, vol. 5, p. 678, Sr. White sharply rebukes those unfaithful shepherds in these words:

"Many now despise the faithful reproof given of God in testimony. I have been shown that some in these days have even gone so far as to burn the written words of rebuke and warning, as did the wicked king of Israel. But opposition to God's threatenings will not hinder their execution. To defy the words of the Lord, spoken through His chosen instruments, will only provoke His anger and eventually bring certain ruin upon the offender. Indignation often kindles in the heart of the sinner against the agent whom God chooses to deliver His reproofs."

Over 50 years ago I heard this story from the lips of Pastor W. In 1947, while nursing in various hospitals and earning my way through Naprapathic College, I learned from one of the elderly, retired ministers the whereabouts of Brother C. H. When I visited his home in the suburbs of Chicago, one of the first questions I asked the elderly gentleman was, "Is it true that you rescued the Series B, Nos. 2 and 7, from the flames years ago?" I reiterated the story Elder W. had told me. He looked me straight in the eyes and said humbly, "Yes, brother, all that is true."

I hadn't doubted the authenticity of the incident as related to me, but I wanted tangible proof that I had met and spoken with the brave man responsible for our having these valuable documents today. If I had been more diligent in questioning the brother, I might have gleaned many more facts regarding the incident.

We cannot hide our concern over the fact that rejecters of the Spirit of Prophecy are tolerated in high offices in the SDA Church.

"When you find men questioning the testimonies, finding fault with them, and seeking to draw away the people from their influence, be assured that God is not at work through them. It is another spirit. Doubt and unbelief are cherished by those who do not walk circumspectly. They have a painful consciousness that their life will not abide the test of the Spirit of God, whether speaking through His Word or through the testimonies of His Spirit that would bring them to His Word. Instead of beginning with their own hearts, and coming into harmony with the pure principles of the gospel, they find fault, and condemn the very means that God has chosen to fit up a people to stand in the day of the Lord. . . .

"When once men have admitted doubt and unbelief of the testimonies of the Spirit of God, they are strongly tempted to adhere to the opinions which they have avowed before others. Their theories and notions fix themselves like a gloomy cloud over the mind, shutting out every ray of evidence in favor of the truth. The doubts indulged through ignorance, pride, or love of sinful practices, rivet upon the soul fetters that are seldom broken. Christ, and He alone, can give the needed power to break them.

"The testimonies of the Spirit of God are given to direct men to His Word, which has been neglected. Now if their messages are not heeded, the Holy Spirit is shut away from the soul. What further means has God in reserve to reach the erring ones, and show them their true condition?" 1SM 45, 46. R



The Growing Ministry

By Ray Roberts

"So then faith cometh by hearing, and hearing by the word of God." Romans 10:17.

"**A**ND IN the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And he preached in their synagogues throughout all Galilee, and cast out devils." Mark 1:35-39.

Jesus' work in Capernaum comes to its striking climax as great crowds come in the dark of night to benefit by His ministry.

"Great multitudes came together to hear, and to be healed by him of their infirmities." Luke 5:15.

In the paragraph before us the ripples of our Lord's ministry expand and flow out into Galilee at large. There is something for us to note here.

Priorities

As we faithfully serve God in the world, there is a proper priority of ministry that we should follow. We begin in our Jerusalem, the place where God has us right now; then we go to the outlying area, our Judea, and finally we reach the "uttermost parts of the earth." The church in America has not grown, because for years we have had our eyes on the "uttermost," while our Jerusalem and Judea have been sorely neglected. The cities of our nation are desolate. If we would see reformation and revival, we need to do a special work in our cities.

"The Lord desires us to proclaim the third angel's message with power in these cities. . . . Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes." Ev 40.

Two words from Latin illustrate this point historically. *Paganni* and *urbani* mean, for example, "country dwellers" and "city dwellers." We know the former in its Anglicized form "pagan," which means "unbeliever." All non-Christian religions are pagan. This came to be because the early Christians took over the cities of Rome through substantial witness and ministry. Soon *paganni* was a synonym for non-Christians.

Jesus began His ministry in the major city of Galilee, His home district. There is a lesson for us today in the examples of the Master.

Searching for a Solitary Place

Let us now take note of verse thirty-five: Jesus rises while it is still dark. He does this, Mark tells us,

to find a "desert place" where He prays. One should be cognizant of the various meanings of the wilderness in the Bible (it pictures the desolation of sin; it is the place of testing, and it is a place of refuge). Here the third meaning is what Mark intends. Jesus goes out to the wilderness for restoration.


"The Saviour found it necessary to withdraw from the thoroughfares of travel and from the throng that followed Him day after day. He must turn aside from a life of ceaseless activity and contact with human needs, to seek retirement and unbroken communion with His Father." DA 362, 363.

Watching and Praying

Do you see the tie-in with the growing triumph of Christ's ministry? David and Elijah were short-circuited because they failed to see the significance of rest following great victory. In 2 Samuel 2:9, David is the object of a tremendous outpouring of divine blessing: he sees victory on every hand. In chapter ten we see him coasting in the palace and neglecting his God given work. In chapter eleven David conceives lust in his heart, and commits adultery and murder. David needed to replenish his strength in God's law, and in prayer, but he did not. He was weak, His guard was down and he fell. One of the biggest topics of discussion in Christian circles today is ministerial burn-out. With all the demands placed upon those working for the kingdom in various endeavors, it is easy to forget to take regular time for spiritual refreshment and re-orientation. So the next time you are riding in triumphal procession down mainstreet, remember to seek God's face in the Scriptures and in "the testimony of Jesus [which] is the Spirit of Prophecy." Prayer after the parade is over will delight us at how rejuvenating it is, and you will also marvel at how exhausting victory is (may God grant us all more and more of this kind of exhaustion!). In seeking the desert place in this sense, you will be doing one of the most important things to see the time of victory continue and grow.

Going Into the Next Towns

Let us pause once more in this gospel and notice the emphasis upon preaching in verse thirty-eight. Our Saviour and Lord was not too sympathetic with experience seekers of any kind. He was Word-oriented and in its light service-oriented. He tells His disciples that they must leave Capernaum, and go into the other towns, that He might preach there also. He came to preach. He viewed the miraculous signs He wrought as sermon illustrations. He emphasized the Word preached because He knew, as we should know, that it is the real power of God unto

salvation. It alone can transform both individual hearts and the community in which we reside. May the Lord grant this understanding to us and to our leadership as well! 

The Work of . . .


Continued from page 18

God sends them warnings and reproof, but they are not willing to confess their errors, and they reject His message and His messenger. The very means He uses for their recovery becomes to them a stone of stumbling." DA 584-587.

What is the final experience of these self-deceived souls? "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." 2 Peter 2:20-22.

Conclusion

Do you hear the Lord calling you? Can you hear that still small voice telling you: "This is the way, walk ye in it?" Isa. 30:21. If so, the Holy Spirit is still working with you. The Lord is still drawing us to Himself if we feel impressed to pray like David: "Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit." Ps. 51:11, 12. Such a prayer is inspired by the Holy Spirit. This is the voice of our Lord calling us.

But let us not misuse this voice. If we resist it, one day it may be too late to change our course. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12. If we happen to be among that company, we shall desire but shall not receive. We shall pray, but shall hear no answer. We will then know that the "harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). Woe unto us if this is our experience, and that day may come upon us unawares. "Wherefore, as the Holy Ghost saith, To day if ye will hear his voice, harden not your hearts." Heb. 3:7, 8. 

sing the praises of God together, and grow up into the full stature of workers together with God. Perfect harmony must be cherished. All must serve the Lord as little children, feeling that they are branches in the same parent stock.

"Let the presidents of state conferences walk humbly with God, and they will not have occasion to write to the president of the General Conference to leave his work to settle little matters for them. Even many large matters may be carried to God, and God will give counsel in every state conference. The Lord can be approached by all." TM 329.

"The Lord has not qualified any one of us to bear the burden of the work alone. He has associated together men of different minds, that they may counsel with and assist one another. In this way the deficiency in the experience and abilities of one is supplied by the experience and abilities of another. We should all study carefully the instruction given in Corinthians and Ephesians regarding our relation to one another as members of the body of Christ.

"In our work we must consider the relation that each worker sustains to the other workers connected with the cause of God. We must remember that others as well as ourselves have a work to do in connection with this cause. We must not bar the mind against counsel. In our plans for the carrying forward of the work, our mind must blend with other minds.

"Let us cherish a spirit of confidence in the wisdom of our brethren. We must be willing to take advice and caution from our fellow laborers. Connected with the service of God, we must individually realize that we are parts of a great whole. We must seek wisdom from God, learning what it means to have a waiting, watching spirit, and to go to our Saviour when tired and depressed." TM 499, 500.

b) The local churches, the fields, the unions, and the regions are to be strengthened. Each regional secretary should work with a regional committee.

Individual members are to be subject to the church; the local churches and groups to be subject to the field; the fields to be subject to the union; the unions to be subject to the General Conference.

"While it is true that the Lord guides individuals, it is also true that He is leading out a people." TM 588.

"As all the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs


the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole." 4T 16.

c) That which can be solved at a local level should never be referred to a higher body.

d) The leading authority of the work as a whole to be in the hands of a larger GC Council during the quadrennium. This leading body to include the regional secretaries and at least some of the departmental secretaries (see example in GCB 1901, p. 499). The Council to meet once a year.

e) Five men of the GC Council to constitute the Executive Committee, whose duty is to carry out the decisions made by the GC Delegation and GC Council. The Executive Committee (with a president or chairman) to function as a working committee and as a coordinating body.


f) All the instructions in reorganization and administration, as contained in the Bible and in the Spirit of Prophecy, to be carefully studied and complied with.

In conclusion we must say that the improvements which have been made up to this date and which may still be made in the future, in our system of organization and administration, are not in themselves sufficient to ensure success in the work. More true success will be seen only as we come closer to God, both as individuals and as a people. Therefore, we insist in the first place on the upper room experience. May God help us! 

Touching the Hem . . . *Continued from page 3*

Down through the centuries, from that day until now, men who have touched the hem of His garment have gone about convincing others of the realities of the gospel.

And the other reason why Christianity is a religion of power is because it is based upon prophecy. Prophecy compared with history has caused many a skeptic heart to tremble, and has covered many a scoffer with confusion. These two reasons were very meaningful to the apostles. Read 2 Peter 1:16-19.

The evidences of God's presence and operation are all around us. Every honest person will admit this undeniable truth. But we need more than that: We must touch the hem of His garment and hear in our conscience the assurance: "Thy faith hath made thee whole." We need the evidence of God's presence in our lives. 

Letter to the Editor

IN YOUR recent issue, July-September, 1983, on page 20, you reprinted a newspaper clipping that may cause confusion in the mind of the casual reader. You did not publish a disclaimer stating that the opinions were those of the author and not necessarily those of the publisher.

The article was valuable and especially the illustration which shows the scientific evidence supporting the claim that high heels are detrimental to health. It is good that the public should be made aware of this and your readers also. It should be noted also that the author wrote as a practitioner, depending upon the public for his livelihood and had to be careful not to go too far.

For example, our Creator saw fit to make his children with an 100% efficient foot including the heel which needs no elevation at all, and is designed for natural walking and good health. The article, as it originally appeared was directed to the followers of fashion. The author suggested that when high heels were considered necessary (for the sake of fashion) and he mentioned special or odd occasions, that they should not exceed 5 cm or two inches. For him this was the upper concession but not his recommendation and I am sure that it is not the recommendation of the publishers of the *Reformation Herald*.
—A Subscriber.

As a health conscious people we advocate the abandonment of high heels, all high heels, including the ones considered conservative by worldly standards. This does not mean that it is necessary to go back to nature, however wise this would be from the health point of view.

Many footwear stores carry what is known in the trade as "the institutional shoe" for women. This is one with a low, full width heel which was, at one time, mandatory footwear for workers in institutions, such as hospitals, schools and where women had to be on their feet for long periods of time. They were a solid, plain, unornamented shoe designed to support the foot and with a heel less than an inch, although in later years this was increased a little by some manufacturers.

Already some have said that, "This article as it was published will give the impression that heels two inches high are acceptable for our people." We know that there are always those who wish to go from one extreme to another. Some want to argue that if 50 mm is a high heel then they can go to 49 mm and that would not be high. This article should not be read that way.

While considering the subject of heels, the writer did not mention the ill effects of the pointed heel with barely a square inch of load-bearing surface, which can only be worn when walking on hard floors or pavements. They are forbidden on lawns or places such as golf courses. They are quite unsuitable for backpacking or hiking. Their use causes unnecessary nerve and muscle tension to maintain the balance, which is not so with a full width heel. When women were introduced into the army they needed shoes with low, broad-based heels to be able to march efficiently and be unhampered in their duties. Do not judge by what they wear when off base.

The writer, as a naturopath, with training in both chiropractic and osteopathy confirms the basic facts of faulty posture and the ill effects of continually adopting an unnatural posture, as with a handbag always over the same shoulder or a baby always balanced on the same hip. Because the effects are not seen immediately, they are often overlooked, but show up later as the cause of maladies that are on the surface unrelated, but cause pressure on nerves that go to organs elsewhere, or to the head and neck. For example, many of the so-called "female problems" that cost industry many lost woman-hours due to absenteeism, can be directly traceable to the use of high heels. Many cases of sciatic problems result from the continued use of high heels causing the pelvis to tilt forward with the consequent accented lumbar curvature (see the points indicated in the original diagram as #3 and #4).

Some interested in nature have found benefit in going the opposite way and wearing a "negative heel," or footwear designed to raise the forepart of the foot and allow the heel to be lower. That this method has obtained some results is attested by the continued availability of such footwear. It actually causes the sciatic nerve to be stretched. The prevalence of low-back pain is witness to problems usually though not always caused by poor posture, especially the forward tilted pelvis. Often a visit to your friendly chiropractor will correct the result of past indiscretions from the use of high heels.

If our womenfolk would quietly notice the high heel aberration, they would understand the detrimental effects of this ludicrous habit. Just think of the awkwardness so obvious when a woman in high heels tries to sprint for a bus. And observe the easy and firm stance and gait of those accustomed to wearing low heels. What a difference!

I will agree with the newsman who selected the caption of the article in question. On high heels, "You'll totter, girls!" — ANM. R

News From the Vineyard

Central U.S. Field

FROM THE Central United States Field we received the following report:

"In October, 1982, the Central U.S. Field purchased 312 acres of land in Collins, Missouri. Brother and Sister Upton are now living there. Many repairs and restorations have already been carried out on the property. Last May (1983) the land was secured with metal fencing and provided with two entrance gates. There were many more things to do: roads had to be opened, a long ditch had to be dug, piping had to be laid, etc. A great deal of tree removal and trimming in the front yard was necessary for the preparation of a parking lot. A new pole for electric power had to be installed, a new place for a trailer had to be prepared, and then the debris that vandals and intruders had left before purchase had to be burned. And that was only the beginning of the work that the property needs.

"When neighbors saw what the brethren were doing, they came to inquire what was going on, and even the town reporter chronicled the event in the Collins newspaper. People who had been used to cutting wood, fishing, and bathing in the creeks and ponds of the property were stunned to find a fence around it.

"In June (1983) the Central U.S. Field held a spiritual convention at Sulphur Springs, Arkansas. Dr. John Baer Jr. and wife Diane enhanced the meeting with a joint discussion on stress, endurance, and health principles. Films shown nightly on Bible and health subjects were very interesting. Dr. Reiner Kremer and wife Alice explained the tremendous powers of the brain and how the mind reflects in our lives. The audience was urged to keep the thoughts on heavenly things and visualize the face of Jesus in the sanctuary above. A brother from Canada presented a study on Ezekiel 33 and the nearness of Christ's return. The religio-political powers mentioned in Revelation 13 were discussed. The attention of the attendants was also drawn to other agencies of Satan

which are becoming active in our days. And we should not forget to mention the beautiful musical renditions that were given during the gathering.

"Some of the visitors had questions. So, Brothers F. Devai and J. Baer were often seen busy, talking to those who wanted to know more about our position. A baptism took place at the end of the convention.

"After the conference, Bro. Alfred Dubois and Bro. John Baer Jr. and his wife gave a few extra days of labor in Collins, Missouri, in behalf of our property improvement program. We heartily thank these brethren for their sacrifices.

"The meeting in Sulphur Springs, Arkansas, was closed with expressions of gratitude to God for His mercies, His blessings, and His guidance. The brethren left the grounds with an additional resolve to get the needed preparation for the soon coming of Jesus."
—D.U.

Other Areas

The Northwest U.S. Field held a conference in Oregon, in May, 1983, and many brethren are of the opinion that we should meet there again, in 1984.

In other countries there were gatherings in many places. Although we have no written reports, we know that during the first semester of 1983 new members were added to the church as follows: Korea, 8; French Polynesia, 30; German Union, 6; Portugal, 9; Peru, 50; Andean Union, 29; Brazil, 139; Central America, 12.

We take this opportunity to renew our appeal to our workers and members everywhere. Please send us news, reports, and photos for the Reformation Herald. — Editor. 