

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

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# REVIEW and Herald

General Conference Session  
BULLETIN NUMBER 2



R. H. Pierson, elected president of the General Conference for the ensuing quadrennium. Elder Pierson, who succeeds retiring president R. R. Figuhr, has headed the large Trans-Africa Division for the past eight years. See statement on page 3 and sermon on page 22.



# The Day in Detroit

By H. M. TIPPETT

Thursday-Friday, June 16, 17

As the fiftieth session of the General Conference opened in great surges of praise to God at Cobo Hall in Detroit tonight, with swarming thousands of believers mingling with delegates from every State in the Union and from 189 countries around the globe, I thought to myself that Isaac Watts's great hymn of exultation had come into its prophetic fulfillment:

"We'll crowd His gates with thankful songs,  
High as the heavens our voices raise:  
And earth, with her ten thousand tongues,  
Shall fill His courts with highest praise."

From the metropolitan areas of the world's great continents they have come, and from farthest mission outpost. Representing more than 700 languages of earth, they are here from the cathedral cities of Europe and the rural crossroads of America, from the lands of David Livingstone and William Carey, of Adoniram Judson and Hudson Taylor. How inspiring to hear them singing under the enthusiastic leadership of Sunny Liu, singing evangelist for the North Pacific Union, with Dr. Warren Becker of Andrews University at the console of the great Rodgers pipe organ and organist Van Knauss of Faith for Today at the piano.

And what were they singing? Already you have guessed it. None other than the same songs that have kept bright the Advent hope through 12 decades of watchful waiting for our Lord to come.

At the first General Conference in 1863, twenty delegates from a half dozen States, along with a handful of believers, sang from that first *Advent Hymnal*:

"Soon He comes! With clouds descending;  
All His saints entombed arise.  
The redeemed in anthems blending  
Shouts of victory through the skies."

This Thursday evening 100 years farther on, 8,000 voices were singing the same theme: "The Golden Morning Is Fast Approaching" and "We Are Nearing Home."

The music committee for this session, headed by Charles Keymer and Wayne Hooper, spent many months planning for special music for the scores of meetings that will be held. At this opening service,

the Hymnsingers of Glendale, California, led by E. Lorne Jones, and made up of the King's Heralds, Del Delker, and Mrs. Maurita Phillips, sang "He's Coming Soon Again, I Know," and "Come Unto Me." The smooth tones of Prof. Norman Krogstad's baritone horn in a special arrangement of "Jesus, the Very Thought of Thee" afforded a change in mood from the vocal ensembles.

Those who attend these great gatherings of the church are fortunate to hear some of the well-known singing groups from our more populous church areas. The southern California ministers' chorus under E. Lorne Jones is one of these. Their two numbers, "In God Is My Salvation" and "Allelujah, Sing to Jesus" were one of the high lights of this first song service.

At eight o'clock, the upper balconies of Cobo Hall were beginning to fill as the General Conference officers and invited guest speakers took their places on the platform. Office secretaries responsible for recording the proceedings, public-relations staff members, REVIEW AND HERALD reporters and editors, and the session photographers occupied tables in front of the rostrum. Seated in chairs in front of the delegates on the main floor were dozens of veteran workers, present by special invitation of the General Conference offi-

## Partial Report of Nominating Committee

At the afternoon business session, Friday, June 17, the nominating committee brought in its first report. The name of R. H. Pierson, president of the Trans-Africa Division, was submitted to the delegates to serve as president of the General Conference for the ensuing quadrennium. The nomination was approved unanimously.

A picture of the new president appears on the front cover of this Bulletin.

At the third meeting of the session Friday afternoon, June 17, the name of Walter R. Beach also was presented for secretary of the General Conference. Elder Beach was re-elected unanimously.

cers. The soft radiance of happy memory rested on their faces as they recalled their own days of valiant leadership in the long procession of the faithful who have helped proclaim the Advent message around the world since 1844.

How appropriate then was the opening song announced by Theodore Garcich, vice-president of the General Conference for North America, "Lead On, O King Eternal." The hope and aspiration it expresses have long been inscribed on every believing heart; and no one needed a songbook.

Vice-President F. L. Peterson read Luke 21:25-36, the words of Jesus not long before He said farewell to His disciples. The familiar words surely must have gripped the attention of this great throng with new meaning: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

General Conference Secretary W. R. Beach offered a moving prayer of praise to God for what great things He has done in this past quadrennium, and pleaded that unity and humility might mark the triumphant progress of His people as they move on to the conclusion of the task given them to finish.

Then came what was one of the special music features of the entire evening, when the laymen's choir under Frank L. Foote of Battle Creek, against a brilliant background of trumpet fanfare sang, "A Mighty Fortress Is Our God." That it inspired everyone needed no demonstration.

Taking an offering for session expenses from an audience the size of this one in less than five minutes is a tribute to the preplanning organization that goes into preparations for a General Conference. This was accomplished by G. L. Torrey, General Conference treasurer.

Expressions of gratification and appreciation were made by R. R. Figuhr, General Conference president, for the facilities of Cobo Hall, for the courtesy of Detroit city officials, and for the cooperation of the newspapers in giving the session publicity. He noted that the population of metropolitan Detroit is about 1.6 million, and that is the current estimate of baptized believers professing the Advent faith.

Remarks of welcome were made by Jere D. Smith, president of the Lake Union Conference, host to this fiftieth session, and by N. C. Wilson, president of the Michigan Conference. This is the thirtieth of the regular sessions of the General Conference held in Michigan, most of them in Battle Creek. Two were held in Lansing. Besides these, five special sessions were held in this State.

Dr. Henry Brown, Director of the Detroit Historical Museum, represented Mayor Jerome P. Cavanagh in an address of welcome on behalf of the city of Detroit. He particularly urged all delegates in their free hours to visit the cultural attractions for which the city is noted. He explained that the inability of Mayor Cavanagh to be present was due to ceremonies attending his election as presi-

dent of the American Association of Mayors.

The theme song of the 1962 General Conference, "We Have This Hope," was so popular that it was adopted again for this one, and it was sung most effectively by the combined ministers' chorus and laymen's choir, then by these groups and the congregation together.

A message from the Honorable Lester B. Pearson, Prime Minister of Canada, was read by J. W. Bothe, president of the Canadian Union Conference. It praised the work of Seventh-day Adventists and their fine spirit as citizens of the Commonwealth.

A touching message of hope and confidence and good wishes from members in the Union of Soviet Socialist Republics came from the church in Moscow.

Elder Figuhr suggested that a message of loyalty and assurance of prayer be sent to President L. B. Johnson and his associates, for wisdom and direction in these stressful times. The suggestion received a popular response.

The actual business of the conference got under way with the seating of delegates. As each group was called, the members of it stood in their appointed places on the floor. Outside of North America, the division sending the largest delegation was Inter-America, with 168. The smallest was the Middle East Division, with 12. What wonderful stories of progress and providence, of trial and triumph, of mischance and miracle, these delegates will have to tell as the conference swings into full stride. How that first General Conference of the early church in Jerusalem would rejoice to see this day. A total of 1,415 delegates were seated.

The appointment of standing committees was done in due order, and tomorrow the machinery of organization will begin its appointed tasks. Those who work on these committees find that a great

## Statement by R. H. Pierson

Upon Being Elected President of the General Conference

Brother Chairman, Elder Figuhr, delegates assembled here in this great conference this afternoon: I hardly know what to say. The very thought of accepting the solemn responsibility makes me tremble. Never has a man stood where I stand just now, who has needed your prayers and your support more than I do. With God's help and with the cooperation of the very fine leaders scattered around the world, I'll do my best. My faith and confidence in this message, its ultimate and early triumph, was never stronger than it is today.

With you I wish to rededicate my life to the finishing of the work in this generation. My heart is too full to say any more just at this time, but I appeal to everyone in this great auditorium to unite your hearts, your hands, and your prayers for a great forward movement of the cause of God. Pray for me.

conference like this is no holiday, for the long hours of deliberation are exhausting.

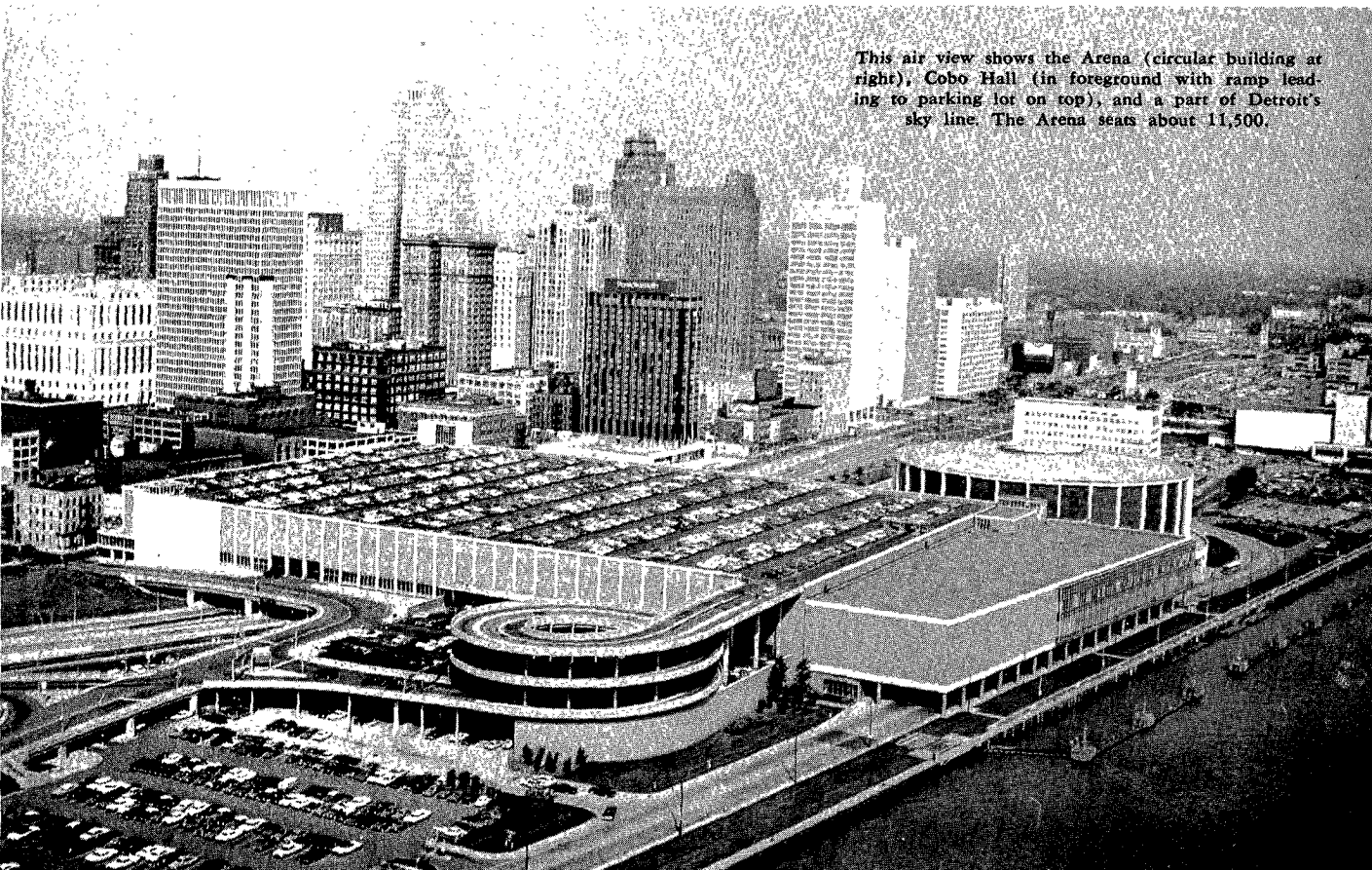
Before Elder Figuhr began his quadrennial report, he spoke feelingly of the passing of two stalwart workers whose leadership in the world affairs of the church was outstanding. One of these was former General Conference President C. H. Watson, and the other the long-time editor of the REVIEW AND HERALD, F. D. Nichol. He mentioned the esteem and affection in which both were held.

President Figuhr's address [published in full in Bulletin No. 1] needs no summary here, but the accession of nearly a half million members in the last four years should give pause for rejoicing that the advance has been so great; on the other hand it should stimulate solemn reflection on its significance as a sign that time must surely be waning. Soon thousands will be converted in a day, the great controversy will come to its consummation and the general session of the redeemed will be held in a world complete in Him who is our salvation.

It was with regret, therefore, that the delegates heard the announcement of Elder Figuhr's retirement followed his formal report. His three quadrenniums of ranking leadership have been 12 years of consistent advancement for the cause of truth. Some of us learned to love and appreciate his quiet strength in classroom days, and others have evaluated his faithful and loyal service through long years of association with him in the Philippines, in South America, and in the homeland. His retirement puts a grave burden on the nominating committee that will be formed before this report appears. President Figuhr's final counsel will find a loyal response: "It is in the middle of the road where constructive work is done."

It is Friday morning now, and after writing from my notes since 3:00 A.M. I took a cab from the hotel to hurry to our office, hoping to find a secretary who might have time to get this script ready for the TWX Teletype relay to Washington this afternoon. The cab driver was in a chatting mood. He looked at the scores of delegates on their way to the morning devotional meeting and remarked how much he envied them the privilege of walking. He berated himself for choosing such a "confining" occupation as his.

Late to breakfast, I was almost alone in  
(Continued on page 29)



This air view shows the Arena (circular building at right), Cobo Hall (in foreground with ramp leading to parking lot on top), and a part of Detroit's sky line. The Arena seats about 11,500.

# In Praise of Providence

MORNING SERMON, FRIDAY, JUNE 17, 1966, 8:30 A.M.

By W. E. MURRAY

*Vice-President of the General Conference*

Since our last meeting in world conference the rich blessings of God have been poured out in abundance on the Advent Movement around the world. In the past four years 270,612 new members have been baptized. World events of the greatest importance have taken place in quick succession in the past quadrennium. Astounding scientific discoveries have come to light, and mechanical inventions of far-reaching influence have been made since 1962. Rapid has been the development of history, and our age is a time of fast-moving fulfillment of prophecies. In it all we have abundant reason to thank and praise our God.

"I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness" (Ps. 145:1-7).

This text teaches us the reality of God's providences, the workings of divinity in the affairs of men. At times in the providential procedure of God, the workings are with and in and through humanity. We are told some facts about the providential acts of God. One generation or age shall praise His workings to another. The wonderfulness of the acts of God will be declared, or publicized. The intervention of God in history is said to be wonderful, full of wonder. Might and power will characterize the divine interventions in human history.

The Bible makes repeated reference to the important subject of the providence of God in the history of His people. The leading of God in the Exodus movement is referred to a good number of times. His people were admonished to keep clearly in their minds this unique historical experience. It was to be a perpetual reminder of the love of God, His power, His patience, His justice, in their redemption from slavery. It was to generate faith in their hearts, to challenge them to loyalty to God, to be a pattern of relationship between them and God.

God's written Bible truth is a witness to His nature and character. Nature tells of the same truths. But God's workings in a very real degree are to be a lesson book for all ages, so that His servants and others may become profoundly acquainted with our God. When other methods failed to influence the people to believe, Jesus

said, "Believe the works: that ye may know, and believe, that the Father is in me, and I in him." The works of God are a stimulus to belief; yes, more, they are a firm basis for belief, for faith. "By grace are ye saved through faith." Therefore, a contemplation and study of God's works give us the essential element for our salvation.

Praise is the ultimate expression of loyalty to God. Praise presupposes evaluation. Evaluation is based on examination and study. When we study the workings of divinity our experience is enriched and we grow in the knowledge of God.

It is my purpose this morning to call our attention to some of the workings of God in the Advent Movement in the time of the pioneers. Let us meditate together and receive a strengthening of our faith. Let us learn the way of salvation more perfectly through a knowledge and understanding of His works.

## Publish the Word

Today, 6,000 strong, the literature evangelist army tramps dusty roads and rings doorbells in our great cities, distributing books to the peoples of the world. The presses of 44 publishing houses print books and periodicals in 228 languages, which are read by thousands of people clear across the vast territorial reaches of the world. There are 2,000 employees in this vast publishing complex. As we contemplate this wonderful evangelizing work this morning, we truly can say, "What hath God wrought!"

The marvelous working of God's providence played an interesting role in the beginnings of this effective means for placing the truth of God before the millions. James White chopped cordwood, mowed hay with a scythe, and worked as a railroad section hand to get together funds to print his first periodicals. He wrote and edited the manuscripts. When the printer finished the job, this earnest servant of God carried the publications to his home and there spread these papers out on the living room floor, gathering a group of believers around to kneel in prayer asking God to accompany these pages as they were sent out.

Much of James White's writing was done as he traveled from place to place preaching the message of the soon coming of the Lord. At midday it was necessary to feed his horse, and while his horse ate and rested, Elder White wrote articles and Sabbath school lessons, using his lunch basket or the top of his hat as a field desk.

Out of the soil of self-denial and hard work grew the publishing work of the Advent Church. From a letter of Mrs. White dated April 16, 1852, we glean the following: "We are just getting settled

in Rochester [New York]. We have rented an old house for one hundred and seventy-five dollars a year. We have the press in the house. . . . We have bought two old bedsteads for twenty-five cents each. My husband brought me home six old chairs, no two of them alike, for which he paid one dollar, and soon he presented me with four more old chairs without any seating, for which he paid sixty-two cents. . . . Butter is so high that we do not purchase it, neither can we afford potatoes. We use [fruit] sauce in the place of butter, and turnips for potatoes. . . . We are willing to endure privations if the work of God can be advanced."

Among the few tools they had to work with "were a bradawl, a straightedge and a penknife. Brother Loughborough, with the awl, would perforate the backs [of the signatures] for stitching; the sisters would stitch them; and then I, with the straightedge and penknife, would trim the rough edges on the top, front, and bottom. We blistered our hands in the operation, and often the tracts in form were not half so true and square as the doctrines they taught."

As we focus our attention on those experiences of more than a hundred years ago, we now see clearly the wonderful working of God. From few means He brings a grand and glorious fruitage.

## Evangelism

There is a golden thread firmly woven in the fabric of our early history. It pervades the thinking of the pioneer ministers. It was the rule they lived by. Their daily lives revolved around it as if held on course by some magnetic force. This movement was born in an atmosphere of preaching the second coming of our Lord. The message was "to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The spirit of almost every page of our history is to give the message, preach it, teach it, live it.

The lives of White, Bates, Cornell, Loughborough, Smith, Andrews, and many, many others, too numerous to name here, are a living exemplification of this timeless principle of the kingdom. The pioneers traveled from town to town, church to church, and from State to State in untiring effort, preaching the message. They have given us a lasting example of Christian service in their loving devotion and activity.

The pages of the REVIEW of pioneer days give evidence of a constant crusade of evangelism. Notes of progress are plentifully recorded. Announcements of meetings, moving of evangelistic meeting tents, all find their place in the pages of the REVIEW of those days. In the numbers of 1872 there appears regularly a column headed "Progress of the Cause" and following are lengthy reports of the sermons of the ministers, the sale of books, and the report of evangelism from one side of the country to the other.

The appearance in the REVIEW of articles on the doctrines and beliefs would lead us to the opinion that this periodical was used in efforts to convert unbelievers to the gospel.

God worked in a mighty way in those

early times. The providences of God as they are searched out from time to time will certainly be told to the glory and honor of God from generation to generation.

### Organization

Order is heaven's first law. The apostle admonishes: "Let all things be done decently and in order." The majority of pioneer believers in the Advent Movement came from other communions. Some of them were disfellowshipped, and some underwent a sort of moral persecution. This all seemed to leave a disagreeable impression in the memory of their experience in the former churches, and the chief blame was placed on organization. Many of them had a robust prejudice against ecclesiastical organization.

For some years the Adventist people had no regular organization, but the early leaders soon began to recognize that there is no substitute for organization. As we read the articles in our periodicals we are impressed with the intensity of feeling on the part of some against being bound, as it were, by organization.

The first serious steps toward an organizational structure were taken in 1861 in response to an address of James White. Nine ministers held a meeting to seek light on the subject and were asked to publish the results of their study in the REVIEW. It was then that the framework of representative church government was set up. The administrative framework of our church government has been developed through the years as the expansion of our work has required.

We can be thankful for the Christian principles of our administration, the plan whereby every church member takes part in the affairs of the church through the principle of representation. Our administrative system has outlined procedures on all administrative levels. In the administrative areas of field activities the committees on the ground have a first responsibility in the conduct of the work. In matters in which there is universal concern, the general administration represented by our divisions and the General Conference takes over.

The exalted principle of Christian unity is the guiding principle on all levels. Administration by committee has proved of great and lasting value. The principle of elections at the end of given periods of service in administrative posts has many advantages of great importance. There are no life tenures in the Adventist organization.

Questions of doctrine and principles of church fellowship are subjects for General Conference consideration and approval. Great care is exercised to consider world matters only when world representatives are present in the administrative bodies. It is the studied opinion of those in position to know that the Adventist Church government has outstanding value as a model, and some representatives of other church bodies have openly expressed admiration for our way of administration.

Here again we must express our thanks to a heavenly Providence for His marvelous work among us. As we bring into focus the history of the past 115 years, we can truly thank God and take courage.

### Finance

No church institution can successfully carry on its work in our times without a plan of finance. In fact, experience teaches us that it is really basic to have a financial system with a good degree of perfection. The image of the Christian church is one of world dimensions, and experience has proved that the larger the area covered by the finance of the church, the more essential it is to have a well-thought-out plan and policy. Gospel enterprises and institutions scattered all over the world without a well-defined financial policy would be exposed to constant misunderstanding and confusion and probably ultimate ruin and failure.

Our pioneers, the ones with administrative foresight, soon perceived that the church must have a financial system. Recurring regular expenses, they understood, could be met only by a constantly recurring income. A regular work could not depend on irregular giving on the part of the church.

One of the first systems of finance proposed, and for a time used with relative success, was called Systematic Benevolence, or affectionately known as "Sister Betsy." In the REVIEW of February 3, 1859, it is described as follows:

"1. Let each brother from eighteen to sixty years of age lay by him in store on the first day of each week from five to twenty-five cents.

"2. Each sister from eighteen to sixty years of age lay by her in store on the first day of each week from two to ten cents.

"3. Also, let each brother and sister lay by him or her in store on the first day of each week from one to five cents on each and every one hundred dollars of property they possess."

Each church was also to appoint a collector for these funds.

We may find this plan interesting and entertaining, but in reality God was leading in a direction for the upbuilding of the church. God's leading and guidance at times is given only a little at a time. How thankful we can be today for the guiding of those days.

In time the tithing plan was adopted as the policy of the church, revolutionizing as it were the whole concept of modern church support. Adventists have been enthusiastic promoters of the tithing system for church support, and many denominations are adopting, or have adopted, this grand Bible principle of stewardship. I venture the opinion that the example of Seventh-day Adventists in tithe giving has been an important element in influencing other churches to adopt this system.

As we are gathered here today from all parts of the world, let us rejoice that through the guidance of God and the Word of His truth we have been led into such successful paths in the administration of His work on earth.

### Christian Education

"On June 3, 1872, G. H. Bell . . . opened a school under the auspices of the General Conference Committee." It met in an old frame building in Battle Creek, Michigan. Classes were held in the second story while the first story was living

quarters for the teacher. Twelve pupils were present on the opening day, and soon the enrollment rose to 25. So goes the story of the beginning of Christian education among Seventh-day Adventists. This was the acorn which has now grown to be a great oak, with 368,264 students in all the denomination's educational institutions.

Some opposed the concept that had grown to a profound conviction on the part of a majority of the leaders, that the church should have a school for the education of ministers and workers to promulgate the message of the church. Writes George I. Butler, then General Conference president, in the REVIEW of June 18, 1872: "Some will think time is too short to attend to such matters. But, if I mistake not, many of those who will raise this objection will not think time too short to lay up the 'almighty dollar' for a rainy day. . . . Time is too short to go on as we are now going."

He again wrote in the REVIEW of July 30, 1872: "Where are teachers to come from to do all this? . . . Whenever a necessity exists for the supply of any given want in God's cause, He will provide means for such supply, when we do all on our part. A school is necessary for the proper advancement of His work. Therefore we believe He will provide."

From these beginnings grew the system of education now fostered by Seventh-day Adventists around the circle of the wide world. The original concept of a school to educate workers grew finally to include every child and young person of the church. The Spirit of Prophecy writings gave an all-embracing goal for the church in education: "All the youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God."—*Testimonies*, vol. 6, p. 197.

### A Bible-centered Program

This concept has been one of the most meaningful goals of our education endeavor. Another principle that has proved of inestimable value is that our education is Bible-centered. Another is that the teachers in our denominational schools shall be members of the Seventh-day Adventist Church. Still another is the principle of an education of mind, heart, and hand. May Heaven grant that these great principles lead on and on, ever more efficiently and gloriously.

As we review the history of our schools we perceive clearly the work of the hand of God. The support of our schools has been a problem for our church; to train teachers has cost time and money, but it has all been, and continues to be, a marvelous blessing. That blessing is showered upon the peoples of the homelands of the world and extends out across the seas to peoples everywhere. Our schools have educated our ministers and workers scattered throughout the world, and they are one of the greatest, if not the greatest, visible human resource of the church.

September 15, 1874, was a notable day for the Seventh-day Adventist Church, perhaps unnoticed by the busy world and possibly little known as such at the time by even some Adventist believers, but now recognized by the church as epoch-

marking. On that day J. N. Andrews, the youngest of the early pioneers, became the first foreign missionary when he sailed for Switzerland. He was appointed by the General Conference in August of the same year, and became the forerunner of a long line of appointees to lands across the sea steadily streaming toward destinations of Christian service.

Andrews was a notable Bible student and an accomplished preacher. One special area of his studies was the Sabbath, and on this theme he authored a book that has been respected and treasured through the years.

### A Message for the World

The time was ripe for the believers to begin on the great world mission foretold for the movement in the prophecy of Revelation 14. The words were: "To every nation, and kindred, and tongue, and people." Providence had made known this purpose in the first century of our era, and now the people who would preach the judgment-hour message had arrived on the scene of action. Here the meaningful forces of Omnipotence converge in a united action with humanity for the fulfillment of God's grand purpose of redemption. Heaven must have been astir with interest as this messenger of the blessed hope of the soon-coming Lord embarked on the ship bound for Europe.

The church had probably not been really ready to take up world outreach in times before, for it was necessary for the believers to come to a common conclusion as to beliefs. It was needful also that the believers should have a responsible organization and a system of finance that could sponsor a world work. No church is ready for an enduring missions program which has not reached a solid position in the homeland as to common beliefs, solid organization, and a sound system of finance.

"One generation shall praise thy works to another" as the work of world evangelism is carried on by the Advent Movement. As we study from time to time the history of our church in lands afar, there will ever be appearing aspects that will challenge us to greater efforts. Providences will continue to shine out from the past workings of the great God of heaven in the islands of the sea, in the dark and inaccessible places of earth, and even unto "the uttermost part of the earth."

As representatives of the church to this world conference, we have every reason to rejoice in the history of the past, for God has been in the program of world development. By faith we look forward to increasing success till the earth shall be "lightened with his glory."

### Health Principles

Seventh-day Adventists have been richly blessed by divine Providence in having a system of health principles. Early in our history a firm stand was taken against the use of alcoholic beverages and the use of tobacco by both clergy and laity. Tea and coffee were discarded, and a vegetarian diet was strongly recommended for all. Emphasis was placed on exercise, rest, and regular habits.

Joseph Bates, one of the most influen-

tial men, through his personal practice brought to the little flock of those days a consciousness of the inconsistency of the use of intoxicating drinks and tobacco. While yet unconverted and a seaman, he resolved to have nothing to do with them. He states, "In this work of reform I found myself entirely alone, and exposed to the jeering remarks of those with whom I afterward became associated. . . . Yet after all their comments, . . . they were constrained to admit that my course was perfectly safe." By 1843 Bates had also discontinued the use of flesh foods for a more healthful diet. He was held in high esteem as a living example of a man able and strong in his new-found faith and practice.

God has given this people significant guidance on the question of health. These principles have assumed a greater and greater importance as the years have come and gone. The acceptance of these principles by those not of our faith is a recommendation of special value. As science and medicine confirm the value of our health principles, we can now see the working of Providence in bestowing these great teachings on this people. We are not embarrassed by having our laymen and clergy using tobacco and alcoholic beverages, in a time when these habits are even being condemned by those not religiously inclined.

Besides, it will never be known how greatly blessed the members of our church have been in their faithful observance of right principles of living. From these beliefs a system of health institutions which belt the globe stand as a testimony to the greatness of these standards. These institutions and their respective medical and nursing staffs are held in the highest confidence and esteem by the peoples of many nations. The efficient, sympathetic medical and nursing care is the marvel of thousands of patients around the circle of the globe. This example of service to the sick of the world is becoming a high recommendation not only for professional attainment but for our religious beliefs.

We began to teach these standards of health in good degree when the medical profession was not so willing to admit their validity. We were ridiculed and classed as extremists. But as the years

have passed, medical experience and scientific research have proved the worth of these basic health principles, and numbers of people not of our faith proclaim the blessings of Adventist health teaching. To God be the glory! Providence has worked marvelously in behalf of the Advent message.

### The Spirit of Prophecy

The prophetic gift manifested in the person of Ellen G. White was of inestimable value in all the activities of the pioneers. She was ever an example of Christian living and experience. Her counsels have guided in the complex program of the church in all its phases. Her 54 books have been printed in many languages of the world and in the major European languages, and most of them have had numerous printings. Her speaking and preaching have been, and will continue to be, an inspiration to our ever-increasing number of ministers. Her inspired counsels and instructions have guided the grandest enterprises of the church. The influence of this gift will continue to guide and inspire the work, worldwide in outreach, begun by her and the other faithful pioneers, till the end of time.

We pay tribute at the close of this service to the pioneers of the Advent Movement. We thank them for their example of faithful Christian living and devoted Christian service when the going was difficult. We admire and respect their self-denial in the beginnings of our history. We are profoundly grateful for the organizational principles they worked out through the study of God's Word and the counsels of the Spirit of Prophecy, in field experience and by the grace of God. We thank them for the heritage of faith and belief that they have left us. We pay our respects to all our faithful ministers, workers, and laymen of the past whose labors of love and tears and prayers have built up the Advent Movement to its present stage of strength and development.

May God keep us all in the love of the third angel's message. May each one continue, by self-denial and sanctified zeal, to build up Christ's kingdom! May the grace of our Lord Jesus Christ be with us all!

### The Trail of the Serpent

While waiting in a drugstore for a friend I looked over the array of story and picture magazines displayed near the entrance. More than one hundred periodicals were there. As I looked I thought of the millions of readers across the nation who are being poisoned by the serpents that lurk among the gaudy flowers of literature. I saw the trail of the serpent in nearly every magazine I glanced through in that drugstore.

There are a few good magazines, of course, but the majority today are doing incalculable harm. These are made attractive and fascinating, and the very strength of their spell should be warning enough that there is danger in their contents. Immorality has struck its poison fang into many a reader's mind while the eye has been feasting on a salacious story.

Perhaps you have heard of the man in India who while searching for a book in his library felt a slight pain in his finger, like the prick of a needle. He took little notice of it, but soon his finger and arm began to swell, and in a short time he died. A small but very deadly serpent was afterward discovered among the books.

Among the cheap yet attractive magazines of today are the deadly little serpents waiting to strike. Beware of the poison in popular literature! Watch out for the serpent's trail! "Be sober, be vigilant."

ERNEST LLOYD

# The General Conference Secretary's Report

By W. R. BEACH

The summons to a world mission today involves awesome but challenging responsibility. This is a time marked with ferment and change. To say that the age is revolutionary has become a truism. Repercussions run like a chain reaction through the political, economic, social, and religious structures. Age-old patterns are besmeared and confused. Such a time requires Issachar men with "understanding of the times, to know what Israel ought to do" (1 Chron. 12:32).

Let us be mindful, at the start, of certain new facts in the situation of the world and the Seventh-day Adventist mission today.

There is, first, the birth of what we must call a single world civilization. Every part of the world, even to the most remote villages, is being drawn irresistibly into the current of a global civilization dominated by the science and technology of the West. The outward signs are obvious in modern techniques of production, transport, communication, and government. To a certain degree, the same problems, the same philosophies, tend to become universal. Human rights, security, health, and happiness for all citizens, a linear conception of history replacing the non-Christian cyclical process—all these have become part and parcel of a single world civilization.

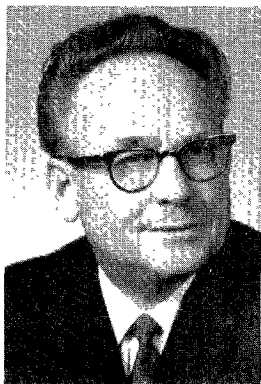
A notable result of this single world civilization is the change in the world cultural tide. The great period of Christian expansion in the nineteenth and early twentieth centuries coincided with, and was intimately tied to, the expansion of the Western world into all parts of the earth. That movement of expansion, in the main, has been halted or reversed, or more generally stabilized. This fact creates a new situation. World mission no longer can or should be associated with a foreign, expanding cultural or political power.

Then, the fast-changing world situation has fostered the creation of new sovereign states without an equating dissolution of existing ones. On the eve of World War I, 63 countries were independent, as their status would be evaluated by current criteria. On the eve of World War II, 71 countries were independent. Today, 124 states are generally accepted as independent. They represent 93 per cent of the earth's surface and 98.5 per cent of the world's population. Lands with something less than complete independence have today less than 50 million people. This proliferation of fiercely independent units has greatly modified the context of a world mission.

Let us note, too, the rebirth of the non-Christian religions. These ancient faiths and some modern twisted counterparts

are on the march, experiencing an unprecedented upsurge. The educated Hindu no longer reacts passively or defensively to the Christian message. By systematic revision, the Hindu sacred writings are being made intelligible to the masses. Buddhists are expanding and adapting their program, setting Buddhist doctrine erstwhile to Christian terminology and hymnody. Already building bigger shrines, Shintoism in the next decade hopes to restore ancient splendors of ancestor worship. Islam, revitalized and more united—at least on the surface—hobbles toward Pan-Islam for Asia and Africa.

Mankind's woefully misplaced loyalties



W. R. Beach

constitute the fourth new factor in today's situation and confront the world mission with perhaps the greatest challenge. Godless social, political, and economic concepts are accepted by large segments of humanity. For more than 100 years many scientists and some theologians and educators have moved consistently toward religious nihilism.

More recently a type of godless Christianity is nurtured in the writings of the so-called demythologizers. A respectable writer and citizen of today's world has proclaimed, "God is dead. But let this bring no note of sadness—He is also no longer necessary. Man has discovered wonder drugs and social security." In some traditional citadels of Christendom, great Gothic cathedrals have become mute witnesses to a lost faith. The end result, at the best, is a secularist approach to life and world problems; at the worst, a total Christian abdication.

Finally, we note today what Archbishop Temple called "a great new fact of our era," the existence of an ecumenical family of churches. He was referring to the World Council of Churches, which came into existence in 1948. That was only the beginning. Along with Protestant and Or-

thodox Christians, the Church of Rome now has addressed itself to a long-range achievement of Christian reunion. In recent years (1962-1965) the Vatican Council fathers have started the long course toward complete reunion by the polestar of a completely new respect for other faiths.

Certainly, ecumenicity moves relentlessly toward an all-embracing religious union. Only a short time ago, how unthinkable! This recalls strangely what Ellen G. White discerned for the last days in the unfolding pages of prophecy. Nearly 100 years ago Seventh-day Adventists, on the basis of the Prophetic Word, announced a coming union of churches and eventually monolithic church-inspired intolerance. Some churchmen said this was a mischievous Adventist phantasm, a sort of bogeyman set up to frighten Christians. Today, union of a sort is here, and the remainder could be on the way.

Such, among others, are today's "new facts." Obviously, the Advent message and the church of the remnant were tailored for such a time. This is our day.

## The Movement for the Time

At this time of change and uncertainty, Seventh-day Adventists can be sure. In the prophetic picture unveiled by the angel of the Revelation (Rev. 14:6-12), the apostle beheld the proclamation of an "everlasting gospel" to "every nation, and kindred, and tongue, and people." He saw a movement rise, spread to all nations, announce the "hour" of God's judgment, and call men to worship Him that "made heaven and earth"—words quoted from the fourth commandment of God's law.

The angel described to the prophet the kind of people who would give heed to this gospel message: "Here are they that keep the commandments of God, and the faith of Jesus." Thus at this time, Seventh-day Adventists can charge into the fog of doubt and uncertainty with a positive, saving message. They can summon all men to worship God—Creator and Redeemer. And "Behold, he cometh" provides the setting of urgency.

The Advent message identifies itself with men's needs today. It is "present truth" (2 Peter 1:12). There is ever a contemporary relevance of the divine message. Concern for relevance must be constant but must not become excessive, lest it betray into unfaithfulness. The church's message must provide answers to the questions people ask; however, in the effort to adjust and adapt our teaching we must beware lest the "everlasting gospel" be replaced by human theories or a clever religious cure-all. The deformation of the third and fourth centuries came because the purpose was to make Christianity indigenous and relevant at all costs. Official Christianity adopted elements of pagan philosophy in order to make itself acceptable to the intelligentsia.

Likewise, the church adopted and baptized some of the customs prevalent in the Greek mystery religions. Even the day dedicated to the sun replaced the crux of divine worship: a recognition of the Creator's authority in the seventh-day

Sabbath and obedience to Him. This deformation brought the medieval darkness of Christianity. Only the proclamation of the "everlasting gospel" in the setting of the judgment hour would rescue the Christian cause from the grips of apostasy and a mistaken view of the Christian mission. Beginning with the sixteenth century reformation, the temple of truth had to be rebuilt in view of the last phase of God's cause on earth.

Let me include an additional word on the great new fact of ecumenism. Certainly the Seventh-day Adventist Church, encompassing as it does peoples in 99 per cent of earth's population, must be ecumenical in outlook and promote true Christian unity. This church is universal, with doors open to all men, regardless of color, origin, or race. Such unity is based on oneness in Christ as the head of a new humanity. Seventh-day Adventists believe in Christian unity. But Christian unity does not require a union of churches, nor does such church union necessarily produce Christian unity. Church groups can be caught up in the ecumenical movement yet differ deeply in motive and spirit; while Christian groups not mutually involved in union can be one in Christ through faith and conscientious cooperation.

It was this basic oneness that the Master set down as a sign of the true Christian cause. In fact, union without unity could only breed disunity. Actual unity is expressed in terms of communication channels, in avenues of genuine interaction between people or things that are important to them where it counts. It is based on fellowship and does not come by removing organizational differences, which reflect the clear-cut convictions of dedicated Christians on doctrines, methods, and goals.

To win people to Christ and to advance God's cause must always be more important than method or organization. The Christian church is strongest when Christians work toward common goals, unconfined, uncramped, and in harmony with the beliefs and purposes espoused. In this sense, Seventh-day Adventists have a mind to be conscientious cooperators and promoters of true Christian unity. And such unity will enhance the moral prestige of the Christian cause in the world.

We believe, again, the organization and strategy of the church of the remnant meet perfectly the challenges of a world mission under present conditions. At the time of the end God lifted the scales from the eyes of His men. In response to the prophetic call a people set out upon a world task. We are that people. The work was scheduled to begin in 1844. And it did. We can address ourselves to all faiths, to all religious bodies, to all national entities, to all races, to all men. We follow a universal Master to the ends of His domain to convert men, not to Protestantism, nor to any special brand of Christianity; we bring them to the worship of God through the "everlasting gospel."

This means that in every section of the world field we preserve ourselves from ecclesiastical commitments and affiliations, from regional philosophies of re-

ligion, economics, government, or culture. Thus we can work and be received without prejudice. We wear the garb of divine revelation and carry with us the atmosphere, not of this land or of some other land, not of this culture or of any other culture, but of heavenly places. We go to all men with God's message for all men.

There is one field; it is the world. The evangelistic appeal and the missionary undertaking are one and the same thing. The love of Christ directs Adventists to the man across the street and the man across the seas simultaneously. Every church, every field, every land, every section of the world field, must be at the same time a field of mission and a home base. This is a world missionary church, not just a church with missions in all the world.

### Organized to Meet the Challenge

Organizationally, the Advent Movement meets the challenge of the new day. The structural framework of this church provides for a self-supporting, self-governing and self-extending church in all lands. The whole is responsible for every part; the weaker units find assistance in associating themselves with the whole; the stronger gather inspiration in the same association. All build up the house of God and extend His work, counsel with one another through a general leadership, which itself is the sum total and expression of the component parts. These fundamentals are the large basis of normalcy in our organization.

The foreshadowing of an emergency or crisis should not be a determining factor. Without thought of crisis or of the forced departure of overseas workers, the leadership of the church will be appointed as the natural projection of our world conception. Qualifications for this leadership will not be the special gifts of a race or a people.

In pursuance of these principles national leadership personnel has increased dramatically. Experience teaches us, however, that the work of God is best fostered in any section of the world by a cosmopolitan working force. Such a setup brings into action gifts sufficiently varied to counterbalance weaknesses and to enhance qualities, and it constitutes the constant reminder of a movement embracing all peoples. Then the normal play of circumstances, the carrying out of the fundamental principles, will bring into specific positions of leadership on every level the men and women whose preparation, whose spiritual, moral, and mental powers, whose experience, authority, and ability to get the work done, indicate that they are the best qualified for these positions. And onlookers will continue to marvel while the cause of God advances triumphantly to the four corners of the earth.

Immense strides have been made toward the ultimate goal. The achievements must cheer our hearts. Seventh-day Adventists do not worship at the shrine of bigness and success; we cannot be unmindful, however, of the evidences of God's leading and blessing. Industrious earning and sacrifice on the part of God's people today make available

through the General Conference budgets approximately 40 million dollars yearly. This, of course, is only a fraction of the total funds provided locally and regionally throughout the world through church and institutional budgets. The glorious thought is that these activities have resulted in souls saved for the kingdom of God. The year 1965 topped all records. The total baptisms and additions by profession of faith were 125,322; and as of December 31, 1965, the baptized membership of the world church stood at 1,578,504.

### Thrilling Comparisons

In this area of membership some thrilling comparisons should be made. Southern Asia, after 20 years of heroic effort, counted 491 members in 1915. Today Spicer College (the division training center) counts approximately one student for one church member 50 years ago. In 1965 more than 3,000 were baptized into church fellowship. That baptismal total for one year is equal to the Seventh-day Adventist membership total in Southern Asia as late as 1930.

In the Far Eastern Division 55,753 baptisms are reported for the quadrennium, which is almost 12,000 beyond the previous four-year period. The net gain in membership of 40,698 equals the total division membership in 1948. The work in behalf of Moslems in Indonesia culminated in more than 500 baptisms in 1965. Three hundred twenty-five new churches were added, which fact means a new church was organized in the Far East, on the average, every four and one-half days.

In Trans-Africa 100,000 accessions by baptism were recorded—the largest number ever added during a quadrennium for any division field; while Inter-America under the division's "Into New Regions" plan entered 21 new areas. The number of Centurion Evangelists (ministers who baptize 100 or more a year) increased from 16 in 1962 to 56 in 1965.

In Mozambique, East Africa, the Southern European Division had its most progressive field of the quadrennium. Despite harassment, constant danger, and restricted liberties, the work went forward in a surprising way. It took 22 years to win the first 200 members in Mozambique, while more than 2,000 were baptized during the past two years. At the end of 1965, Mozambique reported 5,646 baptized church members and 13,814 in the Sabbath schools. Thus the membership in Mozambique doubled during the quadrennium.

Institutional workers in West Africa, though carrying a heavy load in medical and educational work, have engaged regularly in public evangelism. Several physicians have proved themselves to be very effective evangelists and have been instrumental in preparing many for baptism; and two teachers at the Bekwai school in Ghana, though carrying a full teaching load, have conducted evangelistic campaigns in nearby villages. They have raised up churches, and then with private funds augmented by gifts from new believers, have built and completely equipped church edifices.

In Germany, the torch of evangelism burns brightly. At the close of World



War II, a minister started a brass band in his church. He was a skillful trombonist and soon had a band ready for evangelistic concerts. Success attended this brass-band evangelism, and shortly courses to train trombonists were organized in every conference. At large gatherings and conventions the brass bands took a leading part. At the end of 1965, Germany had 40 brass bands in 40 churches and 500 skilled trombonists.

Typical is the church of Herten. During the yearly evangelistic campaign the band gave concerts in four local city centers weekly to invite the listeners to attend the meetings. Loud-speakers were used to reach wider areas. Each evening the hall, with 300 seats, was filled to the doors.

Many and marvelous are the ways God has devised to reach earth's teeming millions with a message to make men whole. The full picture will be portrayed as completely as possible by General Conference leaders and presidents of world divisions. Their reports will marshal a thrilling array of facts and figures to show that indeed our lines have gone out to the ends of the earth. Activities old and new are being brought into focus.

Remarkable among the newer activities has been the more extensive systematic use of denominationally owned airplanes. Ellen G. White reminded this people that the invention of rapid travel facilities came to extend the work of God and hasten the great day of the Lord. Several fields, under the guidance of the General Conference Committee, have undertaken to use wisely and safely a utility-type airplane

### Airplane Evangelism

This quadrennium saw the arrival of our first plane in New Guinea. It was named the *Andrew Stewart*, after a veteran island missionary now retired and blind. Planes piloted by workers who serve at the same time as district leaders now cover two areas in New Guinea. The use of the missionary airplane has made it possible to penetrate remote areas that previously could be reached only by following difficult foot trails. Regions 11 days' walk from the home base are now reached after a flight of 40 minutes. Mainly as a result of airplane evangelism, 900 people in one district are preparing for baptism.

In Malawi, Trans-Africa, a Flying Doctor Service, based at old Malamulo, has been inaugurated. The station medical director pilots the aircraft to 21 landing strips in the surrounding area. In South America the use of planes based at Pucallpa, Peru, has permitted a better penetration of the interior jungle regions of the Upper Amazon. F. H. Stahl, the pioneer of that area, traveled 35 days by horseback from Lima, Peru, to the Pucallpa jungle. Now the aircraft *Fernando Stahl* makes the trip in two hours and 30 minutes. From Pucallpa, faithful workers paddled a canoe to Unini Mission Station in ten days and ten nights of perilous travel. Today this station is serviced by a one-hour-and-20-minute flight.

In two years of operation the *Fernando Stahl* saved more than 70 lives by rapid transport of emergency cases to

medical clinics. Serving 34 landing strips, it has carried 3,000 ministers, doctors, teachers, and nurses on urgent missions of mercy.

The *Fernando Stahl* now has been supplemented by two additional aircraft. Not since the days of F. H. Stahl has the work of Seventh-day Adventists received so much public acclaim in that area. The work on the stations and the medical launches has been greatly enhanced, while groups of people, for many years lost and isolated in the forbidding jungle, are now regularly visited. The aircraft *Ricardo Hayden* recently conveyed 150 candidates for baptism in the swollen streams of the mighty Amazon. Meanwhile eight new launches and three new mobile clinics have gone into service. Every village and hamlet must have the opportunity to see the light and understand God's messages.

Then, in the past quadrennium the practical Five-Day Plan to Stop Smoking has captivated the attention of the church and needy people. Institutions and civic centers in many lands have opened their doors to Seventh-day Adventist physicians and evangelists to hold the Five-Day Plan for the benefit of the community. Throughout the world approximately 1,200 sessions have been conducted.

In Brazil a woman aged 140 was baptized as the result of a first contact with the church through the Five-Day Plan. Her testimony was that 100 years of slavery had been terminated by a five-day clinic. In the Middle East Division the Five-Day Plan really has revolutionized the public relations of the Seventh-day Adventist Church. Fruitful contacts with educational, medical, political, and judiciary leaders have been established.

The first session was held in Amman, the capital of Jordan. The new spacious auditorium of the Adventist Girls' School was packed with participants day after day. The two daily newspapers took note of the experiment and reported it graphically. *Ali-Jihad*, semiofficial organ of the Jordan Government, wrote: "The

church's sponsoring this plan is a part of its contribution to the physical fitness of the Jordan nation at a time when clear minds and healthy citizens are needed."

A young man who attended in Teheran, Iran, said, "Isn't it strange! For 25 years my religion has not been able to help me lift the smallest burden off my shoulders. Then I came here and in one night my heaviest burden is rolled away." Never before in the Middle East has our church been the object of such glowing public acceptance and acclaim—a fact that can augur decisively for the future.

In another area of interest, 1965 marked the seventy-fifth anniversary of the arrival of the Seventh-day Adventist missionary vessel *Pitcairn* in the South Seas. That boat, built with the dimes and dollars of Sabbath school members in North America, set sail for the South Pacific, October 20, 1890. Thus began a great adventure for God. Adventism has now spread from Pitcairn in the east to New Guinea in the west—some 7,000 miles

Through the years, mission boats have plowed the waves in the wake of the *Pitcairn* and beyond. As a result, more than 38,000 Polynesians and Melanesians are now baptized members of the Seventh-day Adventist Church. Membership accessions during the past quadrennium in the South Pacific equaled the membership built up in the island field over the first 50 years following the arrival of the *Pitcairn*.

### New Territories

Every division has worked steadily to enter new territories and to extend the magic circle of Seventh-day Adventist labors. New local and union organizations have been completed; new institutions have been established, while those of longer standing have been expanded and consolidated. Considerable attention has been given around the world to the expansion of church facilities and evangelistic centers.

This world program involves minis-

### FROM HOME BASE TO FRONT LINE 1958-1965

Home Bases	New Workers			New Workers			New Workers			New Workers		
	New	Returning	Total	New	Returning	Total	New	Returning	Total	New	Returning	Total
	Workers	Workers		Workers	Workers		Workers	Workers		Workers	Workers	
	1958			1959			1960			1961		
Australasia .....	42	32	74	41	36	77	26	24	50	43	27	70
Northern Europe ..	19	18	37	13	21	34	20	33	53	23	16	39
South America .....	16	2	18	8	.....	8	22	.....	22	23	.....	23
Southern Africa .....	13	21	34	20	13	33	22	3	25	9	.....	9
Northern Europe .....	24	21	45	13	16	29	24	13	37	11	14	25
North America .....	152	123	275	152	128	280	156	147	303	145	118	263
<b>TOTALS .....</b>	<b>266</b>	<b>217</b>	<b>483</b>	<b>247</b>	<b>214</b>	<b>461</b>	<b>270</b>	<b>220</b>	<b>490</b>	<b>254</b>	<b>175</b>	<b>429</b>
	1962			1963			1964			1965		
Australasia .....	30	19	49	44	30	74	37	35	72	51	28	79
Central Europe .....	.....	.....	.....	4	.....	4	4	.....	4	6	.....	6
Far East .....	.....	.....	.....	12	.....	12	10	.....	10	3	.....	3
Northern Europe ..	15	15	30	14	10	24	17	4	21	14	.....	14
South America .....	34	10	44	28	.....	28	37	.....	37	24	15	39
Southern Europe .....	10	22	32	24	11	35	22	17	39	15	30	45
Trans-Africa .....	3	12	15	14	7	21	12	8	20	11	10	21
North America .....	115	164	279	178	143	321	153	139	292	163	153	316
<b>TOTALS .....</b>	<b>207</b>	<b>242</b>	<b>449</b>	<b>318</b>	<b>201</b>	<b>519</b>	<b>292</b>	<b>203</b>	<b>495</b>	<b>287</b>	<b>236</b>	<b>523</b>
Nationals returning to homeland after training in North America			14			26			24			26

ters, educators, physicians, dentists, nurses, publishers, communications experts, institutional workers. Our salaried personnel now numbering 62,038 and the membership and institutions they lead are committed to the main task of preparing a people for the coming of the Lord Jesus Christ. Led by the Spirit in a coordinated program of evangelism, a rhythm of progress that has brought the Seventh-day Adventist Church to a worldwide presence is being maintained with unabated vigor.

Many fields afar are now able to assume an appreciable share of responsibility for their home base and the world outreach. More and more workers are proceeding from all divisions to all divisions. This, in fact, is a present-day phenomenon on the Christian scene. Generally speaking, western European lands and the North American continent have been the main bases for missionary outreach. By 1911, one third of all evangelical missionaries were from North America. By 1925 it was approximately one half, and in 1960 the percentage had jumped to slightly more than 70 per cent.

But in this world missionary church the trend has been, and rightly, in the opposite direction. At the beginning practically all overseas workers were sent from North America. During the past quadrennium, every world division reporting at this conference contributed funds and/or workers for both the home base and the work abroad. Of the 1,104 new workers sent to the front line from 1962 to 1965, 495 were from overseas divisions. This was approximately 45 per cent of the total.

Such is the partial picture of the Advent Movement today. The delegates at this session represent the forces of organizations that have made the success of this quadrennium possible. We welcome you from so many lands. We join, I am sure, in praying that the blessing of God will be upon His people everywhere, particularly in the great China Division and the U.S.S.R. The Seventh-day Adventist hearts there experience the longings and hopes of Seventh-day Adventists everywhere.

We remember, too, the lands of stress and overt fighting, particularly in Africa and Southeast Asia. The loss in Burma of our fine Rangoon Hospital and many schools through the government's nationalization program is a severe blow. The eventual withdrawal of overseas personnel from Burma seems to be inevitable. However, God's program continues apace, and Burma achieved an increase in membership during this quadrennium of 50 per cent. The greetings that come to us from these and all lands witness to the unalterable unity and fellowship of the Advent Movement. We thank and praise God for this.

#### A Special Welcome

All of you have been welcomed to this conference, but we extend a very special welcome to the group of veteran workers among us. These are honored guests, and have been invited to sit with us in conference. Some of these workers were preaching the message when many of us were but youth and children. Their preaching was in the demonstration of

the Spirit with power. We thank God for their service and their presence still, for their counsel and words of cheer.

We note with sadness, however, the vacant places. During the past four years 639 faithful workers have fallen at their posts of duty and await the call of the Master at the resurrection morn. Two overseas workers, Mrs. Ruby Nelson (U.S.A.) and Brian Dunn (Australia), fell by murderous hands in the line of duty. All, like their predecessors down through the centuries, "fought a good fight," they "finished their course." In the faith of the apostles, henceforth is laid up for them a "crown of righteousness." Their names and their deeds have been appropriately recorded, and we do honor them and their families today.

Much could and will be added to fill in the picture that we have sketched in this report. Tried and honored plans must be further developed. Many of the thousand ways God has in reserve to pro-

claim the gospel in all the world will yet be discovered and adopted. This movement is not static; it is on the march. The shock waves of world change may make shambles of outdated plans and squeaking procedures. In the meanwhile, proper lines of organization will be adjusted and extended; new and specialized leaders will be called and sent into the vineyard.

We must ever remain awake to our responsibility to enlarge our sphere of labor. "Forward!" is ever our marching order. We must continue to advance steadily in this dramatic and changing world to God's unchanged purpose and the church's glorious destiny. We will do this undeterred, however fascinating the allurements. With vision, ability, and awareness of God's presence we shall continue a victorious march across the streets and across the seas until on the fire-flushed sea of glass the church militant shall become the church triumphant.

## The Nominating Committee

(Voted at close of the morning sermon hour, 9:45 A.M., June 17.)

### Australasia

J. B. Keith, A. R. Mitchell, R. E. Pengilly, W. R. L. Scragg, D. Sibley, R. W. Taylor.

### Central Europe

E. Denkert, K. F. Noltze, H. Vogel.

### Far East

F. M. Arrogante, A. M. Bartlett, H. W. Bedwell, G. J. Bertochini, E. A. Capobres, W. T. Clark, G. C. Ekvall, E. G. Kim, C. B. Miller, V. M. Montalban, T. C. Murdoch, P. L. Tambunan, W. L. Wilcox, C. A. Williams, T. Yamagata.

### Inter-America

Alfredo Aeschlimann, I. B. Benson, José Carpentero, F. Fernandez, S. L. Gadsby, Fred Hernandez, R. L. Hoyte, R. L. Jacobs, A. H. Linzau, G. E. Maxson, I. M. Nation, A. Ray Norcliffe, E. J. Parchment, Ner Jean Pierre, A. H. Riffel, Efrain Rivera, H. S. Walters.

### Middle East

Clifford Luddington, Manoug Nazirian.

### North America

G. T. Anderson, G. N. Banks, F. W. Bieber, R. R. Bietz, J. W. Bothe, C. E. Bradford, W. L. Cheatham, J. L. Dittberner, A. J. Escobar, L. C. Evans, W. A. Fagal, W. W. Fordham, W. J. Hackett, R. L. Hammill, R. T. Hudson, D. W. Hunter, I. H. Ihrig, C. Klam, B. E.

Leach, E. L. Marley, A. V. McClure, F. R. Millard, R. H. Nightingale, R. L. Reynolds, Eric Ristau, H. Schmidt, W. H. Shephard, J. D. Smith, E. R. Walde, Samuel Weis, Neal C. Wilson, N. C. Wilson.

### Northern Europe

Odd Jordal, Theo. Kristensen, Alf Lohne, V. N. Olsen, O. A. Peltonen, F. J. Voorthuis, C. D. Watson.

### South America

Oswaldo R. Azevedo, Lourenzo Baum, Rodolpho Belz, D. R. Christman, S. Genske, S. Kumpel, Werner Mayr, Elbio Pereyra, Adelio Rocco, D. Peixoto Da Silva, W. Streithorst, D. K. Sullivan, Moises Tenorio, Arturo Weishein.

### Southern Asia

M. E. Cherian, O. W. Lange, W. F. Storz.

### Southern Europe

S. Agnello, A. Codejon, A. Cosen-dai, E. Ferreira, P. Lanares, F. Lavanchy, A. Lorencin, C. Monnier, O. Sladek, J. Zurcher.

### Trans-Africa

S. W. Beardsell, A. H. Brandt, D. I. Bazzara, R. E. Clifford, P. H. Coetzee, N. L. Doss, G. E. Garne, T. M. Kokö, P. M. Mabena, J. H. Mambala, P. Ndinge, S. D. Otieno, F. G. Reid, I. E. Schultz, S. Sebujisho, A. W. Staples, H. W. Stevenson, F. G. Thomas, F. H. Thomas, P. G. Werner.

The committee chose the following officers: R. R. Bietz, chairman; F. R. Millard, vice-chairman; Richard Hammill, secretary; C. E. Bradford and Alfredo Aeschlimann, associate secretaries.

# The Treasurer's Report

By C. L. TORREY

"In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight" (Matt. 3:1-3).

When John spoke these words, Israel had been waiting many centuries for the coming of the Messiah. Thousands of people had come to hear John's message and were baptized. It was a definite message and their hearts were warmed with expectation and hope. The Messiah was coming to redeem His people. It was not only a hope but a "blessed hope."

Jesus the Messiah did come. Those whose hearts were truly sincere greeted His coming with great joy and accepted Him as the promised Messiah. He lived His life, fulfilled His assignment and work, was crucified, resurrected, and ascended to His Father.

We now await His coming the second time to redeem His people. We have waited now for two thousand years and multitudes are looking forward longingly to His coming. In this life we must endure trouble, sorrow, heartaches, and disappointment, but we have the blessed promise that Jesus is coming again to put an end to all these things that trouble us and make us afraid. The message and the promise is definite and sure.

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

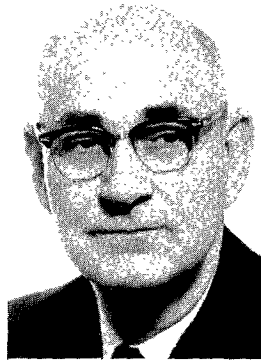
These and other texts have stirred my heart for more than 50 years. When I was a boy, two ministers came to our town and preached the message. About ten minutes of each sermon were devoted to assuring the audience that Jesus was coming again, using the signs of His coming as proof, and a number joined the church.

Yes, the world is longing to hear the good news, because it is definite and sure.

There is uncertainty in the world today, "men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26).

The world is indeed in turmoil. From a human point of view, annihilation of the human race is assured. Any hope which they might have had has now taken wings and flown away. The future is dark and dismal. Death stalks abroad. There is no place to hide. Surely they need the same hope and the same definite message that is ours, the hope that Jesus is coming again, that He is coming soon.

Just before Jesus left His disciples to return to His Father, He commanded them saying: "Go ye into all the world, and



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preach the gospel to every creature" (Mark 16:15).

As a result of this command and appeal from our Saviour, the remnant church is continuing to spread the gospel throughout the earth. We as a people are working in 200 countries. Literature is being printed in 260 languages, and our church membership, which stood at 3,500 when the General Conference was organized in 1863, has increased to 1,578,504 as of December 31, 1965, with 2,248,955 Sabbath school members, and tens of thousands in baptismal classes awaiting the time when they may become members of our church.

The prophecy found in Acts 2:17—"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh"—is being fulfilled before our very eyes. There has never been a time when the work of God has gone forward with such rapidity and so encouragingly as now. The Spirit of God is being poured out upon many peoples in many lands. This is the glorious hour for the church of God. Tens of thousands of people are being baptized annually and the membership is increasing steadily.

The definite message that Jesus is coming again and coming soon has made a

great impact upon peoples everywhere. Thank God we have this glorious hope which will become a reality when Matthew 24:14 has been fulfilled: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"—and the end must be very near. We must, therefore, redouble our efforts and our dedication to God and arise as a people to finish His work.

The giving and gathering of funds for the cause has indeed been a privilege and a blessing, and God marks well those who have been and are faithful and honest in the paying of their tithe and the giving of their offerings and the gathering in of funds for the extension of His work.

We thank God for our faithful, self-sacrificing people. The following is a record of their exploits and achievements during the past four years.

## Tithe

The tithe reported for the past four years, 1962 through 1965, amounted to \$289,925,378.18, as compared with \$223,845,402.51 for the previous four years. This is a gain of \$66,079,976.67

As early as 1858, or 14 years after the Disappointment, a class was formed in Battle Creek, Michigan, presided over by J. N. Andrews, to study the Scriptures for light on the financial support of the ministry. Material on systematic giving was prepared and published in the REVIEW AND HERALD in 1859.

Later the tithing principle was adopted at the General Conference session in 1878. The tithing plan has proved a great blessing through the years in the rapid spread of the message around the world.

It is interesting to note that since 1863, the year the General Conference was organized, our people have paid into the Lord's treasury \$1,149,805,995.72 in tithe.

## Missions Offerings

The faithfulness of our people throughout the world in the giving of their funds to God for His work has been an inspiration and encouragement to us all. It is a pleasure to report that the missions offerings for the past four years amounted to \$77,323,371.47, as compared with \$64,438,652.44 during the previous quadrennium—a gain of \$12,844,719.03.

This is a positive testimony to the love and loyalty of the men and women of the Advent Movement who in a multitude of ways have made possible the growth of the work in the years that have gone. It also is a splendid tribute to our leaders and their associates and to our people for what has been accomplished.

This is illustrated by the following experience. The leaders representing a number of non-Adventist churches were meeting in council for the purpose of working out a policy to present to their people to encourage them to pay tithe and give larger freewill offerings. Each speaker referred to what the Adventists were giving and expressed the opinion that the members of his own church should be educated to pay tithe; that if they did, multiplied millions of dollars would come into their treasury.

They also mentioned the large amount

of freewill offerings contributed by the Adventists. They even had figures to show the per capita giving, and they marveled that so few people, comparatively speaking, had accomplished so much. They referred to our worldwide missions program and noted the number of countries in which we are working. Said they:

"Their educational institutions, hospitals, clinics, treatment rooms, and publishing houses belt the globe. The membership of the Adventist Church is growing rapidly because of the dedication of its workers and its laity."

Another minister made a graph to show the giving of his denomination compared with the giving of Seventh-day Adventists. Said the minister: "You will notice the giving of our denomination is represented by a horizontal line. Our giving has been just about the same for years, but note, if you will, the giving of Adventists. The Adventists are represented by this line which shows a constant increase year by year, and points ever upward. Why, my fellow ministers, cannot our people do the same? Why do not our people pay their tithe and freewill offerings as do the Adventists?"

The other delegates shook their heads, but we know the answer. It is because we have the promise of the coming of the Lord, and that promise is definite and sure.

This promise is kept ever bright and shining by the fact that signs all around us point to the soon coming of our Saviour. This is the answer to the question of the men who sat around the council table and asked why their people didn't give as do the Adventists.

My brethren and sisters, what those men said is true, and we commend you for your faithfulness and loyalty to the cause you love, but I believe, in view of the nearness of the coming of the Lord, we should and must increase our giving so that our work may be more rapidly expanded and finished. Then Jesus will come. What a glorious event to contemplate!

The greatest single offering for missions comes through the avenue of the Sabbath school. During the four-year period represented by this report, \$30,168,409.32 has been contributed in North America and \$7,890,860.24 in overseas divisions, making a total of \$38,059,269.56, or an increase of \$7,096,792.73 over the previous quadrennium.

The Ingathering program, in which our members go to their friends and neighbors for offerings, is also a large source of income. During the past four years \$32,643,566.15 was reported by our loyal and faithful people for our world work. This is an increase over the previous four-year period of \$4,211,311.87. Of this amount, \$22,685,996.14 came from North America and \$9,957,570.01 was gathered in overseas divisions.

#### Tithe Percentage From North America

Another important resource of the General Conference is the percentage of tithe. For many years the conferences in North America have appropriated a percentage of their tithe to the General Conference for the world budget to aid in supporting the ministry in the mis-

sions divisions. This plan is "in harmony with the divine principle set forth in the Bible and the writings of the Spirit of Prophecy that all should share in the responsibility of supporting the worldwide work." The amount received during the quadrennium was \$42,868,776.52.

This plan has proved a wonderful blessing in the expansion of our work throughout the world. Every conference officer in North America is strongly behind the program. We feel grateful to God for leaders who believe, with the General Conference, that the work is one in all the world. Their objective is to finish the task in all the earth.

The portion of the tithe of the conferences and missions of the world field, including the tithe percentage receipts referred to above, and miscellaneous tithe income to the General Conference during the past quadrennium has amounted to \$75,228,475.52. This added to the missions offerings totaling \$77,323,371.47 and other income makes a grand total of \$159,210,138.32 for our world work, or an increase over the previous four-year period of \$34,000,649.05.

#### Appropriations

From year to year appropriations have been voted at Autumn Councils for our world work. These appropriations have continued to increase as God has opened the way into new fields. It is interesting to note that the total appropriations to the world field for 1936, 30 years ago, amounted to \$3,117,270.19, while the appropriations for 1966 totaled \$39,445,732.37, or an increase of \$36,328,462.18. As a result of these increased appropriations, making possible the employment of more workers, combined with the work of the Holy Spirit upon the hearts of men and women in many lands, the membership since 1936 has increased by 1,140,365.

As I have said many times, I wonder what the pioneers would say if they could see the growth of the work, the baptized believers from all lands, and read the reports of the millions of dollars contributed by our people annually for the support of the work in the world field.

The General Conference is sincerely grateful to our members for their deep and abiding interest in the program of the church and in the finishing of the task which lies ahead. Their devotion to the cause is clearly demonstrated in the gifts that they make to the church.

The General Conference Constitution and Bylaws require the treasurer to set up and maintain a working capital reserve sufficient to safeguard the interest of the cause. Our work is now so large and so far flung that the General Conference must keep an adequate operating capital reserve on hand to protect our work and workers at all times against unforeseen contingencies that may arise.

We all remember the emergency prior to World War II when the General Conference had to withdraw its foreign missionaries from Japan and place them elsewhere. The General Conference also had to move all our missionaries from China in 1940 and again in 1948. This cost large sums of money. However, the welfare of your sons and daughters rests

continuously upon the hearts of those connected with the General Conference, and the interest of these dedicated workers who have given so much for the cause must be protected at all times.

We are living in uncertain times financially and politically. We never know when a depression or a political upheaval may come to decrease the income of the General Conference, thus affecting our work even to the ends of the earth. Therefore, working capital must be available. I am happy to report that the full amount of the authorized working capital of the General Conference is in hand, amounting to \$10,672,647.92.

You will be interested in a copy of the report of the treasurer of the General Conference for the year ending May 1, 1866—100 years ago. Those were the days of small beginnings. The pioneers had little of this world's goods. They counted every penny and they made tremendous sacrifices that the cause of truth might prosper. Notice the following:

Amount on hand at the time of the last report; May 12, 1865 .....	\$1,739.43
Received during the year .....	1,751.22
<b>Total .....</b>	<b>\$3,490.65</b>
Amount paid out since the time of the last report is as follows:	
To J. N. Loughborough .....	\$265.06
To M. E. Cornell .....	406.97
To P. C. Rodman .....	249.21
To J. N. Andrews .....	537.05
For Telegraph Dispatch .....	1.98
<b>Total .....</b>	<b>1,460.27</b>
Balance in Treasury, May 1st, 1866 .....	\$2,030.38

O. A. Blake, the undertreasurer, will read to you the Balance Sheet and Operating Statement for the year ending December 31, 1965. We are inserting hereunder in summary form the operating statement for that year:

<b>Income:</b>	
Tithe .....	\$12,847,504.44
Missions Offerings .....	21,007,881.66
Miscellaneous .....	1,748,787.23
<b>Total Income .....</b>	<b>\$35,604,173.33</b>
<b>Expenses:</b>	
Operating .....	\$ 2,139,362.60
Appropriations .....	29,131,155.29
<b>Total Expenses .....</b>	<b>\$31,270,517.89</b>
Income Exceeded Expenses .....	\$ 4,333,655.44

The income over expenses was, of course, used for appropriations to the world field. It is interesting to note that the net gain here shown was approximately equal to the appropriations to the world field for 1936.

#### Sustentation Fund

The sustentation plan has been a great blessing to our workers. Through this plan the workers are assured of support when because of age or infirmity they are no longer able to work. This plan provides that conferences and institutions throughout the world field set aside a percentage of their income for this purpose. All divisions have now made provision for the care of the aged and infirm workers in their fields.

The total receipts for the past quadrennium amounted to \$25,984,159.36 and the expense was \$21,360,049.19. The sustentation reserve, according to the General Conference policy, is sufficient for two years.

As of December 31, 1965, there were 2,854 beneficiaries on the fund in the North American Division.

## Million Dollar Offering

One of the high lights of the 1962 General Conference session was the Million Dollar Offering for World Evangelism. This offering as reported by the leaders of the world field amounted to \$1,217,903.35. It was a real inspiration as we listened to the leaders of field after field come forward to the speaker's desk and give their reports of the funds received for this offering. Now another offering has been taken during these past few weeks in all parts of the world field. The amounts received are to be reported tomorrow. I am sure we will all look forward to the report that will be brought to us by our leaders, and we feel sure that it will be the largest offering ever received for world evangelism.

With these additional funds we can be assured of many more souls won to the message.

### International Insurance Company and General Conference Insurance Agencies

In April of 1936 the General Conference authorized the organization of the International Insurance Company of Maryland. The company and its agencies have been managed by a board of 11 directors. The International Insurance Company and the agency is an integral part of the General Conference organization.

The company and agency was started with an operating capital of \$25,000 as an appropriation from the General Conference Corporation. The forming of a fire insurance company, while beginning small, has developed and made steady growth through the years. The company writes insurance on denominational property only.

Since the incorporation of the company, the agency has received \$20,801,018.11 in premiums. The total premium income for the year 1965 amounted to \$2,736,868.88.

The total consolidated assets as of December 31, 1965, amounted to \$5,407,930.85, with liabilities of \$581,599.36. The total amount of insurance risk as of the above date was \$562,995,560 and included \$57,599,525 of business with overseas divisions. Of this amount of risk the International Insurance Company carried \$127,887,142 as net insurance. During the period since the company began to function, the net worth increased from \$25,000 to \$4,826,331.49. At the same time we believe that the policyholders have saved at least \$4,780,000.

A total of \$5,305,804.70 has been paid out in losses since 1936. The company is under the supervision and regular inspection and auditing of the Insurance Commissioner's Office of the State of Maryland, as well as being audited annually by the General Conference auditors.

J. W. Peeke and his staff of loyal associates have worked untiringly to build up this important phase of the Lord's work.

### Harris Pine Mills

The Harris Pine Mills continues its successful operation. I think most of our people know that this plant was given

to the General Conference in 1951 by Clyde and Mary Harris.

The president and general manager, C. J. Nagele, has served this organization since the General Conference took it over, and under his able management the work has continued to expand and prosper.

The following up-to-date information from Elder Nagele will be of interest to our people:

"We are in our fifteenth year of operating the Harris Pine Mills industry. Sales for the past four years since the last General Conference session have amounted to \$53,083,094, and for the past year alone \$15,240,000. Sales gains for the quadrennium amounted to \$15,463,943. There are now 14 plants and distribution centers from coast to coast. Many of these have been located near educational institutions, integrating the efforts of this large and successful denominationally-owned industry with the needs of the institutions. More than 1,000 students each year find work in some degree in one of the Harris Pine Mills branches to assist them in meeting their school expenses. In the past four-year period \$1,994,000 has been paid to our academies and colleges for these students, and these figures continue to grow."

The idea of sacrifice cannot be too strongly emphasized, for it has been through self-denial and sacrifice in a thousand ways since the days of the early pioneers that the cause of truth has prospered and swung rapidly on its marvelous advance around the earth.

Sacrifice lies at the foundation of the gospel plan. It has the approval of both Christ's teachings and His example. It was in earnest toil and sacrifice that the pioneers of this movement launched the work. Should our people lose the spirit of sacrifice, just at that time will our work lose its power.

If our people were to have the spirit of the pioneers, what a change would come in among us. There would be willing hands on every side. More of our people would gladly give up some of the comforts they enjoy here on this earth and would give themselves more fully to the finishing of God's work. They would be seen going from home to home with literature, and giving Bible studies. They

would give of their means as never before. There would be re-enacted the experience of the great Nestorian movement when men's hearts and lives were aflame for God.

Though this report deals largely with money, still it is not money alone that will finish this task. God has a thousand ways of finishing His work. He expects us to contribute of our funds for the extension of His cause, and He accepts our sacrifices and blesses us in so doing. However, we must not put our dependence upon money, but rather upon God.

We need greater faith for the task before us, for the time is coming—indeed it has come to some countries already—when our money will be worthless and we shall deeply regret our inactivity and our withholding from God the funds we might have contributed for the salvation of souls; but it will be too late. Let it not be said of any of us that we have hoarded our money in worldly banks or in real estate or other investments, but rather may it be said of us, "Thou hast been faithful."

### Conclusion

It is with deep and sincere gratitude that I take this occasion on behalf of the General Conference to thank our loyal members for their faithfulness in paying their tithe and for their gifts which have resulted in carrying the gospel into many lands of earth, thus hastening the finishing of the task and the return of our Lord.

I believe that the greatest period of soul winning is just before us and that we shall soon see what we have hoped for so long—the outpouring of the Spirit of God in all its fullness with the result that multitudes will take their stand for the truth and will join the members of the remnant church of God on its march to the kingdom. In this waiting time we must press the battle to the gates and with great earnestness prepare the world for the great day of His coming. Signs all about us clearly show that the end is right upon us, that Jesus is coming soon and that He is even at the door. The message is definite and sure and soon we shall "behold his glory." [See next four pages of financial tables that accompany treasurer's report.]

Choir made up of ministers who sang at the Ministerial Association meeting, directed by Charles Keymer.



# General Conference of Seventh-day Adventists

## BALANCE SHEET—DECEMBER 31, 1965

### ASSETS

CURRENT

Cash and Banks .....	\$ 7,075,426.22	
Investments, Net (Exhibit 1) .....	25,788,780.77	\$32,864,206.99

Amount required to cover Accounts Payable, Trust Funds, other Liabilities and Reserves	\$23,849,935.14	
Portion of Cash and Investments remaining for Operating Capital .....	9,014,271.85	
	<u>\$32,864,206.99</u>	

Accounts Receivable .....	\$ 1,311,988.96	
Notes and Mortgages Receivable .....	129,290.97	
Inventories, Prepaid Items and Deposits .....	217,096.14	1,658,376.07
Total Assets .....		<u>\$34,522,583.06</u>

### LIABILITIES

CURRENT

Accounts Payable .....	\$ 7,105,906.36	
Trust Funds .....	3,042,195.33	
Deferred Items .....	34,603.84	
Accrued Accounts Payable .....	513,896.21	
Total Liabilities .....		<u>\$10,696,601.74</u>

### NET WORTH

REGULAR

Operating Capital Balance, 1-1-65 .....	\$10,460,706.95	
Add: Increase for year 1965 .....	211,940.97	
Operating Capital Balance, 12-31-65 .....		<u>\$10,672,647.92</u>

RESERVES

On Hand, 12-31-65 .....	13,153,333.40	
Total Net Worth, 12-31-65 .....		<u>\$23,825,981.32</u>
Total Liabilities and Net Worth, 12-31-65		<u>\$34,522,583.06</u>

# General Conference of Seventh-day Adventists

## COMPARATIVE CONDENSED BALANCE SHEETS

Years 1962 to 1965

### ASSETS

	1962	1963	1964	1965
Cash and Banks .....	\$ 4,476,917.30	\$ 5,786,986.63	\$ 5,034,321.82	\$ 7,075,426.22
Investments, net .....	26,736,377.07	19,708,373.96	24,110,777.89	25,788,780.77
Accounts Receivable .....	1,395,043.51	1,625,806.93	1,424,954.46	1,311,988.96
Notes Receivable and Mortgages ...	138,670.26	110,120.50	98,041.07	129,290.97
Accrued Interest Receivable .....	161,397.01	148,081.38	-----	-----
Supplies, Prepaid Items, Deposits ...	217,199.79	248,111.81	389,899.80	217,096.14
Total Assets .....	<u>\$33,125,604.94</u>	<u>\$27,627,481.21</u>	<u>\$31,057,995.04</u>	<u>\$34,522,583.06</u>

### LIABILITIES

Accounts Payable .....	\$ 5,851,824.85	\$ 6,923,354.77	\$ 8,000,896.51	\$ 7,105,906.36
Trust Funds .....	12,349,367.11	2,709,308.25	3,608,373.24	3,042,195.33
Deferred Items .....	26,843.79	937,004.28	29,931.17	34,603.84
Accrued Accounts Payable .....	-----	-----	-----	513,896.21
Total Liabilities .....	<u>\$18,228,035.75</u>	<u>\$10,569,667.30</u>	<u>\$11,639,200.92</u>	<u>\$10,696,601.74</u>

### NET WORTH

Operating Capital .....	\$ 7,810,977.85	\$ 8,574,497.79	\$10,460,706.95	\$10,672,647.92
Reserves .....	7,086,591.34	8,483,316.12	8,958,087.17	13,153,333.40
Total Net Worth .....	<u>\$14,897,569.19</u>	<u>\$17,057,813.91</u>	<u>\$19,418,794.12</u>	<u>\$23,825,981.32</u>
Total Liabilities and Net Worth ...	<u>\$33,125,604.94</u>	<u>\$27,627,481.21</u>	<u>\$31,057,995.04</u>	<u>\$34,522,583.06</u>

# General Conference of Seventh-day Adventists

## COMPARATIVE OPERATING STATEMENTS—Years 1962 to 1965

INCOME	1962	1963	1964	1965	Total 4 years
<b>TITHES</b>					
Regular Per Cent of Tithes .....	\$ 9,692,504.18	\$10,223,006.91	\$10,972,602.19	\$11,980,663.24	\$ 42,868,776.52
Special Per Cent of Tithes .....	6,450,752.51	7,097,035.66	7,276,451.88	8,424,799.33	29,249,039.38
Miscellaneous and Unions 1% .....	527,494.91	576,119.24	620,040.89	658,866.52	2,382,521.56
Overseas Divisions 1% .....	158,728.55	171,666.75	189,768.08	207,974.68	728,138.06
Total Tithes .....	<u>\$16,829,480.15</u>	<u>\$18,067,828.56</u>	<u>\$19,058,863.04</u>	<u>\$21,272,303.77</u>	<u>\$ 75,228,475.52</u>
<b>MISSION OFFERINGS (INCLUDING REVERSIONS)</b>					
North American Division .....	\$13,185,425.04	\$13,811,654.78	\$14,438,125.70	\$15,214,048.43	\$ 56,649,253.95
Overseas Divisions .....	4,613,365.61	4,633,224.26	5,633,694.42	5,793,833.23	20,674,117.52
Total Mission Offerings .....	<u>\$17,798,790.65</u>	<u>\$18,444,879.04</u>	<u>\$20,071,820.12</u>	<u>\$21,007,881.66</u>	<u>\$ 77,323,371.47</u>
<b>MISCELLANEOUS FUNDS</b>					
Interest and Dividends .....	\$ 1,344,504.37	\$ 1,462,257.02	\$ 1,545,691.26	\$ 1,611,866.76	\$ 5,964,319.41
Legacies and Matured Annuities .....	82,714.60	244,611.60	62,816.14	69,372.25	459,514.59
Royalties .....	39,482.02	28,643.88	24,441.95	56,643.64	149,211.49
Sundries .....	14,310.67	48,634.76	11,395.83	10,904.58	85,245.84
Total Miscellaneous Funds .....	<u>\$ 1,481,011.66</u>	<u>\$ 1,784,147.26</u>	<u>\$ 1,644,345.18</u>	<u>\$ 1,748,787.23</u>	<u>\$ 6,658,291.33</u>
<b>TOTAL INCOME</b> .....	<u><u>\$36,109,282.46</u></u>	<u><u>\$38,296,854.86</u></u>	<u><u>\$40,775,028.34</u></u>	<u><u>\$44,028,972.66</u></u>	<u><u>\$159,210,138.32</u></u>
<b>EXPENSES</b>					
<b>APPROPRIATIONS</b>					
<b>Overseas Divisions</b>					
Regular .....	\$13,438,764.38	\$13,873,437.03	\$14,272,604.19	\$15,102,870.23	\$ 56,687,675.83
Reverted Funds .....	2,366,358.42	2,207,055.63	2,910,628.57	2,812,637.60	10,296,680.22
Miscellaneous .....	775,773.34	651,046.51	812,302.75	939,450.62	3,178,573.22
Total Overseas .....	<u>\$16,580,896.14</u>	<u>\$16,731,539.17</u>	<u>\$17,995,535.51</u>	<u>\$18,854,958.45</u>	<u>\$ 70,162,929.27</u>
<b>North American Division</b>					
Regular .....	\$ 3,242,946.54	\$ 3,560,744.97	\$ 3,997,027.10	\$ 4,335,172.05	\$ 15,135,890.66
Reverted Funds .....	69,908.68	73,789.23	73,737.12	77,226.14	294,661.17
Ingathering Overflow .....	2,748,469.83	2,866,520.30	2,936,164.73	3,066,141.88	11,617,296.74
Missions Extension Overflow .....	5,107.91	9,022.73	9,865.50	9,160.36	33,156.50
Institutional Comeback .....	1,553,027.92	1,625,570.57	1,705,562.47	1,816,351.71	6,700,512.67
Non-Tithe Funds Exchanged .....	6,450,752.51	7,097,035.66	7,276,451.88	8,424,799.33	29,249,039.38
Sustentation Fund .....	139,301.57	148,169.11	157,478.17	168,062.07	613,010.92
Miscellaneous Items .....	715,483.96	730,753.57	780,535.39	804,082.63	3,030,855.55
Total North America .....	<u>\$14,924,998.92</u>	<u>\$16,111,606.14</u>	<u>\$16,936,822.36</u>	<u>\$18,700,996.17</u>	<u>\$ 66,674,423.59</u>
Total Appropriations .....	<u>\$31,505,895.06</u>	<u>\$32,843,145.31</u>	<u>\$34,932,357.87</u>	<u>\$37,555,954.62</u>	<u>\$136,837,352.86</u>
<b>GENERAL OPERATING EXPENSES</b>					
Administrative General .....	\$ 315,762.71	\$ 318,064.98	\$ 326,984.93	\$ 411,128.72	\$ 1,371,941.34
Departmental .....	1,484,730.20	1,524,468.89	1,584,573.41	1,728,233.88	6,322,006.38
Offering Promotion .....	36,079.83	Reclassified	Reclassified	Reclassified	36,079.83
Sundries Expense .....	38,868.97	-----	-----	-----	38,868.97
Total General Expense .....	<u>\$ 1,875,441.71</u>	<u>\$ 1,842,533.87</u>	<u>\$ 1,911,558.34</u>	<u>\$ 2,139,362.60</u>	<u>\$ 7,768,896.52</u>
<b>TOTAL EXPENSES</b> .....	<u>\$33,381,336.77</u>	<u>\$34,685,679.18</u>	<u>\$36,843,916.21</u>	<u>\$39,695,317.22</u>	<u>\$144,606,249.38</u>
<b>TOTAL OPERATING INCOME</b> .....	<u>\$36,109,282.46</u>	<u>\$38,296,854.86</u>	<u>\$40,775,028.34</u>	<u>\$44,028,972.66</u>	<u>\$159,210,138.32</u>
<b>NET GAIN</b> .....	<u>\$ 2,727,945.69</u>	<u>\$ 3,611,175.68</u>	<u>\$ 3,931,112.13</u>	<u>\$ 4,333,655.44</u>	<u>\$ 14,603,888.94</u>



# General Conference of Seventh-day Adventists

## NORTH AMERICAN AND OVERSEAS DIVISIONS

### MISSION FUNDS

#### Auditor's Statement

TO THE CONSTITUENCY OF THE GENERAL CONFERENCE  
OF SEVENTH-DAY ADVENTISTS

The Auditing Department staff of the General Conference have examined the balance sheets of the General Conference of Seventh-day Adventists at the close of the calendar years 1962, 1963, 1964, and 1965, and the related statements of operations and retained net worth for the four years mentioned. Our annual audits were conducted in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records, and such other recognized auditing procedures, as we deemed necessary in the circumstances.

The annual financial reports for the four years referred to above were presented to the Executive Committee of the General Conference at its annual Spring Meetings, with the unqualified statement of the General Conference auditors appended in each case. Each of these annual audited reports was formally accepted by the Executive Committee.

In our opinion the accompanying balance sheet, showing a total net worth of \$23,825,981.32 and the comparative operating statements and comparative balance sheets for the quadrennium 1962-1965, present fairly the financial condition of the General Conference of Seventh-day Adventists at December 31, 1965, and the results of its operation for the four years then ended.

R. J. Radcliffe, C.G.A.  
Auditor  
General Conference of  
Seventh-day Adventists

Takoma Park  
Washington, D.C.  
March 16, 1966

#### Comparative Statement for years 1962 to 1965

	1962	1963	1964	1965	Totals
<b>NORTH AMERICA</b>					
Sabbath School	\$ 6,902,489.61	\$ 7,251,393.50	\$ 7,721,387.58	\$ 8,293,138.63	\$30,168,409.32
Ingathering	5,410,460.72	5,608,171.01	5,724,266.68	5,943,097.73	22,685,996.14
Other	872,474.71	952,090.27	992,471.44	977,812.07	3,794,848.49
<b>Totals</b>	<b>\$13,185,425.04</b>	<b>\$13,811,654.78</b>	<b>\$14,438,125.70</b>	<b>\$15,214,048.43</b>	<b>\$56,649,253.95</b>
<b>OVERSEAS</b>					
Sabbath School	\$ 1,728,640.58	\$ 1,844,511.05	\$ 2,047,996.52	\$ 2,269,712.09	\$ 7,890,860.24
Ingathering	2,283,367.26	2,126,607.68	2,824,705.27	2,722,889.80	9,957,570.01
Other	601,357.77	662,105.53	760,992.63	801,231.34	2,825,687.27
<b>Totals</b>	<b>\$ 4,613,365.61</b>	<b>\$ 4,633,224.26</b>	<b>\$ 5,633,694.42</b>	<b>\$ 5,793,833.23</b>	<b>\$20,674,117.52</b>
<b>WORLD FIELD</b>					
Sabbath School	\$ 8,631,130.19	\$ 9,095,904.55	\$ 9,769,384.10	\$10,562,850.72	\$38,059,269.56
Ingathering	7,693,827.98	7,734,778.69	8,548,971.95	8,665,987.53	32,643,566.15
Other	1,473,832.48	1,614,195.80	1,753,464.07	1,779,043.41	6,620,535.76
<b>Totals</b>	<b>\$17,798,790.65</b>	<b>\$18,444,879.04</b>	<b>\$20,071,820.12</b>	<b>\$21,007,881.66</b>	<b>\$77,323,371.47</b>

# General Conference of Seventh-day Adventists

#### EXHIBIT I—INVESTMENTS

1. U.S. Government Bonds, etc.	\$ 1,939,894.11	7.31%
2. Corporate Bonds	15,065,880.88	56.79%
3. Preferred and Common Stocks	9,501,156.17	35.82%
4. Other Investments	20,000.00	.08%
<b>Total Investments</b>	<b>\$26,526,931.16</b>	<b>100.00%</b>
Less: Reserve	738,150.39	
<b>Net Investment</b>	<b>\$25,788,780.77</b>	

# The Ministerial Association

By ROY ALLAN ANDERSON, *Secretary*

What is the Ministerial Association? What are its aims? How did it come into being?

When A. G. Daniells was called from the presidency of the General Conference to become secretary in 1922, he was also made secretary of a newly formed Ministerial Commission. For some years previously this great leader had been convicted of weaknesses and shortcomings in the ministry, and this led him to an intensive study of the Spirit of Prophecy writings. Important messages given prior to and following the 1888 Minneapolis General Conference session greatly moved him, and he came to the conclusion that the deepest need of our work was a revival and reformation centering around the theme "Christ Our Righteousness."

Unburdening his heart to fellow ministers during ministerial institutes, he began to perceive the need for an organization within our ranks that could not only stress the importance of spiritual guidance but also build up the ministry in the knowledge of helpful techniques. From 1923 to 1925 a series of ministerial institutes was conducted where special emphasis was given to the verities of doctrines concerning our salvation. This led into a revival of true godliness among our ministers.

## Printed Contributions

In 1926 Elder Daniells was joined by L. E. Froom, who helped bring the little volume *Christ Our Righteousness* into being. This was the first book produced by the Ministerial Association. At the Milwaukee General Conference that same year some of our leading Bible students and preachers presented various studies that were later put into leaflet form. These were called "Ministerial Association Leaflets." Soon after this Elder Froom gave a series of studies on the Holy Spirit in a number of institutes. These were published in book form under the title *The Coming of the Comforter*.

Periodic mimeographed exchanges dealing with suggestions and ideas for evangelists, singing evangelists, Bible instructors, et cetera, led to the publication of the journal designed especially for preachers—*The Ministry*. The first issue appeared in January, 1928. Since then a number of important volumes, such as the book *Evangelism*, have been published, each of which has had a part in building up a stronger ministry.

The Ministerial Association has expanded tremendously since those early days. The real objective of the association is to bring guidance and inspiration to our ministerial workers, making them more efficient as soul winners and more

compassionate as shepherds of the flock. Men have been called to serve as ministerial secretaries in overseas divisions, and in recent years ministerial secretaries have been appointed in union and local fields.

The rapid growth of the church and the development of our institutional workers have laid tremendous burdens on our administrative leaders. This has permitted less and less opportunity for these leaders to give instruction in evangelistic techniques and church order. It is in this area that the Ministerial Association secretary is of greatest help.



Roy Allan Anderson

## The Program in Brief

The work of these secretaries on the local and union levels operates generally as follows:

1. He meets periodically with the ministers in district workshops, leading out in discussions relative to improving ministerial work both pastoral and evangelistic.

2. He meets with the men in their own districts, particularly those less experienced, studies their local programs, and offers counsel and suggestions as needed or desired.

3. He coordinates the public evangelistic program in the local or union field and gives assistance in planning campaigns.

4. He helps in coordinating the evangelistic meetings of the conference evangelists.

5. He personally leads out in short evangelistic campaigns each year.

6. He provides material to aid the pastor in his work.

7. He produces a monthly bulletin that is sent to each field worker, with practical ideas, suggestions, and encouragement.

Where this plan is being followed, our presidents are enthusiastic over the aid given by these dedicated men.

## Headquarters Staff

Those of us who comprise the headquarters staff at the General Conference carry out a similar program, but in a wider area. For the past four years our team has operated in practically all parts of the world field. E. E. Cleveland labored in Trans-Africa, Northern Europe, and Southern Asia. Andrew Fearling went to the Far East, South America, and Northern Europe. J. R. Spangler worked in Southern Europe and Australia, while I visited the Southern European, Inter-American, and Australasian divisions. It is impossible for us to respond to all the invitations that come for our services.

Our work is divided into the following categories: Ministerial institutes, evangelistic field schools, university extension schools, university teaching assignments, church music and worship workshops, evangelistic meetings, and the publication of *The Ministry* magazine.

During the past quadrennium our Ministerial Association secretaries have conducted or participated in eight evangelistic field schools, three university extension schools, 30 ministerial institutes, four church music and worship workshops, four university teaching assignments, six evangelistic campaigns.

## Mutiny on the Bounty

A film for use in evangelistic meetings has also been prepared during this quadrennium. When the Hollywood film *Mutiny on the Bounty* appeared on the screens across the nation emphasizing the horror and violence of this dark blot on history's pages, we felt the people of the world should know what has happened since those tragic days. They should learn of the amazing transformation in the lives of the descendants of those mutineers who made tiny Pitcairn Island their hiding place from justice.

This led to the production of the Ministerial Association film *Miracle on Pitcairn—Sequel to the Mutiny on the Bounty*. Beginning with the sinking and burning of the ship *Bounty* (scenes taken from the Metro-Goldwyn film and used by their permission), the present peaceful conditions of the island are shown, all as a result of the teachings of the Word of God. Eric Were of Australia deserves special mention for his excellent photography. This film has received a wonderful response and has been acclaimed as one of the finest 16 mm. films ever produced.

## The Ministers' Magazine

Another important phase of our work is the publication of *The Ministry* magazine. This is the official journal of the association and continues to bring encouragement, inspiration, and useful ideas to our workers around the world. A complete index of *The Ministry*, prepared in loose-leaf style, was offered at the time of the last General Conference session. All the articles during the past four years are now included in a supplement bringing the index up to date. This is being offered at a cost price of 75 cents. Some copies of the full index are still available. This puts a wealth of material at the finger tips of our ministers

and spans the entire time of the magazine since its inception in 1928.

#### Plans for Improvement

Plans to make this journal even more effective by introducing a section as a digest of important current religious articles from denominational and non-denominational journals are under way. This plus a larger section given over to medical-ministerial work will increase the value of *The Ministry* tremendously. In this way the magazine will be not only an effective tool of practical ideas, suggestions, and theological discussions for our ministers and teachers but also serve to call the attention of our workers to important articles appearing in many journals throughout the world. This will prove of great value especially to pastors and evangelists whose busy program leaves little time for outside reading but who need to know where such material can be found.

We are grateful for the excellent articles contributed by our ministers, administrators, teachers, Bible instructors, doctors, nurses, and others. We trust *The Ministry* will continue to be a welcome exchange medium for all our soul-winning shepherds and shepherdesses.

#### "Men of the Century"

The imagination of the world field has been caught by the "Men of the Century" club. This centurion program has grown rapidly, and a brief report of last year's activities encourages our hearts. One hundred and forty-five evangelists around the world baptized more than 100 persons each in 1965. Twenty-four of these 145 are in North America. The evangelistic results of this group alone total almost 25,000. Sixteen baptized more than 200 each, of which nine were from North America. In fact, four of our evangelists in North America baptized more than 300 souls each last year. We are confident that more men will be added to this growing list this year.

Twenty-five years ago this month at the 1941 General Conference session in San Francisco I was invited to connect with the Ministerial Association headquarters staff. Those were challenging years, for the second world war was already going on. The disruptive influences of that struggle were felt throughout the world, and during the next four years it was difficult to keep in touch with some of our divisions. But since then I have had the privilege of visiting every one of our overseas divisions, some a number of times. It is always a joy to meet with our ministers and teachers, and every passing year of this quarter of a century has become more precious to me.

Now we are in the midst of another session, and as I have already indicated to the General Conference leadership, I believe the time has come when I should plan to leave this work in the hands of others. Consequently, this will be my last report at a General Conference session. As a minister I realize I have been called to a lifework and will continue to preach Christ and Him crucified.

The ultimate triumph of the cause of God is certain, and in the light of world conditions, we know that the most im-

portant days for the ministry and the church in general are just ahead. One of the main objectives of the Ministerial Association is to increase the soul-winning potential of every minister. The advance of the church of God is bound up with the spiritual advance of the ministry, and the cause of truth will progress in direct proportion as church leaders are possessed of the Spirit of God. He alone can empower us to do the work committed to our hands.

As your Ministerial Association staff we thank our heavenly Father for the privilege of serving the world field. The

appointment of future association secretaries is in the hands of this delegation, whom we are confident will be led of the Lord. May God hasten the day when all His ministers will indeed be a flame of fire, fulfilling the promise He made so long ago: "I will make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf. . . . And he that is feeble among them at that day shall be as David; and the house of David shall be as God" (Zech. 12: 6-8). For then the whole world will be lightened with the glory of the Advent message.



Above: R. E. Adams, of the General Conference Temperance Department, busily assembles displays for the Temperance Department booth in Cobo Hall.

Below: Each day except Sabbath during the General Conference session, the REVIEW AND HERALD Bulletin covering conference proceedings is flown to Detroit from Washington. Here Hermon Woodall, property manager of the Review and Herald, meets a United Airlines plane at Willow Run Airport in Detroit and receives the printed reports, which are distributed by noon each day to the delegates.



# From Gloom to Glory

SERMON, FRIDAY, JUNE 17, 1966, 8:00 P.M.

By GEORGE BURNSIDE

*Ministerial Association Secretary, Australasian Division*

I want you to open your Bibles tonight to one of the greatest chapters of this precious old Book—Romans 8, verse 1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." This wonderful chapter opens with no condemnation, and it closes with no separation. Verse 38: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."

This chapter opens with no condemnation and closes with no separation, and in between no condemnation and no separation we have in verse 28: "All things work together for good to them that love God, to them who are the called according to his purpose." We have a similar statement in Psalm 84:11: "The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Grace for today, glory in the future glory land, and between grace and glory the Lord withholds no good thing. So in Romans 8, between no condemnation and no separation, all things work together for good.

In the quietness of this Sabbath evening let us think for a few moments of the privileges that come to those who are "in Christ Jesus." If in Christ there was only pardon, it would be well worth while. Contemplate on what it means—"no condemnation," no guilt, but pardon full and complete. Some years ago I went through Australia's largest prison. After walking through the long corridors of cells I stepped into the observation room where a condemned man is placed. It is so named because medical men observe him day and night to note the nervous reaction of a man who is facing death. I stepped into the death cell where he would spend his last half hour of life. I stood at the door of the death cell where men facing their execution stand. I took the two steps to the trap door where they are launched into eternity.

As I stood at the door of that death cell I wondered how a man would feel when he was facing this awful experience. I asked the warden whether he had witnessed an execution. He assured me he had seen several. "Tell me, warden," I asked, "how do they take it?" "To be candid, Mr. Burnside," was the warden's reply, "very few can take it. When they get this far they can't walk. We have to carry them." As I stood there at the door of that death cell I thought, How would a prisoner feel if a pardon was handed

to him? He would just about collapse with joy. Friend, tonight you are either in Christ, or you are in the death cell. For "the wages of sin is death"—the second death, the death beyond the grave, the death that follows death. But, "there is therefore now no condemnation to them which are in Christ Jesus. Think of it! Pardon! Free! "No condemnation!"

## The Judgment Seat of Christ

"No condemnation" implies a judgment. If there is condemnation there must be a judgment. There is a judgment, and we must face it. "For we must all appear before the judgment seat of Christ" (2 Cor. 5:10). We are all judgment bound. Millions try to ignore it; they just don't think about it. We may deny the judgment, but we will not avoid it. Denying or ignoring a fact doesn't destroy it. We cannot escape the judgment. There is only one safe way to face that great day, and that is to be in Christ. Always remember there is only one way of escape, there is only one way of acquittal, there is only one way to escape condemnation, and that way is "in Christ Jesus." Thus the child of God carries to the judgment his own pardon, the pardon from the Judge Himself. A pardon signed by the Judge. What security "in Christ" brings, what pardon! Not till we stand before the great white throne will we fully know what it means to have no condemnation in Christ Jesus.

What does "in Christ" mean? One may say, "I am in business," or, "I am in advertising," or, "I am in law." They mean that that is the ruling motive of their life. The child of God is "in Christ." Christ is uppermost, He is all in all. Christ enjoined this. He said we are to abide in Him, as the branch lives in the vine. We are hidden in Him for safety, as in the cleft of a rock, sheltered from the storm. As the fugitive was safe from the killer in the city of refuge, so in Christ Jesus there is pardon, there is life, there is safety—for "there is therefore now no condemnation to them which are in Christ Jesus."

But no condemnation, glorious as it is, is not all. Note but a few of the gems in this wonderful chapter, for this dear old Book is studded with similar jewels as the Milky Way is with stars. In Christ there is no accusation, for in verse 33 we read, "Who shall lay any thing to the charge of God's elect? It is God that justifieth." There is no defeat, for in verse 37 we read, "Nay, in all these things we are more than conquerors through him that loved us." There is no separation from the love of God which is in Christ Jesus our Lord (verse 39).

Circumstances may separate friends, the restless waves of the wide ocean may roll between them, but no circumstance, no distance, can separate us from the love of God which is in Christ Jesus.

These glorious privileges have a special application to God's people in these last days. For in Romans 8, verse 1, we read: "There is therefore now no condemnation to them which are in Christ Jesus." The word "therefore" refers us to the previous chapter. Romans 7 describes the child of God looking within. That Paul writes as a converted person is apparent, for in verse 22 we read: "For I delight in the law of God after the inward man." Now, it is only a converted man who delights in the law of God. Verse 14 says, "For we know that the law is spiritual: but I am carnal, sold under sin." The law of God is perfect; it is holy, just, and good; it is spiritual.

One evening I was conducting a cottage meeting in the north of Australia and a man rose and stated that he would like to give several reasons why he would never be a Seventh-day Adventist. I discovered he was a minister of another church, so I gave him permission to speak for half an hour. He used arguments against the law of God that were very familiar to us all. Among other scriptures he used Romans 7. After replying to his propositions, I drew the attention of the audience to Romans 7, verse 12: "Wherefore the law is holy," not "was" but "is." Thirty years after the cross the law is holy. Holy people will be in harmony with a holy law. Only the unholy would want to oppose a holy law. Again we read in verse 14: "For we know that the law is spiritual," not "was," but "is." The law is spiritual. I said, "Friends, a holy man would never attack a holy law; he would never attack a spiritual law. Holy people will be in perfect harmony with a holy, spiritual law."

After the discussion his wife came to me. She was very concerned, and under deep conviction. She told me she felt that she should be a Seventh-day Adventist, but her husband came forward, took her by the arm, and led her away. They left the district soon afterward. Years later I preached one Sunday night at a Queensland camp meeting. At the close of the meeting a man came to the front to speak to me. He asked me if I remembered this particular meeting. I assured him I did. He said, "I am that minister. My wife that night was under very deep conviction. She felt she should be a Seventh-day Adventist, but I fought her. Tonight she is an atheist, and I made her an atheist. Please, Brother Burnside, pray for me. I made my wife an atheist."

Friends, it is a serious thing to fight the Spirit of God. "The law is spiritual: but I am carnal, sold under sin." There is nothing wrong with the law of God, but there is much wrong with you and with me. In this wonderful chapter we have a child of God looking within, and all he sees discourages. He sees self. Note the "I's" of verse 15: "For that which I do I allow not: for what I would, that do I not." And verse 18: "For I know that in me (that is, in my flesh,) dwelleth no

good thing." Paul is looking within and sees no good thing, until finally he cries out in verse 24: "O wretched man that I am! who shall deliver me from the body of this death?"

#### "Lord, Me All Rubbish Too Much"

Note the word "wretched." It is interesting. It is only found in one other place in the Bible—referring to the Laodicean people of the last days. Christ says they are wretched and they don't know it (Rev. 3:17). They need Christ within. With what long-suffering love and wonderful condescension He knocks and invites us to sit with Him on His throne (Rev. 3:20, 21). These words addressed to the Laodicean church of the last days have a strange application to each of us tonight. It means God's people need above all else the experience of Romans 8. In us there dwelleth no good thing, but we are wretched, as a recently converted savage in New Guinea prayed, "Lord, me all rubbish too much." And friends, so are we. We desperately need Christ, but in Christ Jesus there is no condemnation, and God wants to lift us from the wretchedness of Romans 7 to the glory of Romans 8. From gloom to glory is God's plan for us, and what glory!

Romans 8:17 says, "And if children, then heirs; heirs of God, and joint-heirs with Christ." You will recall that Christ promised the Laodicean church a place on His throne in glory. They become joint heirs with Christ. Joint heirs! Who can explain the wonder of this? To be a joint heir with Christ is better than being a millionaire. Truly, friend, to have everything except Jesus Christ is to have nothing. To be "in Christ" is to receive all. And it's an everlasting all, for from the love of God there is no separation.

This certainly is the message the world needs today. It is needed more than ever before. It is so appropriate, too, for these last days, for in verse 22 we read: "For we know that the whole creation groaneth and travaileth in pain together until now," waiting for the adoption; to wit, the redemption of our bodies. This manifestation will take place at the second advent of our Lord. This groaning world needs Christ; it needs the coming of Jesus. God has given to you and to me this wonderful message for this tragic hour.

Recently I held several evangelistic campaigns among the light-skinned people of the South Pacific islands. They loved to ask questions. Every night the question box was well filled—up to 100 and more questions a night. One impressed me more than all others. It was this: "Why do Seventh-day Adventists have the latest news from God?"

Evidently that native was impressed by the fact that God has given us a message that contains up-to-the-minute truths from God. He had grasped the truth. God has certainly given to you and to me an answer to the world's needs. "Behold, he cometh!" is the message the world needs, and how it needs it!

I had just finished preaching one evening on the glories of the better land to a crowded theater in Apia, Samoa, when we heard announced over the radio from Honolulu that the rocket had been fired from Johnson Island, and if all went

well the high-altitude hydrogen bomb would be exploded in ten minutes. We hurried to the beach, hoping we would have the privilege of catching perhaps a glimpse of a flash on the horizon. That was the most we could hope for, for we were 1,000 miles from Johnson Island. With a portable radio we listened to the countdown, and then suddenly the place lighted up like day—not just a flash, but the light continued for minutes. We had plenty of time to look around. Palm trees miles away were clearly visible. Then the whole of the sky slowly turned blood red, like raw meat, although it was a clear, starry night.

Then, slowly, we saw long wavy bands extending from the direction of Johnson Island straight up, it appeared, into the stars. They extended across the heavens to the other horizon. The whole display lasted for at least thirty minutes before it faded away. All radio ceased for at least half an hour. We couldn't even pick up local radio stations, although they were only a quarter of a mile away. A native was heard to exclaim, "What are the mad white men doing?"

"The powers of the heavens shall be shaken," predicted our Lord. Today the powers of the heavens or of the sky are "disturbed" and "convulsed," as other translations read. What next in the great program of world-shaking events? "Then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:26, 27). I'm glad I'm an Adventist, aren't you? I'm glad that Jesus is coming again. I'm so glad this world is not forsaken to a mad mankind.

#### The World Needs the Prince of Peace

This groaning world needs the Prince of Peace, and this wonderful experience of Romans 8 prepares us to stand in that great day. Not only is Jesus coming again but the Spirit of Christ will guide us to prepare for that glorious day. Note the word "know" in this wonderful chapter, as in verse 26: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought." "We know not," but "he that searcheth the hearts knoweth" (verse 27). We don't know, but He does, and in His guidance we can then "know" (verse 28) "that all things work together for good to them that love God, to them who are the called according to his purpose." What a purpose, what a wonderful Guide the child of God has! That purpose is to make us like Him, to be ready for His coming, when as joint heirs with Him we shall sit with Him on His throne. What a reward! How can you neglect such love? How can you turn from such a gift? Can a groaning, shuddering world eclipse the land of glory and its joys and riches? No condemnation, no separation from God's love and care. Joint heirs with Him. A God who knows all is guiding us. These are but a few of the glorious realities of salvation.

Note further from this same chapter, for truly it gleams with gems as the Milky Way gleams with stars. There is no accusation, for we read in verse 33: "Who shall lay any thing to the charge of God's elect?" There is no defeat. "Nay, in all these things we are more than conquerors through him that loved us"

(verse 37). And from all this there is no separation. It is eternal! It is sure! It is established by "many infallible proofs." It is true! It is reality! I know it, not only from personal experience, but I've seen it at work in others.

#### Transforming Grace

For instance, some time ago I sat on the coral sand of a Pacific island as I spoke to the son of a savage, a young man reared in devil worship. It was on the island of Lou. It was well named for it was low. When I was a student at Avondale we had just entered the island of Lou. Our missionary showed me photographs taken by a government anthropologist who had just visited Lou. I won't describe the photographs. Suffice it to say that men and women were dancing stark naked in a devil dance. It was revolting. I thought, If we gain half a dozen converts from the island of Lou it will be a miracle. Today everybody on that island is a Seventh-day Adventist. I have visited it now on more than one occasion.

A certain young man, reared in such heathenism, is now a fruitful soul winner. He told me his experiences while working in New Britain. He faced much opposition and persecution. He had been beaten again and again to try to drive him from that mission field, but he would not leave. Finally in order to get rid of him they took his little son only three years of age and mixed battery acid in food and forced the little fellow to eat it. He rolled in agony for three days and died. The district officer wanted our brother to press his case. He said, "We have a clear-cut case against them." He wanted to prosecute, but our native brother said, "No, it will not bring back my little boy. I'm not here to prosecute. I'm not here to punish people. I want to win them to Christ." He has baptized 400 of his former persecutors.

As I looked into the dark, swimming eyes of that son of a savage, a young man reared in devilism, I realized afresh that the love of Christ can find its way into the heart of a person and radiate out. That is the love I need. It is what you need. It's what the world needs. That love, like a stream, flows on. It is eternal. From it there is no separation. "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus" (Rom. 8:39). That son of a savage had found that love, and it had changed him. May Christ give us more and more of that forgiving love. He had found a love that abides, a love that works wonders. For truly, neither persecution nor loss, tragic loss, could separate him from the love of God.

Listen, friend of mine, if God can do that for a savage, for a devil worshiper of Lou, He can do it for me, He can do it for you, He can do it for those to whom we preach. May we go out from here to preach that love, to preach, preach, preach, and preach, until preaching days in the world are over, and then as joint heirs with Christ may we ascend with Him to tell to unfallen beings the story of redeeming love and the unsearchable riches of Christ.

# Now Is the Welcome Time

SABBATH MORNING SERMON, JUNE 18, 1966

By ROBERT H. PIERSON  
President of the General Conference

[Elder Pierson's opening remarks were in response to R. R. Figuhr, who introduced him to the congregation.—EDITORS.]

Thank you, Elder Figuhr. Following you in Washington will be no easy assignment. Everywhere I move throughout this great gathering I hear expressions of appreciation for your leadership over the past 12 years.

I can only say that with God's help I shall do my best as I work with the fine, godly men we have in Washington, with those scattered throughout the world, and with the hundreds of thousands of loyal laymen in all lands, to keep the church of God moving Zionward. I will make mistakes, but they will be mistakes of the head and not of the heart. I will need the prayers and support of all of God's people, but with His grace and guidance we shall continue to move forward in this thrilling, challenging hour!

We are gathered here in this great auditorium today at one of the most decisive hours in this world's history. We live and labor in a world bristling with perils and problems, yet at the same time many parts of our world are fairly bursting with opportunities and openings for God's final message. What a glorious hour in which to serve the cause of present truth on this planet of peril and promise!

What more challenging text could we select for consideration this Sabbath morning than the words of Paul to the believers in Corinth: "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

"Now is the accepted time." These words of the apostle written nearly 2,000 years ago are a clarion call to the leaders and members of the church of the remnant today, to arouse to action. They are words our evangelists use to call men and women under conviction, to decision and action for God.

Our day is a time of decision for the 3 billion people of earth, representing hundreds of tribes and nationalities scattered throughout North America, South America, Asia, Africa, Europe, Australia, and the islands of the seas. Now is a time of decision for the leadership of God's church in all the world. We have already made vital decisions here in Detroit this week, and there are many more problems with which we must grapple before we leave. The little three-letter word NOW conjures up a thrilling, turbulent, frustrating, glorious quadrennium ahead for which we must prepare and plan.

I like the Goodspeed translation of our text: "Now the welcome time has come! This is the day of deliverance." What cheering, challenging words!

Now indeed is a welcome time. This is the time "That many prophets and righteous men have desired to see" (Matt. 13:17). Now is the time, and we are the people, destined by God to witness the final climactic movements in the history of this world and of God's church. If we faithfully endure, our eyes shall see God's day of deliverance. If we remain faithful, these eyes of ours shall behold the King in His glory.

What a time! What a *welcome* time! What a *challenging* time!

Such a time demands much of us as leaders in churches, in conferences, and in institutions. God expects us to plan wisely, manifesting a vision commensurate with the urgency of the hour. Casual planning—even planning that might be considered strong planning during normal times—will not suffice to meet the requirements of this, God's last thrilling hour. This is no time for a "business as usual" approach to the needs and the opportunities of our scattered fields.

The messenger of the Lord wrote: "The leaders of God's cause, as wise generals, are to lay plans for advance moves all along the line."—*Testimonies*, vol. 9, p. 116. The work of God must make advance moves on all fronts. Our planning, as we go back to our fields of labor, must include all departments and all fields. Ours must be a balanced, well-distributed program. It must be a program that includes every union, every local field, every department, every institution, every church, every worker, and every church member, and it must be a program of "advance moves all along the line."

## "Go Forward"

Fellow workers, church officers, and believers in the Advent message, we can do no less in the face of the solemn times in which we live and labor. "The voice of God speaks clearly, Go forward. Let us obey the command, even though our sight cannot penetrate the darkness. The obstacles that hinder our progress will never disappear before a halting, doubting spirit."—*Gospel Workers*, p. 262.

This is the voice of God speaking to us as leaders—men and women alike—gathered here today. The command is clear and unmistakable—"Go Forward!" Of course there are problems! Of course

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there are obstacles! But our God, who supplies grace and power, says, "Go forward in spite of problems, in spite of the obstacles!" Though we may not see our way through, our part is to obey His command and to lay the wisest possible plans. The God of the Advent Movement will not forsake or disappoint His people. If He says, "Go forward!" even though our sight cannot penetrate the darkness, I am confident He will supply His leaders and workers with needed wisdom and power to make the advance possible.

In Moses' day Israel faced the menacing Red Sea before them and a hostile Egyptian army behind. They appeared to be trapped. With danger ahead and disaster behind, God said to Israel: "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day. . . . The Lord shall fight for you. . . . Go forward" (Ex. 14:13-15).

As the Israelites moved forward by faith, God did great things for them. The sea, which seemed their certain destruction, became the highway of their deliverance. The mighty army of Egypt that appeared so invincible, became a hapless, struggling mob caught in the sea when God took over. Israel's plight became God's challenge to deliverance.

Brethren, our God has done great things for us around the world during the past four years. Though our paths have sometimes been cast in dangerous places, though we have had to contend with political uncertainty and strife in some areas, the living God has fought valiantly on our behalf.

Think of the ravaged Congo! Think of bruised and bleeding Vietnam! Think of other lands where thousands of our people have had their homes burned, plundered, and looted. Countless numbers have been beaten. I have visited some of these people in prison or in detention camps. Some have lost their lives. Yet how marvelously God has stood by His church in these lands. Hundreds of evangelistic campaigns have been held, multiplied thousands of precious souls have been baptized in some of these very lands. Surely, brethren, we have witnessed the salvation of the Lord in these places where Satan has sought to do God's people harm.

With the promises of God ringing in our ears and the earnest of His power unfolding before our very eyes, surely now is the accepted time for us as leaders throughout the world field to lay broad plans for a mighty advance all along the lines.

When the struggle is over, what a glorious "book of acts" our people in these troubled, tortured lands will have written! Think of the members who have stood for right, with the heavens falling about them. Think of the men and the women, the boys and the girls, who have given their lives for the truth. Many have lost homes and all of their worldly possessions. All has gone—everything but their faith in God. Many of our workers, national and expatriate alike, have exposed themselves to danger and carried on when all seemed lost.

My brethren, we as leaders must not fail such workers and laity. Our leadership in these perilous times must be

courageous, dedicated, worthy of the times, the challenge, and the people we lead. Our hearts and our lips must be filled with faith and fortitude, that they in their need may draw strength and courage from us.

Like Israel of old, we will doubtless face our Red Sea experiences. There may be times, as there surely will be, when we can see no way out, only frustration or defeat confronting us. Then, brethren, we must trust our God. As leaders we must talk courage though our own hearts may be faint. When the leader desponds, the cause is lost. Now is the time for us to *talk courage and to plan courageously*.

Sometimes we must plan when there appears to be no possibility of carrying out those plans. Let us set our goals and lay our plans for evangelism! Let us plan our institutes, our training programs, and our church building projects! Let us continue to build and equip our institutions! We are commanded by One who is our leader: "Occupy till I come."

As one door closes let us be prepared to move into another that is still ajar. If we are unable to reach one field because of trouble, let us concentrate on fields that are still open. If there is a temporary retreat on one front, we must advance on another. Let us never permit the things that can't be done in some lands, to blind our vision to the things that still can be done.

We dare not settle down to maintain the *status quo* in troublous times, in any part of the world. There is no *status quo* with God and his last-day movement. As our division and union committees meet shortly, let us not only shore up our defenses, let us make bold plans for advance to finish the work. At times and in places it may be a slow, frustrating advance—as it has been in some lands I know—but *advance it must be*.

"Circumstances should not be allowed to shape the man. We should seize upon circumstances as instruments by which to work. We are to master them, but should not permit them to master us."—*The Ministry of Healing*, p. 500.

Now is the accepted time to move forward on every front, in every land around the world field.

### Courageous Planning Calls for Godly Living

But let us read our text again lest we lose the full import of its message. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: Behold, now is the accepted time; Behold, now is the day of salvation" (2 Cor. 6:2).

Now is not only the accepted time for courageous planning, it is a time that requires godly living. Planning, no matter how wise or bold, is not sufficient to meet God's requirements at this late hour. A spiritual preparation is urgently required for the finishing of the work in all the world. Courageous planning and godly living must go together.

We may learn a lesson from the children of Israel. Israel was on the borders of Canaan. It was the hour for the final advance into the Promised Land. Plans had been laid. Spies were sent ahead to survey the land. The report they brought back was discouraging. There were forti-

fied cities and giants in the land. Surely Israel's plans to take the land would fail. The people murmured bitterly: "Wherefore hath the Lord brought us into this land . . . ? were it not better for us to return into Egypt?" (Num 14:3).

The Lord, through Joshua, rebuked the people for their failure to trust Him. Because of their unbelief they were destined to wander forty years longer in the wilderness. Most of their number would perish short of the goal. God would have taken them victoriously into the Land of Promise if only they had believed and trusted Him.

When the people heard these things they "mourned greatly." Immediately they began to lay presumptuous plans to possess the land. "Lo, we . . . will go up unto the place which the Lord hath promised," they declared (Num. 14:40). But Moses reminded them that sin in the camp had disqualified them to plan such an advance.

"It shall not prosper," he said. "Go not up, for the Lord is not among you" (Num. 14:41, 42).

Israel's planning was presumptuous, for they were not spiritually prepared for the challenge that lay ahead. The servant of the Lord describes their hapless plight: "they were, in their own estimation, fully prepared for conflict; but they were sadly deficient in the sight of God."—*Patriarchs and Prophets*, p. 393. Therefore, the emblems of God's presence and blessing were not with them.

### Unprepared to Enter

*What a tragedy*—God's people on the borders of Canaan, unprepared to enter! It was a time to make a great advance, but they were spiritually unprepared to move forward. God had made every provision to lead them safely into promised Canaan. The people hesitated. Their faith was weak.

Then, impetuously, they laid presumptuous plans to advance, only to be told, "the Lord is not among you." The Lord was not in their planning. What a tragedy! What a lesson for those of us here in this auditorium this morning.

Plan we must. The Lord, through His appointed messenger, has so commanded us. But planning alone is not enough. In our own estimation we may feel ourselves adequately prepared to undertake the task of finishing the work in the world, but in God's sight we may be sadly lacking. This is a time for revival, for earnest seeking of the Lord. Nothing is more important than for us to know that the Lord is with us as we plan for the next quadrennium.

I have just a word for the hundreds, perhaps thousands, of my ministering brethren here this morning. And in speaking to you I am speaking to R. H. Pierson as well. God's messenger has written some very sobering counsel that we as ministers will do well to ponder. "Men may present in a clear manner the claims of truth upon others and yet their own hearts be carnal."—*Testimonies*, vol. 5, p. 536. We may speak eloquently of revival and yet not experience it ourselves.

"A reformation is needed among the people, but it should first begin its puri-

fying work with the ministers."—*Ibid.*, vol. 1, p. 469. What solemn, sobering statements for us to ponder! This solemn reminder is for *me* this morning! I dare not preach to others and then be a cast-away myself. How earnestly we need to seek the Lord that none of these things may truthfully be said of us as workers in attendance at this great convocation!

Our first work at this great session is to be assured that the Lord is with us. Nothing is more important. We may be well-informed preachers, but this is not enough. God wants not only well-informed leaders, He wants thoroughly *transformed* men at the head of His work, in all of our fields and institutions. The lateness of the hour, the magnitude of the task in 1966, demands men who know the Lord and who love their brethren. One love-filled life can do more than a hundred information-filled sermons to help finish the work.

We do not have an eternity in which to prepare for the challenge before us. "We have but a few, a very few, days of probation in which to make ready for the future, immortal life."—*Child Guidance*, p. 555. Those words were written in 1908. Our time of preparation is 58 years shorter now than it was then. The message of our text is a message of urgency. "Now is the accepted time!" *Now* is the time for true heart searching. *Now* is the time for honest self-examination. *Now* is the time for sincere repentance. *Now* is the time for godly living.

"Examine yourselves . . . ; prove your own selves," the apostle Paul admonishes in 2 Corinthians 13:5. Weymouth's translation reads, "It is your own selves you must test."

"Many," the servant of the Lord reminds us, "may immediately respond, 'Why, yes, I am in the faith, I believe every point of the truth.' But do you practice what you believe?" she asks. "Are you at peace with God and with your brethren? Can you pray with sincerity, 'Forgive us our debts, as we forgive our debtors'? . . . Is there no bitterness in your hearts, no envying, no jealousy, no evil surmising? . . . Is there no emulation, no desire for special favor and honors, no wish to have the supremacy? . . ."

"We do well to examine ourselves to see what manner of spirit we are cherishing. Let us learn to speak gently, quietly, even under circumstances the most trying. Let us control not only our words, but our thoughts and imaginations. Let us be kind, be courteous."—*Our High Calling*, p. 336.

### A Challenge to Self-Examination

What a challenge to self-examination these inspired words are! What a series of workers' sermons these two paragraphs contain! How do you and how do I measure up when our lives are put under this magnifying glass? Are we at peace with God and with our brethren? Are our hearts free from bitterness, envy, jealousy, and evil surmising? Are we striving for the supremacy? Do we speak gently, quietly, even under provocation? Are we always kind and courteous to those with whom we associate?

These are tests of the presence of God in our lives. Whether the Lord is with us depends upon the kind of men and

women we are. The efficacy of our planning depends upon the kind of men and women we are. Many of us have been praying for months that this General Conference session would be a time of great spiritual revival. It must be! This is an hour in the history of God's work throughout the world that demands strong spiritual leadership.

This fiftieth session must not go down in the history of the church as just another quadrennial session, a time for rendering reports, for the laying of plans, and for the solving of problems. The hour is too late for just another usual convocation, with the usual experience. The cause of present truth today needs men and women of God laying God's plans to finish God's work.

Somehow the Spirit of God must come in among us, in a mighty, moving experience that will arouse us to our personal need and to the challenge of the times in which we live and labor. How sad, how tragic, if we should say in our hearts, "We will go up!" only to hear the voice of God rebuking us, "It shall not prosper. Go not up, for the Lord is not among you!"

We are praying for revival. But where must this revival begin? A worldwide revival should begin with you and with me—with those of us in this great auditorium this morning. Do not the words of our text call us to such an experience? "Now is the accepted time." Now is the time for us to be certain that everything is right between ourselves and God, between ourselves and our fellow men. Revival can never come while there is sin in the camp, while there are differences among us as brethren. If we would have the Lord with us in our planning for the coming four years, all these things must be put right.

All of our fine planning, all of our large budgets, all of our good intentions and well-worded resolutions, all of our preaching, will mean precisely nothing if the voice of God says to us, "Go not up, for the Lord is not among you." Oh, brethren and sisters, I appeal to you this morning—and I appeal to my own self as Paul admonished the believers at Corinth: "It is yourselves you must test, to see whether you are holding to the faith" (2 Cor. 13:5, Goodspeed). Honestly, how is it with our own souls?

### "Now Is the Accepted Time"

"Now is the accepted time"—not only for courageous planning, but most of all for victorious, godly living. Now is the time for us as church workers and lay members from all parts of the world field to let the beauty of Jesus shine through these lives of ours. Now is the time to be sure that our practice measures with our profession. Now is the time that our living must be adequate for our planning. Only God can finish the work in all lands of earth. At this session we must be assured that He is with us.

Note these appealing statements from the pen of the Lord's messenger: "Christ is waiting with longing desire for the manifestation of Himself in His church."—*Christ's Object Lessons*, p. 69.

"Our Redeemer thirsts for recognition. He hungers for the sympathy and love of

those whom He has purchased with His own blood. He longs with inexpressible desire that they should come to Him and have life."—*The Desire of Ages*, p. 191. It is not alone a task but the development of character, the character of His people—your character and mine—that stands between us and a finished work.

"Christ is waiting with longing desire for the manifestation of Himself in His church." How long will you and I, as leaders and members of His remnant church keep Him waiting, waiting outside our heart's door?

"Now is the accepted time; behold, now is the day of salvation."

In this stirring hour, when there is so much at stake in this progressing, transgressing world of ours, when so much depends upon our relationship with God, shall we not consecrate our lives anew to Him and to the finishing of His work in the world field?

Perhaps you have heard the story I want to use in closing this morning. If you have, kindly bear with me as I tell it again. Perhaps it will come to you with new impact today amid the dramatic surroundings of this great session.

Many years ago the glittering Kohinoor diamond—one of the largest ever found, I believe—was presented to Queen Victoria on behalf of an infant Indian prince, too small at the time to understand what all the fanfare and pageantry was about.

Years later, however, the young maharajah, now come of age, paid a visit to London, capital of the empire. During his stay in this great city he was invited to

visit the queen in one of her royal palaces. During the visit the youthful prince made an unusual request. He asked that he might be permitted to see the precious gem he had given his sovereign years before.

In due course the dazzling gem was brought into the room on a rich purple cushion. The young maharajah took the cushion in his hands and looked long and intently at the flashing splendor. Then quietly, almost reverently, he slipped down upon his knees before his beloved sovereign.

"Your Majesty," he began simply, "years ago when I was but a small boy this stone was presented to you on my behalf. At that time I knew nothing of its true value. Now, today, I wish to present it again to you."

What a touching scene that must have been—that youthful, Oriental prince tendering meaningful, heartfelt homage to his queen. He gave again a gift of great worth to his sovereign.

Perhaps this morning, brethren, in this great convocation, as we sit here in the presence of our great Sovereign—the Lord of heaven and earth—you, with me, feel that you would like to give again your heart, your life, your all, to your Saviour. Probably most of us gave the gift of our hearts to the Lord many years ago, but would it not be appropriate on this great occasion to make a re-presentation?

[At this point Elder Pierson called on various groups of denominational workers and laymen to stand in re-dedication. Eventually the entire congregation responded to the call.]



In the Religious Liberty Department booth, against a pictorial background, is illustrated the historical struggle of mankind for personal freedom and liberty. Frequently persecution was done in the name of Christ. In the foreground is seen a chair with spikes used for dissenters, and in the spiked box stands M. E. Loewen, with R. R. Hegstad about to shur him in, as was frequently done to dissenters during the Dark Ages.



## Additional Delegates

[Certain regular delegates whose names appear in the list in Bulletin No. 1 could not serve. Their names, as indicated below, were deleted by vote of the conference from the list of delegates. All other names listed here are those of newly appointed delegates.—EDITORS.]

### AUSTRALASIAN DIVISION

#### Trans-Commonwealth Union Conference

F. M. Bennett, H. E. Eiszle.

### CENTRAL EUROPEAN DIVISION

#### South German Union Conference

Margarita Undritz, Christa Vogel.  
Delete: Ernst Simon.

#### West German Union Conference

Erich Karwatzke. Delete: Ingolf Boex.

### FAR EASTERN DIVISION

#### Korean Union Mission

R. C. Thomas.

### INTER-AMERICAN DIVISION

#### Colombia-Venezuela Union

C. D. Christensen, Fernando Tapias. Delete: Juan Caceres, Rodolfo Sanchez.

#### Mexican Union Mission

Therlow Harper, Jose Zazueta.  
Delete: Uriel Castellanos, Vincente Limon.

#### West Indies Union Mission

B. G. Arellano. Delete: L. D'Andrade.

### NORTH AMERICAN DIVISION

#### Atlantic Union Conference

L. H. Cox. Delete: R. H. Wentland.

#### Central Union Conference

Delete: W. J. Griffin.

#### Columbia Union Conference

K. H. Whitney. Delete: E. F. Willett.

### Lake Union Conference

J. D. Woodin. Delete: Elton Des-sain.

### North Pacific Union Conference

W. E. Anderson.

### Southern Union Conference

M. D. Howard, C. K. Skantz. Delete: L. E. Aldrich.

### NORTHERN EUROPEAN DIVISION

#### Ethiopian Union Mission

Negassa Aga, A. E. Anderson, Alula Wasse.

#### Polish Union Conference

A. Zmyk.

#### West African Union Mission

J. M. Hammond, A. Oksanen, W. F. Riley, U. Rinta-Aho.

#### West Nordic Union Conference

W. W. Hansen. Delete: J. H. Wolan.

### SOUTHERN ASIA DIVISION

#### Burma Union Mission

P. A. Parker

### SOUTHERN EUROPEAN DIVISION

#### Hungarian Church

Mrs. J. Pechtöl.

#### Swiss Union Conference

Charles Hipleh, Mrs. Charles Hipleh.

### TRANS-AFRICA DIVISION

#### Congo Union Mission

A. V. Davy, Mrs. A. V. Davy.

#### South-East Africa Union

Martha Hansen.

### South African Union Conference

Mrs. H. Berger, Mrs. D. Bolton, R. E. Clifford, Mrs. E. Marais, C. Van Der Molen.

#### Zambesi Union Mission

Mrs. R. Schultz.

### GENERAL AND INSTITUTIONAL DELEGATES

Mildred Lee Johnson, Mary Ogle.  
Delete: W. M. Robinson.

The following additional delegates were voted at the third business meeting of the session, June 17.

*Delegates at large.*—Karsten Aasheim, I. E. Anunsen, G. J. Appel, V. T. Armstrong, M. M. Bazy, Thomas Bishop, F. Brennwald, Naomi Bullard, R. E. Callicott, H. E. Clasing, Willard J. Clemens, Victor Cooper, Clarence H. Davis, L. M. Davison, E. D. Dick, Alzo V. Edwards, H. T. Elliott, L. E. Froom, John Griffin, W. J. Griffin, A. L. Ham, E. D. Hanson, E. B. Hare, E. L. Herr, W. I. Hilliard, E. F. Irish, A. H. Johns, Warren Johns, Charles Keymer, Anna Knight, Bent A. Larsen, G. A. Lindsay.

Rose A. Meister, E. M. Meleen, Mrs. M. Meyers, H. W. Miller, R. C. Mills, Robert M. Milne, L. L. Moffitt, F. A. Mote, Mrs. J. R. Nelson, W. A. Nelson, L. H. Olson, Mrs. A. V. Olson, Mrs. G. E. Peters, Norman J. Rasmussen, W. E. Read, D. E. Rebok, L. E. Reed, Mrs. J. I. Robison, John Schaak, W. A. Scharfenberg, A. E. Schimke, Walter Schubert, Horace J. Shaw, V. H. Siver, Frank Spangler, Odon Szabo, W. H. Teesdale, Klaas Tilstra, J. W. Turner, I. M. Vacquer, H. H. Voss, D. S. Wallack, Horace E. Walsh.

Excellent choir music was presented by ministers of the Southern California Conference, directed by Prof. Lorne Jones.



# Proceedings of the General Conference

Fiftieth Session, June 16-25, 1966

## First Business Meeting

June 16, 1966, 7:30 P.M.

O. O. MATTISON: Good evening and welcome to this first meeting of the fiftieth session of the General Conference. How happy we are that the Lord has brought you safely here for this first convocation.

We have on the platform our three General Conference officers — R. R. Figuhr, the president; C. L. Torrey, the treasurer; and W. R. Beach, the secretary; the four vice-presidents; and the nine presidents of our world divisions. We are happy to have with us also the presidents of our Loma Linda and Andrews universities.

THEODORE CARCICH: Let us lift our voices in song as we sing, "Lead on, O King Eternal."

W. R. BEACH: Let us bow our heads in prayer.

Great God, our Creator and Father, we come tonight to worship Thee in song, in prayer, and in witness. We praise Thee for all Thy blessings upon us. We thank Thee for salvation in Jesus Christ. We thank Thee for blessings that have been upon Thy work in years past, for the victories won. Dear Lord, we thank Thee, too, for traveling mercies that have accompanied Thy people from faraway places, from all lands. In a world threatened with war and beset with tensions we have come from many lands to lay plans and to choose those who should here and throughout the world occupy places of leadership during the next quadrennium. As we think of the great needs of men and the challenges of this awesome hour, we can only cry out, "Who is sufficient for these things?" We pray for faith to meet the obstacles and challenges of today, and beseech Thee for spiritual courage to meet dangers ahead.

Lord, we pray Thy blessing upon Brother Figuhr as he stands before us tonight. Speak to him and through him by Thy Spirit. Wilt Thou bless every delegate, every leader. As we meet in this great land, we pray thy blessing upon the leaders of the United States of America. Wilt Thou bless the President of the United States and his counselors. Wilt Thou bless the Governor of this State, and the Mayor of this city. We thank Thee for the hospitality that has been extended to us.

Now, Lord, make this the great meeting for which we have been praying and to which Thy people have been looking forward for months and years. Give us power to serve Thee better, to love Thee more, and to worship Thee ever, for Jesus' sake. Amen.

C. L. TORREY: We are thankful that all of you have been able to reach this

General Conference in safety, and ask that you will join us tonight in giving a good offering. I am sure you will be generous to help us meet these expenses. Will the ushers please stand?

Loving Father in heaven, we are thankful that Thou art with us this evening. Wilt Thou bless Thy people tonight as they give to help meet the expenses that have been incurred. We thank Thee for the generosity of Thy people. Bless us now and keep us true and faithful to Thee; and when Jesus comes in that glad and happy day, save us in Thy kingdom. We pray this in Jesus' name. Amen.

F. L. PETERSON: I shall read from the words of our Blessed Lord spoken more than nineteen hundred years ago. [Elder Peterson read Luke 21:25-36.]

SUNNY LIU: Tonight we have a massed General Conference laymen's choir, under the direction of a layman, Frank Foote, of Battle Creek, Michigan. The nucleus of this choir also comes from Battle Creek. The message they bring to us at this time is "A Mighty Fortress Is Our God." [The choir presented the well-known hymn.]

R. R. FIGUHR: We are all thrilled by that tremendous song. Thank you, Brother Foote.

I am glad we are in Detroit tonight. The facilities here are undoubtedly the best we have had for any of our sessions and we find a wonderfully fine spirit of welcome and courtesy in this city. We are here tonight for our fiftieth session. We meet in the territory of the Lake Union. The leader of this great union is our veteran leader, the dean of our union presidents, J. D. Smith. He is going to speak a few words to us.

J. D. SMITH: Elder Figuhr, we in the Lake Union are glad to have you here. The first session of the Seventh-day Adventist Church was held in what is now the Lake Union Conference, in the city of Battle Creek, Michigan. That was 103 years ago. At that time there were only 125 Seventh-day Adventist churches in the entire world. Now, 103 years later, it is fitting that we should come again to this great State of Michigan. We are happy and pleased to have this session in the Lake Union Conference, and we extend to you all a most hearty welcome.

R. R. FIGUHR: Thank you, Elder Smith. We appreciate the welcome you extend to us, and we are glad that we are in the Lake Union. We meet also in the Michigan Conference. No small part of the history of our earlier days was recorded in this State. N. C. Wilson, president of this field, will now speak a few words to us.

N. C. WILSON: It is difficult to get away from Michigan as you think of the history of the Seventh-day Adventist people. I want to join with Elder Smith in extending to the delegates and friends who have

come here a warm and a sincere welcome to the Michigan Conference. The Michigan Conference was organized 105 years ago. Two years later the General Conference was organized, so I think it appropriate that this fiftieth quadrennial session of the world conference should be held in the old mother conference of the denomination. May God bless you abundantly during your stay here.

We are indeed fortunate in being guests of the city of Detroit. Without question Cobo Hall is one of the very finest convention facilities anywhere in the nation. We feel that Detroit is in many respects an ideal place for such a meeting, and we have found it to be a very friendly city. We are also honored to have on the platform this evening Dr. Henry Brown, who is Director of the Detroit Historical Museum. I had the privilege and honor of a pleasant visit with Dr. Brown in his office. Dr. Brown, we are happy to welcome you into our midst, and I know that our people will want to hear from you.

DR. HENRY BROWN: Thank you very much, President Wilson, for those gracious words. President Figuhr, and guests of the city of Detroit, it is a privilege for me, on behalf of Mayor Jerome P. Cavanagh, to extend the welcome of our city to you tonight. As you may know, Mayor Cavanagh has been elected within the past week as president of the Organization of American Mayors, and because of his new duties he has asked me to represent him tonight. I am proud to do so. We are proud of our city and I am proud to represent its mayor. You are meeting on the very spot where 265 years ago a little town was planted by only 100 souls. How it has grown! We are proud of the buildings that surround us here. They indicate the new spirit which is Detroit, and we hope you will feel a part of that spirit. I hope that all of you, who have come from many places, will feel one of us and one with us. Welcome to Detroit!

R. R. FIGUHR: Dr. Brown, we thank you for these gracious words and the cordial welcome you have extended to us in the name of the Mayor. Please convey to him our greetings. Dr. Brown told me just before we came onto the rostrum that the inhabitants of this city number about 1.6 million, which happens to be about the number of baptized members in our church. Rather a happy coincidence.

We have another message, from a man who lives across the river in Canada. We have many members in Canada. The president of our Canadian Union is Elder J. W. Bothe.

J. W. BOTHE: When the Prime Minister of Canada, the Right Honorable Lester B. Pearson, learned of our meeting, he sent me a personal letter in which he conveyed his greetings. I would like to share that letter with you. [Letter appears on page 16 of Bulletin No. 1.]

R. R. FIGUHR: That is a gracious message. We would be glad if Elder Bothe would convey to the Prime Minister of Canada our appreciation for his words of greeting.

We did not say anything to the President of the United States about this meeting. He doesn't know we are here. Should we not send him greetings, assuring him of our prayers? Would you like to mani-

fest your desire that this be done, by the uplifted hand? Thank you very much. We will send that word along to him. [See telegram on page 32 of this issue.]

SUNNY LIU: The song "We Have This Hope" was well received at the 1962 General Conference, and it has been adopted as the theme song for the present General Conference. It was written by Wayne Hooper of the Voice of Prophecy. The Southern California Conference ministers' chorus will introduce it to us for this session. Following their rendition, the massed laymen's choir will pick it up the second time. The third time, you join your voices with theirs.

R. R. FIGUHR: That is a tremendous song, isn't it? And to hear it sung like this is certainly something to remember. Since it came to us four years ago it has been sung around the world in many different languages. It expresses so well our purpose, and indicates the goal toward which we are traveling.

There are certain countries from which we have not received delegates. One of our workers who visited one of these countries will bring us greetings from that land. Brother Beach has this message.

W. R. BEACH: This message of greeting comes to us from the U.S.S.R.:

"Greetings to the General Conference in session, from all Seventh-day Adventists in the U.S.S.R., from our assembly in Moscow and from the other churches in Russia. May our heavenly Father richly bless the General Conference session. May the reports of the progress of this holy work to the ends of the earth cheer all hearts, and may the plans made meet with the approval and blessing of God, that His work may be finished in all the earth." A fine message, isn't it?

R. R. FIGUHR: We are glad for that message. Though our brethren over there cannot attend in body, they are present with us in spirit.

Now we shall proceed with the organization of this session. The first thing is to determine if we have a sufficient number of delegates to do business. Will the secretary inform us regarding that.

W. R. BEACH: Article 3 of the constitution, Sections 2-5 provides for delegates at large and regular delegates to the quadrennial session. Article 3, Section 3a, provides that all members of the General Conference Executive Committee resident in North America and overseas are delegates at large. At this fiftieth session we have registered 246 members of the Executive Committee, out of approximately 270 around the world. Article 3, Section 4, provides for the appointment of regular delegates by world divisions and by the unions in North America.

[The delegates from the various divisions stood as follows: North America 300, Australasia 13, Central Europe 30, Far East 111, Inter-America 168, Middle East 12, Northern Europe 64, South America 129, Southern Asia 35, Southern Europe 49, Trans-Africa 71.]

W. R. BEACH: As mentioned a moment ago, the two delegates invited from the U.S.S.R. haven't appeared. The regular delegates accredited here this evening are 984, bringing the total delegates of this session, with the members of the General Conference Committee, to 1,230.

R. R. FIGUHR: We have much more than a quorum, and can do business. The first item will be the seating of special delegates.

W. R. BEACH: Article 3 of the constitution, Section 3, provides for the appointment of delegates at large to be accredited by the General Conference Executive Committee and seated at the session by vote of the session. These delegates represent the general institutions and interests of the work. The General Conference Committee, in consultation with the divisions and general institutions and the unions in North America, has prepared a list of delegates. The committee has voted and approved this list. The constitution would permit, on the basis of the 1,219 delegates mentioned, for this session to seat 305 special delegates. The list the General Conference Committee has approved, and which is attached to the minutes of the General Conference Committee, which I hold in hand, is 182. These names will appear in the General Conference Bulletin of this session. Is it the pleasure of the delegates to have this entire list of 182 read?

R. R. FIGUHR: These names have been reviewed and recommended by the respective unions and divisions and reviewed again by the General Conference Committee. The list may be read if you wish it. What is your pleasure? [It was voted to waive the reading and to seat the additional delegates at large.]

W. R. BEACH: Tonight we have 1,415 delegates to this session. Others will be coming in. These delegates represent 189 countries in which our work is conducted. The General Conference Committee has invited a group of veterans to attend this fiftieth session. They are seated here in the front. There are exactly 50 in number this evening. I would like to suggest that we invite these brethren and sisters to stand.

[The veteran workers stood.]

R. R. FIGUHR: The *Working Policy* provides for the appointment of certain standing committees through which we do our work. These are recommended by the General Conference Committee, to the delegates, to be elected or modified as you may choose. On pages 23-26 of the official program booklet we have these committees as recommended by the General Conference Committee.

[These committees are listed in full on page 14 of Bulletin No. 1.]

[The committees were voted as recommended.]

W. R. BEACH: Brother Chairman, we have a change in status and the acceptance of new organizations from four divisions. We would like to suggest that the president of the South American Division make a statement. [Elder Figuhr called upon J. J. Aitken, president of the South American Division, to make a statement regarding the organization of the new union in that division.]

J. J. AITKEN: We now have 68 churches in Chile, and a total membership as of January 1, 1966, of 10,584 members. The work is growing there. We have three fields, the Central Chile Conference, the North Chile Mission, and the South Chile Conference. After due consideration, in consultation with the Austral Union,

which has administered these fields, and with the approval of the General Conference Committee, we are happy to recommend the acceptance of the new Chile Union Mission into the family of unions, making six in the South American Division. Don Sullivan, the president, is with us this evening. [This motion was seconded and unanimously voted.]

C. L. POWERS: The Caribbean Union Mission, with headquarters in Port-of-Spain, Trinidad, was first organized in 1926 and re-organized in 1945. It includes more than 26,000 members, a junior college with 400 students, and two modern hospitals. Careful study was given by the Inter-American Division to the growth of this union mission and to its readiness for union conference status. The Inter-American Division and the General Conference Committee have approved. I move that the Caribbean Union Mission be granted union conference status.

[It was voted.]

R. H. PIERSON: The Lord has blessed and prospered His work in the Republic of South Africa during the course of the past four years, and our African work there has grown to the place where consideration has been given to making it a separate union. I move that the new Southern Union Mission, with approximately 12,000 members, in five local fields, be admitted to the sisterhood of unions around the world.

[It was voted.]

W. R. BEACH: Southern Europe recommends a change in status for the North African Union. M. Fridlin has a statement to make.

M. FRIDLIN: The North African Union embraces two missions. Because of political conditions and the fact that about 80 per cent of our membership has left for France and other countries, this organization cannot function longer as a union. I move, upon the recommendation of our committee, that the status of the North African Union be changed to that of a detached mission of the Southern European Division.

[It was voted.]

[The president, R. R. Figuhr, then read his report of the quadrennial period. It appears on pages 5 to 7 of Bulletin No. 1.]

[At the close of his report Elder Figuhr made a statement regarding his desire to retire from leadership. This statement appears on page 16 of Bulletin No. 1.]

R. R. FIGUHR: The next item is an announcement by R. G. Campbell.

R. G. CAMPBELL: A few moments ago you heard Elder Figuhr mention the name of the late and dearly beloved editor of the *REVIEW AND HERALD*, F. D. Nichol. Just before he left his office for the last time, he told me that the burden of his heart was that every delegate at this conference receive a copy of the running story of the General Conference each day. He is not with us tonight, but our staff of editors and workers at the *REVIEW* have prepared a memorial issue of the *REVIEW* that tells the story of Elder Nichol's death. We would like all of the delegates to have one. If you will go to the periodical booth and identify yourself as a delegate you will receive a free copy of this memorial number. Others may secure a copy for a small fee.

W. R. BEACH: The time has come to proceed with the setting up of the nominating committee, for which the constitution and bylaws make precise provision. The division presidents and the vice-president of the General Conference for North America have been informed by letter that each division group of delegates will be assigned a room for their deliberations. [E. W. Dunbar informed each delegation of its place of meeting.]

M. V. CAMPBELL offered the closing prayer: Our Father in heaven, as we Thy people have gathered from every part of the world, we come with unity of spirit, thanking Thee for Thy many blessings during the past quadrennium. We have felt Thy presence, and we are thankful for the good report we have listened to this evening. We pray Thy special blessing upon Elder Figuhr, our leader. We thank Thee for the success that has attended his leadership during this 12-year period. Grant, dear Lord, that Thy Holy Spirit may be richly in his heart. We pray, too, Lord, for the nominating committee as it gives consideration to the leadership of this denomination through the coming years. May Thy Holy Spirit guide them. We long for the day when our Saviour will come again. Make us men and women of God, and finally save us in Thy kingdom. We ask this in the worthy name of Jesus our Lord. Amen.

R. R. FIGUHR, *Chairman.*

W. R. BEACH, *Secretary.*

W. DUNCAN EVA,

A. F. TARR, *Recording Secretaries.*

## Second Business Meeting

June 17, 1966, 10:00 A.M.

CHAIRMAN: O. O. Mattison.

PRAYER: W. Duncan Eva.

SPECIAL MUSIC: Armen Johnson, Pastor of the east Los Angeles church, "It Takes a Lot of Love to Make the World Go Round," composed by Wayne Hooper, accompanied by Mrs. Lorne Jones.

[W. R. Beach brought greetings to the session from many who are thinking of this great meeting. Among those read were greetings from W. G. Turner, the Middle East Division staff in Beirut, the South American Division staff, a group in South Brazil, some Burmese brethren, the Southern Asia Division staff, and the South Philippine Union.]

[Voted, to record these greetings and ask the secretary to acknowledge the good wishes, expressing the thanks of the session.]

W. R. BEACH: Brother Chairman, the president of the Far Eastern Division has a statement to make.

C. P. SORENSEN: About 15 years ago an action was taken looking toward dividing Indonesia into two unions. This territory was divided into East and West Indonesia unions, after counsel with the General Conference. This has worked out well. The East Indonesia Union Mission was set up in North Celebes, with a membership of 14,000. I should like to move that this union mission be accepted into the world sisterhood of unions.

[Voted.]

C. P. SORENSEN: Mr. Chairman, our membership in the South Philippine

## Additional Appointments to Standing Committees

### Committee on Plans

Joseph Albrecht, M. M. Bazy, F. M. Bennett, Willard J. Clemons, Victor Cooper, H. E. Eiszle, M. D. Howard, E. F. Irish, A. H. Johns, Warren Johns, Norman J. Rasmussen, A. E. Schimke, Horace J. Shaw, Frank Spangler, Odon Szabo, H. H. Voss, D. S. Wallack, Horace E. Walsh.

### Committee on Finance

I. E. Anunsen, Thomas Bishop, Therlow Harper, V. H. Siver, J. D. Woodin, R. C. Mills.

### Committee on Special Prayer

A. L. Ham.

Voted in third business meeting, Friday afternoon, June 17, 1966.

Union two or three years ago was approaching 40,000 to 45,000. We took action two and a half years ago to divide the South Philippine Union Mission into South and Central Union missions. The South Philippine Union headquarters were set up in Davao City, the Central Philippine Union in Cebu City. I take pleasure in moving that we accept the Central Philippine Union Mission. This is a fine addition to our sisterhood of unions.

[W. R. Beach, secretary of the General Conference, read his report, which appears in full elsewhere in this Bulletin.]

[In the course of his report Elder Beach suggested that the audience stand for a moment in tribute to those who have laid down their lives in the line of duty during the past four years. The chairman accepted the suggestion and the delegates stood in silent prayer while the hall lights were dimmed.]

M. V. CAMPBELL: Thank you, Elder Beach. This has been a most inspirational report. I wish we had time, for many, I am sure, would like to make comments on it. We are pressed for time, however, and so we will immediately go into the next report, that of the General Conference treasurer, C. L. Torrey.

[The treasurer's report, appearing elsewhere in this Bulletin, was presented at this time.]

[O. A. Blake presented the General Conference financial statement, which was followed by the reading of the auditor's statement by R. J. Radcliffe.]

[The financial report was adopted.]

C. L. TORREY: Brother Chairman, and brethren and sisters: Sixteen years ago I was elected treasurer of the General Conference. The time has gone quickly, the years have rolled round, and we have come to another session, and time to retire. I have greatly appreciated the love and comradeship of the members of the General Conference, of the North American Division, and of the world field. I shall look back upon this experience with joy. I know that the work will go forward and be finished according to God's plan. I believe that the one who will be chosen to take my place will do much better than I have been able to do. It will be my

purpose to pray for the leaders in the General Conference and throughout the world field. I know that God will lead and the task will be finished according to His plan. When He comes there will be a multitude waiting for Him. May God bless you all.

M. V. CAMPBELL: Elder Torrey has been a steward of the General Conference, and as a steward he has been found faithful. He leaves the treasury in good condition. The finances of the denomination are sound.

Last evening our president announced his retirement. Now Elder Torrey. It is rather unusual for two of our chief officers to ask to be relieved of their heavy burdens. I am sure all of us were shocked when we heard Elder Figuhr's statement last night. Elder Beach and I were sitting together on the platform, and I said, "Did you know that he was going to say anything to us like this? Did he say anything to you?" "He did not," Elder Beach replied. Of course, perhaps his wife knew. But I see her shaking her head. She didn't know either. Elder Figuhr was chairman last night. It did not give any of us any opportunity to make any comment. But I believe every one of us wishes to give some indication of our confidence in the two men who are laying down their burdens.

They are men who have led us to many victories. They are men whose service is not only written on earth but also in the records of heaven. I am sure that each of you would like to give some indication of your feeling of gratitude for the long service these men have given in the highest places in the denomination. Those of you in the delegations and others who would like to express appreciation for the years of service of Elder Figuhr and Elder Torrey, would you stand? It is unanimous. I know this comes from the heart. Thank you; you may be seated.

[The business session was brought to a close by a brief devotional service conducted by E. L. Minchin.]

M. V. CAMPBELL, *Chairman.*

W. R. BEACH, *Secretary.*

N. W. DUNN and W. DUNCAN EVA, *Recording Secretaries.*

## Third Business Meeting

June 17, 1966, 3:00 P.M.

CHAIRMAN: W. E. Murray.

HYMN: No. 241, "We Shall See the King," announced by O. O. Mattison.

PRAYER: G. H. Rainey.

W. E. MURRAY: We will now call the meeting to order. The first item of business this afternoon is a report from the committee on seating of additional delegates, and additional standing committee assignments.

[The supplementary report of the committee on seating of additional delegates, and additional standing committee assignments appears elsewhere in this issue. The report was voted.]

W. E. MURRAY: R. R. Bietz, chairman of the nominating committee, informs me that they are ready to render a partial report.

R. R. BIETZ: The nominating committee has been in session for a little more than three hours. We have studied very carefully and prayerfully the problems that

you turned over to us, mainly of filling certain offices. We gave everyone an opportunity to speak his mind and his convictions. We prayed earnestly that the Lord would lead and guide in all of our deliberations, and we are now ready to render a partial report. Dr. Hammill, president of Andrews University, our secretary, will render this report.

**RICHARD HAMMILL:** Mr. Chairman, I bring this recommendation from the nominating committee. The nominating committee of the General Conference session respectfully recommends to the session that Robert H. Pierson be elected president of the General Conference. Mr. Chairman, I move the adoption of this recommendation.

**W. E. MURRAY:** You have heard this report, and it has been moved and seconded. Is there any comment?

All in favor please lift your hand. Those opposed, by the same sign. I do not see any opposition, and the motion is carried unanimously. Will Elder Pierson please come to the rostrum and greet the delegation. [Elder Pierson came forward, and Elder Murray said:]

It gives me great pleasure, Elder Pierson, to convey to you the decision of this assembly that you should serve as the president of the General Conference for the coming quadrennium. May God abundantly bless you in your responsibilities.

**R. R. FIGUHR:** Brother Chairman, I want to welcome Brother Pierson to this post. The brethren have chosen a man who has worked in various parts of the world, who knows the overseas problems, and the times demand such a choice. Well, Brother Pierson, God bless you.

[Acceptance statement by R. H. Pierson upon being elected president of the General Conference appears on page 3 of this issue.]

**W. E. MURRAY:** We will now listen to the statistical report by R. J. Radcliffe, our statistical secretary.

[The statistical report will appear in General Conference Bulletin No. 3.]

**W. E. MURRAY:** Thank you for this fine report.

[A. A. Esteb drew attention to the fact that in addition to the 17 million Ingathering brochures reported by Brother Radcliffe, a great deal of other printed material was distributed.]

**W. E. MURRAY:** This afternoon there is time also for a report of the Ministerial Association of the General Conference, under the leadership of R. A. Anderson.

[The report of the Ministerial Association appears on page 18 of this Bulletin.]

[Elder Anderson departed from his formal report in order to include the Ministerial Association secretaries in his presentation. Secretaries at division, union, and local level were asked to stand. Elder Anderson also invited his associates in the General Conference office to join him. He concluded with the following statement:]

**R. A. ANDERSON:** As these good brethren stand beside me, I want to tell you, dear friends, what a great inspiration they have been to me. We have had a very happy fellowship together in our service through the years. I can truthfully say that, in all of our years of service we have never had one cross word

or any misunderstanding of any kind.

We are in the midst of another session now. And as I have already indicated to the brethren in the General Conference and also to the ministerial convention, this will be my last report to a General Conference session. I feel it is time to step aside and let others come in and do the work, but I want to tell you that as I do that, I do it with great courage in my heart. By the grace of God I hope to keep my credentials until the Lord is finished with me or else the Lord Himself descends in glory. It will be my joy and privilege to preach Christ and Him crucified. I was never more certain of the ultimate triumph of the cause of God than I am today.

What a glorious future is ahead of the Advent ministry. For them the whole world will be lighted with the glory of God's mighty message as the church awaits the appearing of their Lord in glory. May the Holy Spirit baptize us and send us out for a speedy finishing of His work in all the world.

**W. E. MURRAY:** That is a very fine report. I am sure we appreciate all that these men are doing.

[At this juncture a further report from the nominating committee was presented. Walter R. Beach was re-elected secretary of the General Conference, and upon invitation, came to the pulpit.]

**W. R. BEACH:** I love the people of the Seventh-day Adventist Church. Many years ago I dedicated my life to this church, and I have always accepted the responsibilities that the brethren have entrusted to me. I have done the best I could to carry them out. I learned some 35 to 38 years ago, when the brethren were asking me to go to an overseas field in which I was not much interested, that one needs to commit himself to God's purpose. I gave the excuse that I would have to consult my father before I accepted. So I went to my old father, who for some 35 or 40 years was a member of the conference committee, and he looked down at me through those steel blue eyes and he said: "My boy, I would be ashamed of a son who didn't do anything and go anywhere for God's cause." Since that day I have been on my way, and I hope to keep at it. Thank you so much. I will serve the church the best I can, and I am sure that we will have a very fine time with Elder Pierson and whoever else the brethren want to give us, and I know that what they give us will be the best. The hour demands the very best that the church has.

**BENEDICTION.**

**W. P. BRADLEY,** Secretary.

**W. E. MURRAY,** Chairman.

**W. DUNCAN EVA,** Recording Secretary.

## The Day in Detroit

(Continued from page 3)

the immense convention cafeteria looking across the Detroit River to Windsor, Ontario. But Dr. Heppenstall of Andrews University joined me and we discussed some issues of this great meeting. And that gives point to the happy conversation one overhears here in the halls as friend meets friend—relaxed reminiscences of old

times, sincere inquiry about each other's family, and interested comment on the progress of the work.

But there is little time for siesta, even when one has worked half the night.

In the arena W. M. Abbott, Jr., was leading a rousing song service introductory to the devotional study presented by W. E. Murray, vice-president of the General Conference. Elder Murray concluded his stirring review of God's providence in the Advent Movement by calling on four veteran leaders who were on the platform to give their witness. V. T. Armstrong, formerly president of the Far Eastern Division, A. L. Ham, formerly president of the Southern Asia Division, E. D. Dick, formerly secretary of the General Conference, and W. A. Nelson, formerly president of the Canadian Union, responded with incidents testifying to the fact that this is a movement inspired and undergirded by God.

To begin the morning business session, W. R. Beach read messages and cablegrams from workers in near and far places of the earth, cheering on the work of the session. Among them were messages from official staff workers in Australasia, the Middle East, South America, South Brazil, Burma, South India, South Asia, Trans-Africa, and South Philippines. It was voted that return responses be sent. How wonderful it would be to have all these overseas workers with us, for many of them have never felt the pulse of a great conference such as this.

E. L. Minchin closed the morning session with a tender devotional appeal for a spirit of love to prevail as the business of the day moves on. He read the prayer delivered by W. A. Spicer at the beginning of the General Conference in 1922.

The afternoon session was kaleidoscopic with interest. The point of greatest moment for the hour was the first partial report of the nominating committee. R. R. Bietz, president of the Pacific Union Conference, and chairman of the committee, called upon the secretary, Richard Hammill, president of Andrews University, to read the report. The choosing of a leader to the highest position of responsibility in the church always requires careful and prayerful review of the potential choices of men of wide and long experience in leadership. It was no surprise, therefore, when R. H. Pierson, president of the Trans-Africa Division, was nominated to the presidency of the General Conference for the ensuing quadrennium. When W. E. Murray called for the vote, the response of approval was unanimous. The entire audience stood as Elder Pierson came forward to make his response. Elder Figuhr, the retiring president, assured his successor of the prayers and support of all his associates.

Further reports of the afternoon were those of R. J. Radcliffe, statistical secretary, and of R. A. Anderson, secretary of the Ministerial Association. The challenging report of the advance of the worldwide evangelistic and institutional work was received with enthusiasm.

The afternoon meeting was concluded with another partial report of the nominating committee in which W. R. Beach was re-elected as secretary of the General Conference.



# The Day in Detroit

By DON F. NEUFELD

SABBATH, JUNE 18, 1966

This is Friday afternoon. The broad sun sinking down in its tranquility over the world's motor capital is ushering in the hours of the first Sabbath of this historic session of the General Conference.

I am looking forward to these holy hours. What a unique privilege it will be to worship with so many thousands of God's saints gathered here from scores of countries, and speaking many tongues. I know that you would like to be here. But since you could not be, come with me in imagination and share the moving experience I know will be mine on this Sabbath day.

I decide to come early. In spite of this, I have to thread my way through crowded hallways vibrant with the greetings of friends long separated. Someone has aptly compared a General Conference session to heaven, for that blessed abode will be, among other things, a place of joyous meeting of loved ones and friends, dear ones separated for a time by the cruel

enemy death. I can imagine that on those golden sands beside that river of life will be groups similar to the ones I see here tonight. And how much there will be to relate! And how radiant with holy joy will be those faces, for at last the warfare has been accomplished, the victory won.

The auditorium seating more than 11,000 is rapidly filling with delegates and guests. Brad Braley is at the console of the Rodgers organ, playing music for quiet vespers meditation. Yet—and I'm sure you understand why—it is impossible for the constantly enlarging congregation to subdue completely its joyous conversation.

"Good evening, friends." This is Charles Keymer's greeting as he opens tonight's song service. The congregation is standing as it sings "O Worship the King." Olive Braley is at the piano.

On the platform tonight is the 105-piece General Conference Symphonic Band under the direction of Melvin Hill of Union College and Norman Krogstad of Andrews University. This is the first appearance of the band at a General

Conference session. Our hearts thrill at its rendition of "A Mighty Fortress," and "Jesu, Joy of Man's Desiring."

The sacred concert tonight features several musical groups: Faith For Today male quartet, the 20-voice Oakwood College ensemble under the direction of Harold Anthony, the 52-voice Southern California Men's Chorus under the direction of Lorne Jones, and the General Conference male chorus under the direction of Wayne Hooper. There is also the solo voice of Maurita Phillips of the Roger Wagner Chorale and soloist with the Voice of Prophecy Hymnsingers.

By the time the concert is completed and the time has come for the sermon to begin, the arena is filled to capacity. E. W. Dunbar announces that the overflow audience will be accommodated in Hall C, where they can see the service by means of closed-circuit television. I go up to see how many are taking advantage of these facilities and find several hundred looking at one or the other of two large screens. There are nearly 7,000 chairs in the hall, which, I anticipate, will be filled with tomorrow's large congregation.

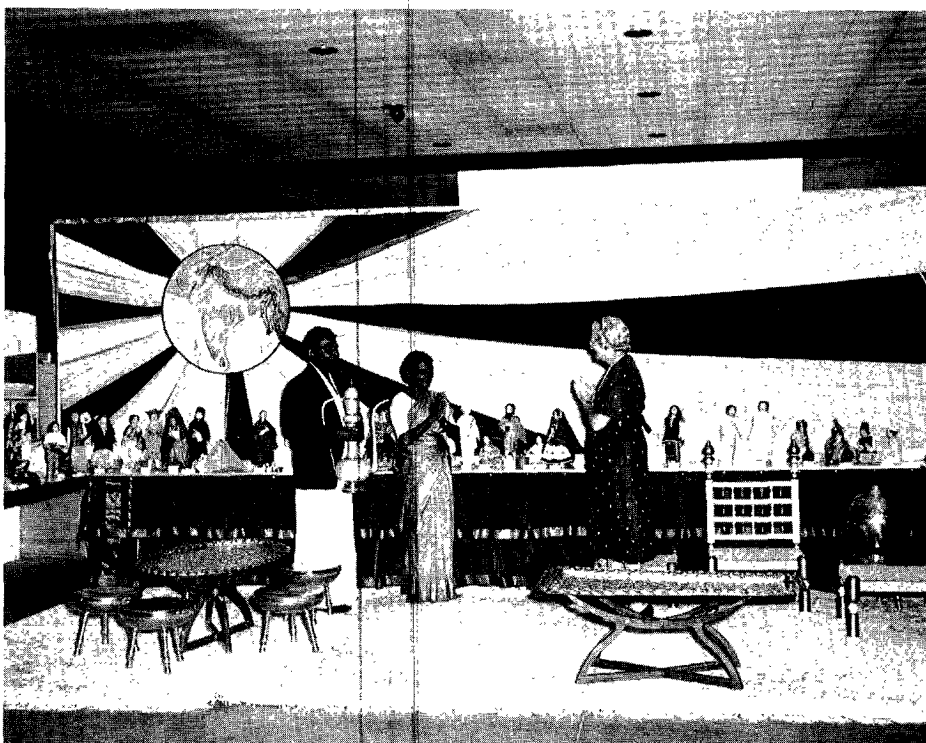
## Message on Romans 8

Pastor George Burnside is tonight's speaker. His sermon is found on page 20 of this Bulletin. His remarks strike a note of courage. Taking his theme from Romans 8, he emphasizes the thought that for the one in Christ there is no condemnation. He points out that the chapter opens with the thought of no condemnation and ends with the thought of no separation—nothing can "separate us from the love of God." In between is the glorious promise that all things will work for good for the dedicated believer. In my heart and, I am sure, in the hearts of others, there is a response of gratitude for the marvelous provisions of the gospel.

Sabbath morning dawns bright and clear. The sun smiles down upon Detroit's wakening population from a cloudless sky. I leave my hotel shortly before seven. I am surprised at the number of Seventh-day Adventists on the street making their way to Cobo Hall. I wonder what early meeting they are planning to attend. My program booklet indicates that the first meeting is the Sabbath school whose song service is to begin at 9:00. I speak to one of the couples who greet me with a cheery good morning. I discover they are Brother and Sister E. J. Barnes, from Florida. They say that they are arriving early for a good seat. As I enter the arena only a few minutes after seven, the place is already filling. I count well over 100, and there is a steady stream coming in.

Promptly at 9:00 o'clock Ray Turner opens the song service with the chorus "Sing Hosanna." I look around and notice that there are only a few seats left in this huge arena. Over to my right, as I sit here at the reporters' table in front of the stage, in a special place reserved for them, sit those who have lost their hearing. They are singing, too—in their sign language. Their interpreter is their conductor. When a special number is rendered he interprets the message of the song for them.

It is 9:10. The arena is full. They are beginning to stand now in the aisles. I



In this colorful booth, with a sunburst background emanating from Southern Asia, are miniature models of nationals. The tables and stools are of polished brass, with deep beautiful Oriental carpets. Standing are Mr. and Mrs. N. T. N. David and Mrs. O. W. Lange.

ask Walter Crandall, editor of the *Youth's Instructor*, to check how many there are in the other divisions and in the overflow hall. He reports to me as follows: Senior youth more than 3,000, junior 800, primary 750, kindergarten 650; foreign language sections: Portuguese 30, German 25, Slavic 20, Spanish 200, French 4; overflow in hall 6,500. This makes a grand total of about 24,000 assembled for the first Sabbath of the session.

The Sabbath school is under the direction of G. R. Nash, Sabbath school secretary of the General Conference. B. E. Seton, Sabbath school secretary of the Southern European Division, is the teacher of the Sabbath school class, an unusually large one, some 20,000. J. J. Aitken, president of the South American Division, makes the appeal for missions. Robert H. Pierson had been slated for this assignment, but when the mantle of the General Conference presidency fell over his shoulders yesterday, he asked to be excused.

The Sabbath school report is unique.

"Welcome aboard the flagship, S.S. *Detroit*," announces R. Curtis Barger, associate secretary of the General Conference Sabbath School Department, "as we review the ships of the Sabbath school fleet."

W. J. Harris, another associate secretary, informs us that this was the report of the Sabbath school held during the forty-ninth session in 1962 in San Francisco. Then the lights go out.

On the screen appears a picture of a ship sailing into San Francisco Bay beneath the Golden Gate Bridge. It is identified as S.S. *Fellowship*, representing the fellowship of Sabbath school members around the world and exemplified in the 30,000 young and old assembled for Sabbath school in San Francisco. Elder Barger invites the vast Sabbath school to "look and listen as the ships of the Sabbath school pass in review through the Golden Gate of memory."

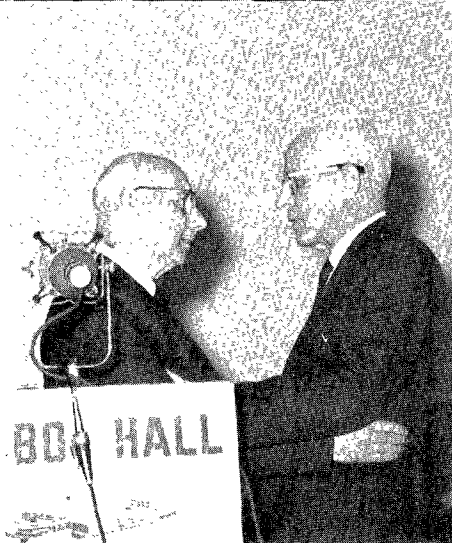
The picture on the screen changes, and there before us is the ship S.S. *Membership*, with the announcement that today there are, in all the world, 2,248,955 Sabbath school members.

There follows S.S. *Stewardship*, a very large ship. It holds a precious cargo of Sabbath school offerings for missions, which in the past quadrennium amounted to \$38,917,000.92.

S.S. *Partnership* carries as its cargo Sabbath School Investment, which for the four years between sessions amounted to \$4,750,835.

Two more ships are portrayed on the screen, S.S. *Leadership* and S.S. *Worship*. The success of the Sabbath school is the result in a large measure of the energetic, resourceful leadership of the officers of the school and of the various administrative organizations. But worship in the study of the Word of God is the heart of the Sabbath school.

I wish you could join your voice with the 11,000 here this morning singing praises to Christ in the hymn "All Hail the Power of Jesus' Name." Those of us here in the arena hear "as it were the voice of a great multitude, and as the voice of many waters," and the theme is the same as anciently, "Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6). I am sure heaven's arches must re-



R. R. Figuhr (right) bids farewell to R. A. Anderson, retiring secretary of the General Conference Ministerial Association, at Ministerial Association meeting, June 15.

sound, and the angels must respond in antiphonal chorus.

The theme is continued in the choral anthem "Gloria in Excelsis," sung by the General Conference laymen's choir accompanied by a brass band under the direction of Frank Foote.

We expected R. R. Figuhr to be the speaker of the morning, but with the change in the leadership of the church, Elder Figuhr relinquished the pulpit in favor of the new leader, Robert H. Pierson. His sermon, a strong appeal based on the text "Now is the accepted time" is found on page 22 of this Bulletin. At the close the congregation responded to his call for rededication by standing to their feet.

#### Million-Dollar Offering

Over to my left an adding machine has begun clicking. A. L. Tucker, cashier of the General Conference, is at the controls. Beside him is O. A. Blake, under-treasurer of the General Conference. They are adding up the totals that have been raised in the various divisions for the Million Dollar Offering. One by one the leaders of the divisions, unions, and institutions are reporting the amounts raised. We are anxiously awaiting the total. Elder Blake steps up and announces a grand total of \$1,191,006.54. This does not include the offering now to be taken. A loud chorus of Amens from the congregation expresses gratitude to God.

One of the high lights of the General Conference session is the missions pageant, which is usually presented in the afternoon of the first Sabbath of the session. The pageant portrays the advance of the Advent message around the world, and in almost every country of earth. This year's pageant is entitled "Behold His Messengers."

There is still half an hour before the pageant is to begin, but the arena has long been filled. Many have remained in the arena after the morning services, not wishing to lose their places. As the moment draws near for the pageant to begin, the air of expectancy heightens, and eager faces scan the auditorium for the first appearance of the costumed missionaries and nationals. From my vantage point at the editorial table at the front

of the stage I can see them now gathered at the back, ready to march.

On the screen flashes the sphere of our earth. In rapid survey the beginning of Seventh-day Adventist missions in various lands is portrayed with color slides: Europe, 1874; Australia, 1885; South America, 1885; South Africa, 1887; and Asia, 1888.

The lights come back on. There is a blast of trumpets from right stage. E. W. Dunbar cries out, "Behold his messengers." The organ swells, and the pageant is on. There they come from the back of the arena, down the center aisle, led by the North American flags and the leaders and representatives of the North American Division. They march across the stage from right to left. Some are seated on the stage; others take their places in reserved sections. Each country is identified by a pennant, and carries its own flag. The flag-bearers take their places along the back and sides of the stage. As the Guyana flag-bearer reaches the stage the narrator announces that this is the first time the flag of this newly independent nation has been shown in public.

"Beneath the Stars and Stripes, in this new land which bred a nation drawn from the peoples of all lands—here in North America, one hundred years and more ago, God reached down to man and spoke out of the great silence of apostasy. And from His words sprang up a church, a remnant people with a message." These are the opening words of the narrator, W. R. Beach.

As the procession continues and as representatives from each division reach the stage, the narrator introduces each division and names its officers.

Here they come! The North American Division is followed by the Australasian Division. Yes, there he is, Paul Piari, a member of the Lagaip tribe of northwest New Guinea, now a mission worker, with his native arrows and plumes. And there is Len H. Barnard, a New Zealander, who pilots an Adventist mission plane over the highlands of New Guinea. And there, dressed in native garb is Taoi Joeli, M.D., a national of Fiji, a physician and medical director of the New Hebrides Seventh-day Adventist Mission.

The Central European Division, whose territory is Germany, follows next.

Introduced by conch shell and Oriental gong sounds, the Far Eastern Division, which includes the beautiful, exotic islands of the Orient, takes its place. In this territory according to the narrator, the typhoons of war have left their scars, but the soft winds of the gospel have been playing also.

There follows the Inter-American, Middle East, Northern European, South American, Southern Asia, and Trans-Africa divisions.

I wish I had space to describe in detail the colorful costumes of the representatives from each country: the flax skirts of the New Zealand Maoris, the black hat of woven horse hair worn by the white gowned Koreans, the silken saris of India, the flowered sarongs of Indonesia, the coconut hats of Taiwan, the black lace bonnets of Senegal, the delicately embroidered ruffled lace collars of Czechoslovakia, the muleras of Colombia.

## Message Sent to the President of the United States

THE PRESIDENT  
THE WHITE HOUSE  
WASHINGTON, D.C.

MR. PRESIDENT, FOURTEEN HUNDRED DELEGATES ATTENDING THE FIFTIETH WORLD CONFERENCE OF THE SEVENTH-DAY ADVENTIST CHURCH NOW IN SESSION IN DETROIT, AND REPRESENTING 1,600,000 ADULT MEMBERS IN 189 COUNTRIES OF THE WORLD, RESPECTFULLY SEND GREETINGS AND EARNESTLY PRAY THAT DIVINE GUIDANCE AND WISDOM MAY ATTEND YOU IN YOUR LEADERSHIP OF THIS GREAT NATION IN THESE AWESOME BUT CHALLENGING DAYS.

WALTER R. BEACH  
GENERAL WORLD SECRETARY

I am thrilled to see many former fellow students of mine in the procession—Harry and Marvel Bedwell, Jerry and Rose Christianson, Hartley and Sophia Ludden, Wadie Farag, Gilbert and Vernetta Oliver, P. G. Werner, and Howard Hamel; as well as former students of mine—Louis and Muriel Shipowick, Todd and Jean Murdoch, Gordon and Lydia Smedley, and David Astleford. They come from east and west; they come from north and south, their hearts beating in unison with the thrill of the Advent hope.

### Drama Not Over

But the drama is not yet over. I see Howard Hamel, of Pakistan, and Thorvald Kristensen, of Ghana, move to the speaker's desk. Hamel, for 26 years a missionary in Southern Asia, lived in Lahore during the struggle between India and Pakistan. He tells us that in the recent conflict between these two nations the faith of the members increased. He pleads for dedicated nurses, teachers, and doctors. Kristensen tells of overruling providences during the bitter strife in West Africa.

Who is this man carrying a sword? He is dressed in African soldier's uniform. The moment is electric. There is a rapid rolling of snare drums, soon drowned out by a heavy bass drum. The soldier stops in front of the evangelist.

The narrator accosts him, "Who are you?"

"I am from the eastern Congo, and represent the spirit of peoples feeling their way into the sunlight of nations," declares the soldier.

Hold your breath! Three soldiers also in African uniform race across the stage. One of them grasps the evangelist. The soldier in command demands, "Let me see your papers." Examining them, and apparently being satisfied, he nevertheless demands that the evangelist accompany him—his wife and children too. After earnest pleading the family is permitted to stay, but

the evangelist is seized. Meantime, the other two soldiers grab another man whom they are commanded to throw into the back of a truck.

How is this all going to turn out?

Werner steps up to inform us what actually happened. The soldiers took the evangelist and three other workers, who arrived at this most inopportune time. They beat the other men unmercifully and threw them into the back of the truck. The evangelist rode in the front. Once the truck stopped, and while the commanding officer was away for a few minutes, the soldiers threatened to kill their prisoners. Only the officer's return saved them. At the end of their journey the men were thrown into prison. No food was given them. The church members provided them with food. After going from one official to another and finally appealing to the governor of the province, Werner secured their release.

I wish I could tell you in detail all the interesting interviews. For example, the one with E. L. Longway, a missionary of 48 years in the Orient; the one with D. H. Baasch, secretary of the Inter-American Division, where the message is spreading like wildfire; one with F. C. Webster, home missionary secretary of the South American Division; and that with Piari, the pastor from New Guinea, whom we mentioned earlier.

### Unburnable Bible

Piari speaks pidgin English, and the narrator is unable to understand him. But the pilot of the mission plane *Andrew Stewart* in New Guinea, Brother Barnard, is here to interpret for him.

You will be interested in the story of the Bible that would not burn, as Piara told it in pidgin English and Barnard translated it. Converted at the age of 20, Piara returned home from the mission with the only worker they could release—a 12-year-old boy. Together they built a small grass hut to live in, and a neat

grass church. Because the Adventist mission did not permit the eating of swine's flesh, the missionaries were not welcome. One day while they were away, enemies of the truth burned down the hut and church. They saw the flames and smoke and hurried home, but were too late. There remained only ashes. But something survived the flames. Beneath a pile of ashes was this Bible. Not even the cover was scorched.

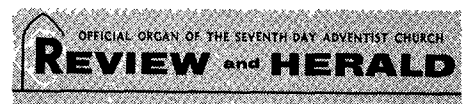
And there it is, the very Bible that wouldn't burn. Piari has handed it to Elder Beach, who examines it reverently and holds it up for the audience to see.

But that is not the end of the story. Piari and his helper rebuilt the church and the hut. Again their enemies burned it down. This happened three times, and then the government intervened. The fourth church and hut stand today as a monument to God's love.

The pageant goes on. We stand a few moments in honor of God's heroes—men and women such as Brian Dunn, the young missionary speared to death on Malaita, in the Solomon Islands.

Another group makes its way to the platform. We are informed that these are new mission appointees. There are 40 families and single women in all. Eight are under appointment to Latin America, six to Southern Asia, 11 to Africa, three to the Middle East, and 12 to the Far East. Among them are teachers, nurses, doctors, dentists, ministers, and business managers. They kneel in prayer as W. R. Vail offers a dedicatory prayer.

Thus ends the mission pageant of 1966, but the march of missions goes on.



In 1849 a company of Sabbathkeeping Adventists whose background was the Millerite movement began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. In November, 1850, these two papers merged under the name, *Second Advent Review and Sabbath Herald*, now titled simply *REVIEW and HERALD*. Its editorial objective remains unchanged—to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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