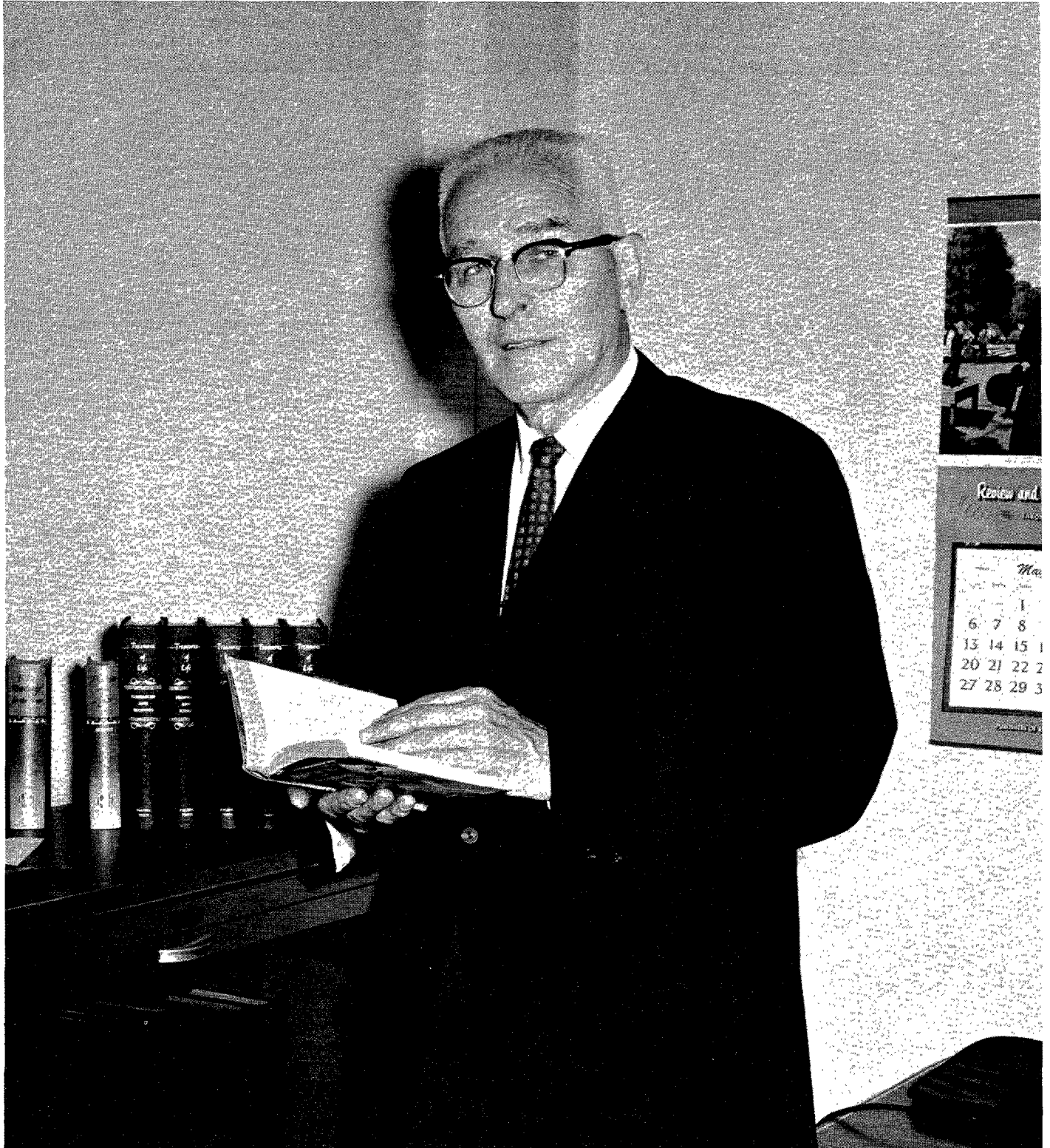


July 29, 1962

OFFICIAL ORGAN OF THE SEVENTH-DAY ADVENTIST CHURCH

REVIEW and Herald

★ General Conference Report
Number 2



Reuben R. Figuhr, Re-elected President of the General Conference for the Ensuing Quadrennium.



A Running

Story of the Conference

By a Special Review Reporter

Lawrence Maxwell

Friday, July 27

Who will be the new General Conference president?

This is the question that passed from lip to lip as the delegates and visitors streamed to the Auditorium this morning.

The day was cool. Fog hung low over the city, so that the spire above the dome on San Francisco's city hall, across the road from the Auditorium, was lost in a cloud.

There was neither fog nor coldness when I entered the Auditorium. Loren Purdy was leading the assembling congregation in a warm and enthusiastic rendition of "Redeemed." Seats were filling fast even so early in the morning. Soon the ground floor was almost full and people were sitting in the balcony. I can remember when this auditorium was scarcely so full for evening meetings! Our church membership clearly is showing a deep interest in this General Conference session.

E. W. Dunbar had an announcement to make. His melodious voice informed

the delegates that the Nominating Committee would meet immediately following this devotional meeting. No one had to say what everyone was thinking. Who—?

You may have heard that the election of the General Conference president is "rigged" ahead of time. It is a charge that bears investigating.

I investigated. I wanted to see how the Nominating Committee was formed. And this is what I saw:

It began last night. As soon as the meeting was over, the delegates met by divisions in various rooms to select their representatives to sit on the Nominating Committee. According to the General Conference Working Policy, each division is to select a representative for each 12,000 members, but no division is to have fewer than two. I decided to stay with the largest delegation, North America's, more than 400 in number.

Immediately a problem arose, for the North American delegation was instructed to meet in the main auditorium, and many thousands of visitors had come to the opening session. In fact, every seat had been taken before the song service began. The aisles were full of standing people and thousands had milled around in the corridors, unable to find a place at all in the auditorium.

The delegates were asked to meet on

Partial Report of Nominating Committee

At the close of the morning business session, Friday, July 27, the Nominating Committee brought in its first report. The nomination was accepted by the delegates, and R. R. Figuhr was unanimously voted president of the General Conference for the ensuing quadrennium.

The picture of our re-elected president appears on the cover page of this issue. Elder Figuhr began his presidency of the General Conference in 1954.

the main floor near the front. But when after considerable time had elapsed there was still no space for them, they were asked to come up and sit in the choir seats on the platform. There was a mighty surge forward. The platform quickly proved inadequate—there weren't enough choir seats. And the loud-speaker being directed—as usual—out toward the auditorium, the delegation could not hear the chairman when he tried to talk.

Fortunately, by this time the crowd had thinned noticeably, and the chairman said, "Let's try the main floor again." With a good-natured chuckle, the delegates got up and moved once more.

W. R. Beach, the General Conference secretary, asked all non-North American delegates to leave the auditorium so that the group could get on with its business. Alas, Seventh-day Adventists are so very reluctant to go home after an evening meeting, no matter how late it continues. This one had lasted until past 9:30.

After several minutes of urging, the visitors were finally in the halls, and the work began.

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San Francisco's famed Cow Palace, where the Sabbath meetings of the General Conference were held. This large auditorium seats 17,000, nearly twice as many as the Civic Auditorium.

SAN FRANCISCO CHAMBER OF COMMERCE



The Promise of the Spirit

DEVOTIONAL STUDY, JULY 27, 1962, 8:30 A.M.

By W. E. MURRAY

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28, 29).

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:7-11).

Within the confines of these verses of Holy Scripture, one in the Old Testament, one in the New, is found one of the grandest truths of Holy Writ. The Christian's hope is made plain. One text came through the prophet Joel, who is believed to have prophesied in Judah in the seventh century before Christ. The author of the second text is none other than the Lord Jesus Christ. He told His discouraged and frustrated disciples in the last days of His ministry on this earth that the Comforter would come. We believe that Joel is the first of the prophets to have the honor of voicing these messages of the coming of the Holy Spirit.

We are given to understand that Joel's name meant "Jehovah is God." This name is significant. It could be that very godly parents, living in a wicked generation, in the midst of idolatry and surrounded by those who had apostatized, named their son thus significantly as a testimony to God of their personal faith in defiance of the prevailing evil. God chose this pious man to give the wonderful message of the coming of the outpouring of the Holy Spirit. God has a way of selecting men for presenting His important messages.

In the second case, how appropriate it was at a time of great discouragement for His disciples, when to human eyes the battle seemed lost, that He should bear such a significant message to them. The last days of Jesus' life with His disciples were crowded with instruction, and He was busy in preparing them for the great trials that were soon to come upon them, when they would be as sheep without a shepherd. Then came this hopeful message, which had not only a great effect upon their thinking but also an influence that would endure to the end of time.

We will see from the content of these verses and from the context in which they appear that the Holy Spirit was to

be sent on a well-defined mission. Joel tells us that the Spirit would be poured out on all flesh and then goes into detail as to just who would be the recipients of this grand experience. In the days of this message, and even in the days of our Lord, there were certain misconceptions as to who should be the ones through whom God would manifest His blessings and instruction to the world. In those days it was usually the father through whom the blessings of God came to the family or the clan. Age was thought to be a prerequisite for a person who presumed to pass on to others spiritual help, but Joel says that the Spirit was to be passed out to the sons and the daughters. In other words, contrary to the accepted concept, young people were to receive the grace of the Holy Spirit, as well as parents and older people. Another misconception of those days was the belief that quite generally the manifestation of God's power was to come through the male of the species. Woman was thought to be in some degree incapable of receiving the blessings of Heaven and of passing them on to the world about. This misconception is also removed in our text, for the daughters, as well as the sons, were to receive this gift.

Then we notice that this gift was to be bestowed on the servants also. This too was rather an innovation inasmuch as the servant, being relegated to a menial position in the world, might not receive the measure of spiritual blessings it was possible for his master to receive. This conception of the working of God's Spirit is also condemned.

It is only reasonable to deduce from this text that the lack of cultural background and the historical experience of an individual would prove to be no barrier in the days of the glorious outpouring of the Spirit. This opens the door to our thinking that those in this world whose background has been that of idolatry, heathenism, and vice will be the recipients of the blessings of the Holy Spirit, if they are prepared to receive them, as well as those who have cultural backgrounds. As we contemplate the underprivileged, unfortunate peoples of the world, see them living in poor huts without a hope in the world, stricken by disease and poverty, some never having had a square meal in their whole lives, we realize that these are the peoples who in the judgment of spiritual thinkers of ancient times would never be accredited as dispensers or recipients of spiritual truths.

With the coming of the Holy Spirit, however, this concept is changed. The cannibal, the head-hunter, the raw heathen, the underprivileged, poverty-stricken, unfortunate human being—all are embraced in the mission of the Spirit.

We remember what a surprise the religious leaders of Israel received when the humble apostles were brought before them to answer for their faith. They were amazed at Peter and John as they explained the gospel of Jesus Christ, because they were "unlearned and ignorant men." And in the case of Jesus Christ, the priests, who were presumed to be the main channels through whom teaching and spiritual instruction should come, were astonished and said, "How knoweth this man letters, having never learned?"

The Work of the Spirit

Then we turn to the preciseness of the message of Jesus as He tells about the coming of the Spirit. He declared that the Spirit was to "reprove the world of sin, and of righteousness, and of judgment." Contemplating these words, our minds are impressed. The Spirit's work is vast; it embraces the world. His mission had a great and lofty purpose—it was not only to condemn, it was to inspire to righteousness. In John 16:9 the purpose of His mission is given as against sin, "because they believe not on me." The Holy Spirit was to carry on and finish the great and wonderful work begun by the Lord Jesus. He was to continue to inspire men to righteousness, because the Lord Jesus was going to His Father, and the Spirit was to assume the responsibility of turning to righteousness men from all over the earth.

The prophet Joel defines the work of the Spirit and the time when the great outpouring would come. It was not to be in his day, but "afterwards." Some translations render this "in the last days." The work of the Spirit is associated with such signs as "the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord."

A preciseness appears further in the figure of the two seasons of refreshing, the rain early in the season as the seed is planted, and the latter rain just as the heads of grain turn golden in color and are ready for the harvest. In Biblical times agriculture was the main vocation of the people. Everybody caught the significance of rain at the time of seed sowing. What must have been the gladness of the people as they saw the early rain falling on their fields that had been sown with precious seed!

In describing the work of the Spirit, God has been very compassionate to humanity. He sought to enlarge on the subject in such a way that all would understand the deeper meaning of this great subject. In some places in the Bible water is used to describe this work, and we can see how the knowledge of this subject can be amplified and deepened in human lives. When we think of water, such qualities as cleansing, fertilizing, refreshing, abundance—freely given—come to our minds. In nature, water is a wonder worker. The story is told of a certain part of the desert where, contrary to the usual climate in that area, an abundant rain fell one night on the parched sands. The rain fell on soil that probably for centuries had never brought forth so much as a blade of grass. A few days after the rain, botanists were curious to see what

effect the rain had had on the desert. To their surprise they found more than a hundred different kinds of plants had sprouted. God wants us to understand that in our lives there are many dormant seeds of truth that have been inactive for years, but when the Spirit of God comes into our lives, seed springs up and a marvelous harvest results.

Fire is also a scriptural symbol of the Spirit. Fire purifies; fire illuminates. Fire in one life illuminates another.

The Spirit is like the wind—independent, powerful, not seen, yet its results are abundantly clear. Man has sought power to propel ships to transport him round the world. God wants us to know there is power—spiritual, dynamic—in the Spirit.

The Spirit is like oil—healing, comforting, and consecrating. The work of the Spirit in our lives consecrates us to God's service.

Promise of Guidance

The Spirit gives guidance. The Lord describes the work of the Spirit as a guide into all truth. From the Spirit men were to derive an orientation into all things, which would be invaluable to them. As we think of the history of mankind we can only be convinced that man has been in perpetual search for guidance in the problems of life. The Greeks had their oracles, the Persians their astrologers and wise men. The Gauls and the Britons had their druids, the Romans, their augurs or soothsayers. All of these were attempts to secure guidance in the affairs of life. As we think of those spiritually benighted peoples seeking guidance from such sources, how sad our hearts are for them. Jesus told us that in wisdom the Spirit would be our guide. We would not be going to hear mutterings in the darkness. God's Spirit gives true guidance. Those who have trusted Him, those who know the truth about the Spirit, have had the precious element of divine guidance in their lives. To have such guidance is a priceless privilege; to be without it is to be forever at a disadvantage.

The Fulfilling Promise

The promise of the Spirit, that part pertaining to apostolic times, has been fulfilled. This fact has the value of a transaction on which a contract has been made and operations have begun. There is no turning back now. The fulfillment of the promise is reported in detail in the Acts of the Apostles.

It is true that there has been and still is a most marvelous work being carried on by the Spirit directly with individuals. Through the conscience the Spirit speaks to the soul. Through circumstances and providences the Spirit impresses human souls directly. If the truth were known, there were great numbers of people who in the time of the Lord and in those times just following His earthly ministry turned away from sin because of the influence of the Spirit. The Roman centurion at Joppa is an example of one who turned to righteousness under the influ-

ence of the Spirit. And we remember the amazing work accomplished by the ministry of the Spirit in the lives of those who had already accepted the Lord Jesus Christ. Their lives manifested a changed character as seen in the work of daily sanctification, in their spiritual growth from day to day, and in the inspiration given them to pass on to their neighbors and friends the great message that had wrought such wondrous changes in their own lives. This work has continued down through the centuries and will continue to the end of time, because the mighty Word of God has so declared.

The Example of Paul

According to the book of Acts, the Spirit wrought a wonderful work of teaching the truth of God to the world and to the church. By a peculiar circumstance a persecutor of the church, one who was angry at the church, was turned out of his path of persecution in those early days into a path of consecration to God's cause, to the carrying out of a mission and a life dedicated to the Lord Jesus Christ. On the day that the apostle Paul was smitten down by a burning light near the gates of Damascus, a new epoch in the history of the Spirit's work began. On that day began the work of righteousness in that human life, the results of which can never be estimated or measured until they are seen in the kingdom of God. The apostle Paul became an instrumentality in the hands of the Spirit to be a great teacher of the early church. Through his writings he brought out in the clear light of day the details, symbolism, and meaning of the grand teachings of the Lord Jesus Christ. He took characters from the Old Testament and incidents in the long history of Israel and connected them with the first coming of Jesus. The sacrifices of ancient Israel were brought into new focus under the inspiration of the Spirit. The meaning of the cross in its vast outreach to all the universe, from the inception of the plan "before the foundation of the world," was illuminated for the edification of all. The sinless life of the Master, His struggle with the forces of evil—all took on new meaning as Paul explained to the church and to the peoples of the world the profound significance of the gospel.

The resurrection of Jesus was shown to have a peculiarly important significance. Under the Spirit's interpretation Paul was able to bring hope and courage to condemned sinners who had turned to righteousness, and they saw in the resurrection their hope of entrance into the kingdom of God. The resurrection meant newness of life. It meant that corruption passed into incorruption. It meant that a mortal could become immortal, because Jesus was the first fruits of them that slept.

This promise was confirmed also in the wonderful lessons taught to the ministering missionaries of those times. It was the Spirit who gave guidance in the administration of their work. In the thirteenth chapter of Acts we are told that

the Holy Spirit chose those who should carry the gospel. He said, "Separate me Barnabas and Saul." In their councils the decisions reached were in harmony with the mind of the Spirit. The hand of the Spirit was on the helm.

Looking back through the history of the church, we can indeed see the magnitude of the work of the Spirit, not only in apostolic times but all down through the ages to the present time. One has appropriately said, "The receiver's capacity determines the amount of the Spirit received; and the receiver's desire determines his capacity." What a wonderful truth is expressed in these words. The Spirit has been manifested in the lives of many godly men. One example is George Müller, known as "the man of prayer."

In 1844, at the age of 39, he began to pray for five individuals, two of them sons of friends. Müller was a man who understood the power of prayer. It is said that he prayed "every day, without a single intermission, whether sick or in health, on land or on the sea, and whatever the pressure of engagements might be, for those five individuals." The first was converted in 18 months, another in five years, the third in six years. When Müller died in 1898, 52 years after the beginning of his prayers for this group, the two sons of his friends were yet unconverted. But the Spirit failed not; those prayers were heard, and soon after his death those two also became Christians.

Again we might think of the ministry of such men as Martin Luther, who had a primary part in bringing about the Reformation. Luther was a man with many of the characteristics of the apostle Paul. The Spirit was a great power in his life. We think of John Wesley coming to the new world as a missionary, and then returning to England and confessing that he had gone to convert the Indians, but that he himself was not converted. Then it seems there was a great outpouring of the Spirit in his experience, which guided his thinking. The Spirit gave him faith to believe in the promises of God. He was given an insight into the treasures of God's grace, into the wonderfulness of the power of faith in his life. From these inspiring experiences he went out to preach more than forty thousand sermons and was the means in the hands of God for the conversion of thousands of people, and brought revival to unknown numbers of believers of his time.

Our Advent Pioneers

Then we can think of our own denominational leaders whom the Spirit unquestionably guided and helped and inspired. One example is found in the Whites, James and Ellen, who by the standards of the Jewish priests and religious authorities of Christ's time, were wholly unprepared to be religious leaders. They would have been pronounced unlettered. They would have been put in the same class with Peter and John. They would have been, as it were, "unlearned and igno-

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The General Conference Secretary's Report

By W. R. BEACH

"This great Advent Movement came upon the scene of action as a direct response to the call of prophecy. Our conviction on this point deepens as the years go by. Nor is our conviction less firm that this people has received from the hands of the Master a mission to the world. At the appointed time the last messages of God were understood and the concluding phase of the gospel program began to move into focus. Soon the church of the remnant was marching into all nations."

So ran the opening paragraph of the General Conference secretary's report four years ago. We repeat ourselves intentionally today. It is fitting and necessary that we remember the divine origin and the unchanging purpose of the church in a world marked by foment and change. We are living through the greatest revolution humanity has ever known. The repercussions run like a chain reaction through the political, economic, social, and religious structures. Everything is exploding—population, knowledge, material goods; and man himself is bursting out from the narrow confines of this world into space.

The implications of this changed and changing situation are meaningful. The questions men face have deeper dimensions. The hunger of their hearts and minds is enlarged. Perplexity drives them to reach out for security beyond human limits. At such a time the church faces the supreme test of relevance. This challenge is heightened and complicated by other factors.

Mankind's loyalties are woefully misplaced in godless concepts. Non-Christian religions are experiencing an unprecedented upsurge as they make firmer claims on minds and hearts of people. Defective Protestantism has become involved in latter-day false revivalism while promoting commitment is so-called psychic phenomena—bringing the apocalyptic fulfillment into ever sharper focus. Roman Catholicism, despite its recognized aberrations, maneuvers skillfully to speak for a reunited Christendom. On many fronts the church marches in the trough of embattlement. Strife and tension strike countless areas. The nations are churning in unrest and turmoil. National patterns are besmeared and confused. At such a time it behooves this people to make their "calling and election sure" (2 Peter 1:10).

The Certainty of Our Faith

And Seventh-day Adventists can be sure. In the prophetic picture, unveiled by the angel of the Revelation (14:6-12), the apostle beheld the proclamation of the "everlasting gospel" to "every nation,

and kindred, and tongue, and people." He saw a movement rise and spread to all nations, bearing likewise the message "Fear God, and give glory to him; for the hour of his judgment is come." He heard the warning given against the perversion of truth, particularly against accepting the mark of a religious apostasy bent on changing the law of the Most High. He heard a message calling men to worship Him that "made heaven and earth"—words quoted from the fourth commandment of God's law. This was a summons to worship God the Creator. And the angel described to the prophet the kind of people who would give heed to this gospel message for the judgment hour: "Here are they that keep the commandments of God, and the faith of Jesus."



W. R. Beach

This was scheduled to start in 1844. And it did. That was 118 years ago. To the preaching of the imminent return of Jesus and the universality of God's offer of salvation, in the setting of the judgment hour and the everlasting gospel, Seventh-day Adventists then dedicated their lives and their denominational purpose. Seventeen years later (1861) a general church organization came into being. Henceforth the world perspective guided more definitely in the decisions of the Advent Movement. One August day of 1874 the church leaders gathered near Battle Creek, Michigan, and outlined what was to be the over-all world strategy. Messengers would be sent north and south, east and west—across the streets and across the seas. In September of the same year John Nevins Andrews, our first overseas worker, sailed from the port of Boston for Europe. He set the high standard of worker conduct that was to become the heritage of God's "foreign legion."

Ten years later, in 1885, S. N. Haskell and J. O. Corliss led a group out of San

Francisco's Golden Gate to unfold a golden future for the church of the remnant in the Pacific areas. On July 28, 1887, the first messengers landed in Southern Africa. Since then approximately 9,000 of these men and women—thoroughbreds of the Advent race—have marched eastward and westward, northward and southward. More than 2,300 of them are on the field today. Some 46,500 national ministers, Bible instructors, educators, doctors, nurses, and institutional workers have joined the overseas workers in 189 lands, representing 98.23 per cent of earth's total population.

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 studied sacrifice on the part of God's people today make available through the General Conference budgets approximately 35 million dollars yearly. This, of course, is only a fraction of the total funds provided locally and regionally throughout the world in church and institutional budgets. The glorious thought is that these activities have resulted in souls saved for the kingdom of God. The year 1961, in fact, topped all former records. The total baptisms and additions by profession of faith were 101,675. And, as of December 31, 1961, the baptized membership of the world church stood at 1,307,892.

Membership Growth

In the area of membership a number of outstanding events have marked these past four years with a definite impact for final victory. Three more world divisions went well beyond the 100,000 mark in membership. As of December 31, 1961, Southern Europe reached 111,309. The Far Eastern Division stood at 133,161 and South America recorded 120,021. The Inter-American Division, which was above 120,000 at the end of the previous quadrennium, has a total membership today of 152,061; while the Southern African Division has witnessed a growth unparalleled in the history of the church. In the four-year period 70,237 members were added by baptism and profession of faith, and the total stands at 191,650. In Southern Africa the Sabbath school membership now exceeds 355,000; while the Australasian Sabbath school membership passed the 100,000 mark.

There have been many other achievements in membership advance too numerous to record here; but the world picture reflects the impact of this advance. Whereas 30 years ago there was one Seventh-day Adventist to every 5,732 persons in the world, today there is one to every 2,154. In North America the proportion is one to 572 as compared with 610 in 1958 and one to 1,115 thirty years ago. In Australasia there is one church member to every 257 inhabitants. A 40 per cent increase in baptisms and a 25 per cent increase in church membership brought this result. The achievement is all the more significant in view of the fact that the population growth in that division has been stepped up, not only

by natural increase but by large-scale government-assisted immigration.

New fields have been entered and new organizations have been set up. In the past four years the Southern Asia Division has continued a concerted effort to reach out into unentered territory, particularly along the Himalaya outposts. A Seventh-day Adventist hospital is now operated at Benepa, Nepal. New territories have been entered through evangelism in Upper Burma and Kashmir. In South America a division-wide program has pushed back church frontiers. Outposts were established in Bolivia, particularly in Trinidad, the gateway to the great Bolivian jungles. The Guayamerin Municipal Hospital has been opened in the name of the Seventh-day Adventist Church.

Every division has worked steadily to enter new territories and to extend the magic circle of Seventh-day Adventist labors. 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.

Evangelistic Centers

In the Far East, important evangelistic centers have now been provided in Tokyo and Osaka, Japan; in Cebu City and Manila, in the Philippines. While important projects are in the building stage at Seoul, Korea, and Djakarta, Java, in the Middle East a representative evangelistic center has been opened in a good area of Beirut, Lebanon. In Cairo a center strategically situated in Ramses Square is now in operation. The Iraq Mission has dedicated its first large church building in recent years—a beautiful new church at Baghdad. The edifice stands at the crossroads of one of the finest sections of the capital city, and has a seating capacity of more than 400. In Southern Europe a building project is under way in the city of Thessalonica, Greece. Church properties have been provided at Legrita, Macedonia; at Herakleion, on the island of Crete; and elsewhere in the division. In Southern Asia, 125 city and village church buildings have been built. In all the world the denominational investment in church facilities has increased 42.8 per cent.

The full picture will be portrayed as completely as possible by the General Conference leaders and the presidents of our 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. As a preface to these reports and the details to follow, let us make a number of general observations.

The launching of the work in Europe, and soon after in Australasia, South Africa, and other parts, brought an enlarging vision of the nature and range of the Advent Movement. The church soon understood that this concluding phase was to be based upon the apostolic concepts of the gospel undertaking. The program was not to be simply a church with missions in all the world; nor was it to be dressed in Eastern or Western garb, or the garb of any people or culture. It was to

be a world missionary church, with all this involved in message, organization, and scope.

The Growth of Missions

The eighteenth and nineteenth centuries inaugurated a glorious epoch in the world expansion of the Christian church. Owing to religious, political, cultural, and economic factors this program of expansion—called the era of missions—was based chiefly on Western Europe. It was initiated there and took root in Western European support. For evident reasons, this responsibility weighed more and more heavily upon the Anglo-Saxon world. In the midst of this development God's providence brought forth the Second Advent Movement on the fair shores of North America. I think it must be clear to any observer that this was a blessing to the church of the remnant in its worldwide program.

Many fields afar are now able to assume an appreciable share of responsibility for the home base and the world out-

Trust Him

By MARGARET LOCKE

All earthly hopes may go,
As snow before the sun;
All morning's plans be crushed
Ere the short day is done.
The wounded heart may bleed,
May feel no soothing balm
Till come from One who made
The boisterous waves be calm,
Sweet words—"I am thy hope,
I am thy help and stay;
Trust Me and I will lead
Into a glorious day."

reach. More and more our 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 then the North American continent have been the main bases for the missionary cause. By 1911 one third of the evangelical foreign missionaries were from North America. By 1925 it was approximately one half, and in 1956 the percentage had jumped to slightly more than 67. But in this world missionary church, the trend has been, and rightly, in the opposite direction. During the past quadrennium every world division reporting at this conference contributed funds and workers for both the home base and the work abroad. Of the total 1,861 workers sent to the front line from 1958 to 1961, 740 were from the overseas divisions. This was approximately 40 per cent.

Furthermore, in church responsibility the color spectrum has been altered. Many races now participate in the world outreach. This is an outgrowth of the Christian concept. In the Advent Movement the elect of earth become a universal race, a new humanity. The total resources of this "new creation" must be

available for the advance of the church. Moreover, a denial of this program in any form would eat the heart out of a world movement and stifle as nothing else could the spirit of "Abba, Father."

The strength of this church depends much upon the capacity and efficiency of leadership. In order to facilitate the proper use of national leadership in lands of recent development, definite adaptations have been made. Smaller organizational units have been set up so that leadership in larger numbers might more easily encompass and prosecute the task entrusted to it. This plan also creates a greater availability of leadership.

Thus, in the past quadrennium, overseas and national workers in every section of the world field have joined hands in leading this people on a spiritual trek to the ends of the earth. This world collaboration in the accomplishment of a world mission has brought unity into God's church. Others may have an Eastern church or a Western church, a mother church or a younger church; still others may have a church south and a church north, a work in one continent or a work in other continents; but with us it is one field—the world that God so loved; one work—the sounding, in the setting of the everlasting gospel, of the definite messages of God for this last time; and one church—the people of God in all the world. And this people, now "from the rising of the sun unto the going down thereof" is proclaiming the treasures of God around the circle of the earth.

The comprehensiveness of God's last message became real to the pioneers. The Advent belief itself seemed to call for a total dedication to God. This dedication was voiced in the prayer of the apostle in behalf of the church at Thessalonica: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). To make men completely whole became the goal of a total reform in preparation for Christ's second coming.

Many Lines of Activity

Such a program was to involve many lines of activity. A health message and the related medical work soon were born. A unique educational system came into existence, based on the necessity of physical, mental, and spiritual development of the youth. The pulpit, the printed page, radio and television, along with every means of mass communication, were enrolled in this worldwide mission.

These endeavors implied the creation of supporting institutions. Many such institutions now exist. From very small beginnings they have grown in number and complexity. I have visited personally thousands of them. They range from small jungle dispensaries to 350-bed modern hospitals; from small station schools to the university-type training centers; from humble laboratories to impressive, modernly equipped and operated health-food factories; from the small book depository to the large, complete publishing and printing plant; from the simple "church in the home" to the 2,500-seat sanctuary.

During the quadrennium 30 new medical institutions increased the total bed capacity by 20 per cent. Today in all the world, some 2.6 million patients receive medical care annually through Adventist facilities. From more than 30 schools of nursing step forth each year approximately 500 graduate nurses with the word "service" etched in their hearts and on their hands.

Very remarkable among the health institutions is the Sanitarium Health Food Company of Australasia. Similar institutions exist in many lands, though the Australasian achievement is outstanding. In the past four years the earnings of this organization have increased 64 per cent through the facilities of 12 modern factories and 21 wholesale agencies. Under the prospering hand of God, this company contributed nearly one-half million dollars in 1962 to the general appropriations budget in Australasia.

Loma Linda University

The home base for these far-flung health activities is Loma Linda University. In the past quadrennium this institution has grown in every way—in the scope of its offerings, in the value of its physical plant, in enrollment, faculty, total employees, and in the number of patients who have been served by its hospitals and clinics. Around the circle of the earth, the sun never sets on Loma Linda University's alumni. It now has within its organization, in addition to its School of Graduate studies, eight professional schools, and other specialized curriculums, with a current student enrollment of 1,042—a growth in four years of 23 per cent.

By action of the board of trustees and approval of the General Conference 1961 Autumn Council, this institution's activities will be extended on both the Loma Linda and Los Angeles campuses, with the total program centered organizationally more firmly than ever at Loma Linda. Additional basic science instruction will be offered on the Los Angeles campus to undergird better the clinical instruction, but the basic science courses now taught will continue to be taught at Loma Linda, and the clinical facilities there will be further expanded and strengthened in this long-range building program. These developments will strengthen Loma Linda University as the educational and training factor it was destined to be in the church of the remnant.

More than 5,000 schools are operated by the church, with an enrollment of nearly 300,000 students. Of these schools, 350 are above the elementary level. The church educational system continues through the university level. Facilities for the training of ministerial and educational workers have been strengthened and expanded through Andrews University.

Seventh-day Adventist publications are issued today in 228 languages. Denominational periodicals number 293. Approximately 75 books roll into print each year, and the sales of 44 publishing houses through a host of distributing agencies and literature evangelists reach more than \$25 million yearly.

This world program involves ministers, educators, physicians, dentists, nurses, publishers, communications experts, institutional workers. The salaried personnel of the church in these various areas totals 48,890. This working force and the 1,307,892 baptized adult membership they lead are committed to the main task of bringing people to God through Jesus Christ, the hope of the world. Nor will they allow themselves to be sidetracked, however fascinating the allurements. Led by the Spirit of God in a coordinated program of evangelism, a rhythm of progress that has brought the Seventh-day Adventist Church to a worldwide prominence is being maintained with unabated vigor.

Such is a partial picture of the great Second Advent Movement today. The delegates to this session represent the forces and organization 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. Seventh-day Adventist hearts there experience the longings and hopes of Seventh-day Adventists everywhere. Reports continue to tell us that the work of God is advancing. The greetings that have come to us witness to the unalterable unity and fellowship of the Advent Movement. We thank God and praise God for this, and we take courage.

Welcome to Veterans

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 children and youth. Their preaching was in the demonstration of the Spirit with power. Thank God for their service, their presence still, for their sound counsel, and for their words of cheer.

We note with sadness, however, the
(Continued on page 22)

FROM HOME BASE TO FRONT LINE 1950-1961

Home Bases	1950			1951			1952			1953		
	New Workers	Returning Workers	Total	New Workers	Returning Workers	Total	New Workers	Returning Workers	Total	New Workers	Returning Workers	Total
Australasia	30	14	44	16	25	41	24	27	51	31	30	61
British Union	14	8	22	13	9	22	6	11	20	18	18	36
Northern Europe	11	1	12	4	4	8	6	6	12	21	21	42
South America	4	3	7	7	4	11	6	8	14	15	10	25
Southern Africa	13	40	53	7	46	53	17	8	25	15	20	35
Southern Europe	17	4	21	28	6	34	24	18	42	23	10	33
North America	98	47	145	143	64	207	126	92	218	148	106	254
TOTALS	187	117	304	211	144	355	206	162	368	256	184	440
Home Bases	1954			1955			1956			1957		
	New Workers	Returning Workers	Total	New Workers	Returning Workers	Total	New Workers	Returning Workers	Total	New Workers	Returning Workers	Total
Australasia	19	42	61	19	36	55	34	22	56	34	12	46
Central Europe	4	4	8	4	4	8	4	4	8	4	4	8
Northern Europe	13	22	35	19	25	44	17	29	46	12	13	25
South America	3	2	5	14	14	28	14	4	18	16	16	32
Southern Africa	4	11	15	7	10	17	25	12	37	18	12	30
Southern Europe	17	21	38	12	4	16	18	10	28	13	9	22
North America	138	132	270	122	109	231	137	70	207	148	98	246
TOTALS	194	234	428	193	184	377	245	147	392	241	144	385
Home Bases	1958			1959			1960			1961		
	New Workers	Returning Workers	Total	New Workers	Returning Workers	Total	New Workers	Returning Workers	Total	New Workers	Returning Workers	Total
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	16	22	22	44	23	14	37
Southern Africa	13	21	34	20	13	33	22	13	35	9	14	23
Southern 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
TOTALS	266	217	483	247	214	461	270	220	490	254	175	429

The Treasurer's Report

By C. L. TORREY

The servant of the Lord has repeatedly stated that the Lord loves His church; that it is the only object upon earth upon which He bestows His supreme regard; that His church will be triumphant and that His people will be partakers with Him in His glory.

In 1893 Mrs. White wrote: "The church, enfeebled and defective, needing to be reproved, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard. The world is a workshop in which, through the co-operation of human and divine agencies, Jesus is making experiments by His grace and divine mercy upon human hearts. Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God, and they express their joy in songs of rapturous praise to God and to the Lamb. They see those who are by nature the children of wrath, converted, and becoming laborers together with Christ in drawing souls to God. They see those who were in darkness becoming lights to shine amid the moral night of this wicked and perverse generation. They see them becoming prepared by a Christlike experience to suffer with their Lord, and afterward to be partakers with Him in His glory in heaven above."—*Testimonies to Ministers*, pp. 49, 50.

Again she wrote: "I am instructed to say to Seventh-day Adventists the world over, God has called us as a people to be a peculiar treasure unto Himself. He has appointed that His church on earth shall stand perfectly united in the Spirit and counsel of the Lord of hosts to the end of time."—*Selected Messages*, vol. 2, p. 397.

And still again she wrote: "Nothing in this world is so dear to God as His church. With jealous care He guards those who seek Him. Nothing so offends God as for the servants of Satan to strive to rob His people of their rights. The Lord has not forsaken His people."—*Ibid.*

"Wonderful is the work which the Lord designs to accomplish through His church, that His name may be glorified."—*The Acts of the Apostles*, p. 13.

The last message to a General Conference session written by the servant of the Lord was on May 4, 1913. This message calls upon God's people to be hopeful and courageous, and assures them of the triumph of the message and of the church. I am quoting two paragraphs from her message:

"To Those Assembled in General Conference, Greeting!

"MY DEAR BRETHREN: . . .

"It is the privilege of our representative men in attendance at the General Conference to cherish a spirit of hopefulness and courage. My brethren, the Saviour has revealed Himself to you in manifold ways; He has filled your heart with

the sunlight of His presence while you have labored in distant lands and in the homeland; He has kept you through dangers seen and unseen; and now, as you meet once more with your brethren in council, it is your privilege to be glad in the Lord, and to rejoice in the knowledge of His sustaining grace. Let His love take possession of mind and heart. Guard against becoming overwheeled, careworn, depressed. Bear an uplifting testimony. Turn your eyes away from that which is dark and discouraging, and behold Jesus, our great Leader, under whose watchful



C. L. Torrey

supervision the cause of present truth, to which we are giving our lives and our all, is destined to triumph gloriously."—*Selected Messages*, vol. 2, p. 399.

"The work that lies before us is one that will put to the stretch every power of the human being. It will call for the exercise of strong faith and constant vigilance. At times the difficulties that we shall meet will be most disheartening. The very greatness of the task will appall us. And yet, with God's help, His servants will finally triumph. 'Wherefore,' my brethren, 'I desire that ye faint not' (Eph. 3:13) because of the trying experiences that are before you. . . . He will go before you by His Holy Spirit, preparing the way; and He will be your helper in every emergency."—*Ibid.*, pp. 407, 408.

Confident of God's Leadership

We can, therefore, with confidence assure ourselves of God's leadership in this movement and of the triumph of the message. As the pillar of cloud by day and the pillar of fire by night guarded and guided the hosts of Israel in their trying and weary travels in the wilderness, so a Divine Providence like a bright and shining light has illuminated the path of His people from the very beginning, and has directed in the expansion of the work right around the earth.

As the work has continued to advance

into new fields, calls for workers have pressed in; recruits from the homelands have gone forth; young men and women from lands beyond have been educated and trained, and have been called into the service of God; the cruse of oil, representing the financial support of our work, has not failed. Indeed, the tithe and missions offerings flowing into our treasuries around the circle of the earth is a recurring and growing miracle, one for which we thank God.

The promise of Malachi is being fulfilled. Faithfulness in the payment of tithe and missions offerings has opened the windows of heaven. There is nothing like it in all the world. It is one of the miracles of this movement. I never cease to marvel at how our people, small in comparison with some other denominations, give so much for the support and the finishing of our world work. The explanation, of course, is clear—the Advent people have been commissioned to proclaim the everlasting gospel to the world, and they recognize that time to proclaim it before the coming of the Saviour is short indeed.

The giving and gathering of funds for the cause is indeed a privilege and a blessing, for God marks well those who are faithful in the payment of tithe and the giving of offerings, the gathering in of funds needed for the finishing of His work.

The idea of sacrifice cannot be too greatly 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 triumphed and swung rapidly on its marvelous advance around the earth.

Tithe

The tithe reported for the past four years, namely, 1958 to 1961, amounted to \$223,845,402.51. For the previous quadrennium it amounted to \$169,768,129.22, or a gain of \$54,077,273.29. Is it any wonder that so many are astonished when they learn how Seventh-day Adventists in all lands give to their church for its work?

The tithing plan has proved a great blessing through the years in the rapid spread of the message. God speaks to the members of His church, giving them the invitation: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Missions Offerings

The faithfulness of our members throughout the world in the generous giving of their funds 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 \$64,438,652.44, or an increase of \$10,749,527.01 above the previous four-year period.

For a breakdown of these figures see Table I on the following page.

We can see this to be 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, and it is a splendid tribute to the leaders and their associates and our dear people.

The missions offering goal for North America is \$1.00 a week per member. Please note that in 1961 the average amount raised a week per member was 75 cents.

It will be of interest to study the following table as it relates to the missions offerings by divisions outside of North America. We are pleased that the funds coming from these fields for the world budget are continuing to increase. See Table II below.

Self-support

We greatly appreciate the efforts of each division in striving toward self-support, for they, with us, realize that the time may come when there no longer will be liberty to send money to the overseas divisions because of currency restrictions. However, we hope and pray that the General Conference may continue to send funds freely to mission lands. As a people we must awake to the urgency of our task, in view of the nearness of the end, and increase our giving before restrictions are imposed and while our money has value for the winning of souls in lands beyond.

Ingathering Funds

Included in the missions offerings are the Ingathering funds. It is remarkable how these funds continue to increase. The Ingathering for the past four years has amounted to \$28,432,254.28 as compared with \$23,768,333.69 for the previous four years, or a gain of \$4,663,920.59.

These funds have been a great blessing to our work and have provided much-needed facilities right around the world field. Since the plan came into operation \$120,362,918.04 has been gathered by our faithful and loyal members for the extension of the world program of the church.

Tithe Percentage From North America

For many years the conferences in North America have appropriated a percentage of their tithe to the General Con-

ference for the world budget, to aid in supporting the ministry in the mission 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." —*General Conference Working Policy*, p. 238. This plan has proved a wonderful blessing in the expansion of our work throughout the world. Every conference officer in the North American Division is strongly behind the program. We feel grateful to God for leaders who believe, with the General Conference, that the work is all one in all the world. Their objective is to finish the task in all the earth.

Authorized Operating Capital

The General Conference Constitution and Bylaws require the treasurer to set up and maintain a working capital reserve sufficient to safeguard the interests of the cause. The amount authorized is 26 per cent of the regular appropriations to the world field for the preceding year. Our worldwide 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.

Every sound business organization provides operating capital to care for its needs. 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 missionaries from China in 1940 and again in 1948. This cost large sums of money.

The welfare of your sons and daughters rests continually 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, operating capital must be available.

The General Conference holds tempo-

rarily in trust for the North American and overseas divisions funds that have been appropriated for specific purposes and projects. Until they are called for, these funds, in accordance with General Conference policy, are placed in government bonds and other safe, sound, time-tested, and readily convertible securities. This plan has been in operation for more than half a century, without loss to the cause. The interest and dividends received from these securities have amounted to a large sum of money down through the years and have been used for the advancement of our world work.

Appropriations

As the message hastens on its way we realize that the growth has been beyond the resources of the General Conference to supply the means so urgently needed. Yet, as we note the increased appropriations to the various fields from year to year, we thank God for the loyalty of our people who are generous with God. These dear members are, through their sacrifice and toil, laying up treasures in heaven where moth and rust cannot corrupt and where thieves do not break through and steal. As a result of the added appropriations our work is advancing more rapidly than ever before.

The appropriations to the world field during the past four years have amounted to \$108,820,930.34 as compared with \$84,261,391.11 for the previous four years. This is an increase of \$24,559,539.23. These added appropriations have brought courage and inspiration to our leaders right around the world field. The work has been strengthened and new fields have been entered.

The world budget for 1962 is the largest in our history, namely, \$34,049,417.20, as compared with \$26,064,954.95 for 1958. During this same time our world membership has increased from 1,102,910 in 1958 to 1,307,892 in 1961, or a gain of 204,982. For this we thank God and take courage.

Sustentation Fund

The Sustentation Fund is continuing to provide for our workers who have become incapacitated by age or sickness, or both. At the beginning of the quadrennium there were 2,048 beneficiaries on the fund in the North American Division, and by the close of 1961 there were 2,354, or an increase of 306.

For the year 1958 the disbursements to the sustentation beneficiaries totaled \$3,764,850.39, and for the year 1961 they were \$4,369,078.98, or an increase of \$604,228.59.

Harris Pine Mills

The Harris Pine Mills continues its successful operation. This plant was given to the General Conference in 1951 by Clyde and Mary Harris, and represented a considerable investment, which the HARRISES had built up through the years. Charles J. Nagele, the general manager, has continued to operate this flourishing business begun by the HARRISES.

Since the Harris Pine Mills was turned over to the General Conference \$1,150,000 has been contributed by this organi-

Table I. Missions Funds From All Divisions

	1954 to 1957	1958 to 1961	Increase
Sabbath School Offerings	\$25,310,439.33	\$30,962,476.83	\$ 5,652,037.50
Ingathering	23,768,333.69	28,432,254.28	4,663,920.59
Other Missions Offerings	4,610,352.41	5,043,921.33	433,568.92
Totals	\$53,689,125.43	\$64,438,652.44	\$10,749,527.01

Table II. Missions Funds From Overseas Divisions

	1954-1957	1958-1961	Increase (Decrease)
Australasian	\$ 2,193,095.12	\$ 2,780,839.42	\$ 587,744.30
Central European	880,368.43	1,288,131.12	407,762.69
Far Eastern	1,299,841.57	1,518,054.71	218,213.14
Inter-American	1,688,879.73	2,288,076.48	599,196.75
Middle East	88,109.88	87,217.71	(892.17)
Northern European	2,281,530.90	3,036,274.10	754,743.20
South American	1,258,589.60	1,480,407.10	221,817.50
Southern African	1,580,767.15	1,714,476.13	133,708.98
Southern Asia	407,988.09	493,792.39	85,804.30
Southern European	1,090,574.51	1,388,265.35	297,690.84
Totals	\$12,769,744.98	\$16,075,534.51	\$3,305,789.53

zation to the General Conference for its world budget for the extension of the work.

The following report from Brother Nagele will be of special interest to the delegates:

"Sales, 1958	\$ 8,648,075.00
Sales, 1961	10,929,624.00
Gain	\$ 2,281,549.00
	or 26.38 per cent

"Sales for quadrennium, 1954-1957	\$27,672,950.00
Sales for quadrennium, 1958-1961	38,207,050.00
Gain	\$10,534,100.00
	or 38.07 per cent

"We are presently cutting and processing approximately 60 million board feet annually, or enough boards to reach around the earth at the equator.

"In all facets of the company's program, nationally, from the woods operation to sales, there are more than 1,000 people employed.

"Labor furnished by the main plant and six branches has amounted to \$1,278,536 during the quadrennium. Of this amount \$374,647 was for 1961. Currently we are providing labor for 390 students."

We believe that the Harris Pine Mills operation will continue to be a great blessing to the world work.

Church Development Service

The plan of operating a denominational fund-raising program was started in the Southwestern Union Conference with W. J. Hubert as the fund-raising secretary.

At the Autumn Council of 1958 a fund-raising policy was drawn up for North America, and Brother Hubert was invited to connect with the General Conference as secretary of what was termed the Church Development Service.

Since that time 22 Church Development Service secretaries have been set aside for this important work by conferences in North America. The amount of funds realized from this plan during the past three years has reached a total of \$14,006,116.

This is indeed a fine record, and we commend our conference officers and our Church Development Service secretaries for this fine accomplishment. We also deeply appreciate the interest of our members in so willingly contributing of their funds for the construction of representative churches.

Million-Dollar Offering

One of the high lights of the 1958 General Conference session was the million-dollar offering for world evangelism. This offering, as reported by the leaders in North America and the overseas divisions, amounted to \$1,183,279.44.

With these additional funds many souls have been won to the message; in fact, the plan was so successful that the General Conference at Autumn Council has voted to take another million-dollar offering at this General Conference session, and we are encouraged to believe that the total will exceed the goal.

Insurance Company

The International Insurance Company, Takoma Park, Maryland, and its General Conference Insurance Service were

both organized under resolutions adopted at the 1935 General Conference Autumn Council session, and began operations in 1936. The insurance company and agency have been rendering fire and kindred types of insurance service for the past 26 years, and the success of the insurance service and the cooperation and support of the world field are reflected in this fine growth.

The company started with an operating capital of \$25,000 as an appropriation from the General Conference Corporation. The forming of this fire insurance company, while beginning small, has developed and made steady growth.

The premium income of the company and the agency during 1961 amounted to \$1,372,516.23. The total consolidated assets as of December 31, 1961, amounted to \$3,671,589.92, and after subtracting liabilities of \$126,591.08, there was a net worth of \$3,544,998.84, as compared with a net worth of \$2,071,116.58 as of December 31, 1957.

The total denominational insurance risk as of December 31, 1961, amounted to \$323,552,084 and included \$34,089,586 of overseas business.

The International Insurance Company's gross risks on denominational properties in North America for 1957 was \$165,738,093 as compared with \$289,462,498 for the year 1961. The operating capital has increased from \$25,000 in 1936 to a consolidated amount of \$3,536,377.41 as of December 31, 1961, and at the same time the denominational policyholders have saved an estimated \$2,993,000.

A total of \$2,651,350.61 has been paid out by our insurance company in losses since 1936. The company is under the supervision of the Insurance Commissioner's office of the State of Maryland, as well as being audited by the auditors of the General Conference.

Brother Jewell Peeke, the manager of the International Insurance Company and the General Conference Insurance Service, has visited some of the overseas divisions and has been able to render valuable service to these fields. It is hoped that he will be able to visit other divisions to help the administrators with their insurance problems.

We have greatly appreciated the service of Brother Peeke and his able associates. These men and women have worked untiringly to build up this important phase of the Lord's work.

Evangelism

The Seventh-day Adventist denomination has been organized for but one purpose—the winning of souls. Every phase of our work is but a means to an end. The various agencies of the church, namely, the living preacher, our schools, publishing houses, sanitariums and hospitals, treatment rooms, conference and mission offices, all focus on the great central and only objective of our world work—*evangelism*.

The results are most gratifying. Tens of thousands are being baptized and added to the church annually. In addition, there are other tens of thousands in baptismal classes awaiting the time when they too can be baptized. And

there are still many, many others who are secret believers in our message who will, when the Holy Spirit is poured out, accept the message.

We have a tremendous responsibility, and the task ahead of us would be impossible were it not for the promises and blessings of God. Although we have entered 189 countries, millions of people in these lands are still waiting for the message. But we cannot become discouraged and despondent, for we remember the small beginnings of our work and the way it has expanded since those early days when the pioneers had little for the promotion of the work except strong faith in God.

Conclusion

My dear fellow believers, I am confident that we are rapidly approaching the greatest period of soul winning in our history as a denomination, and that we shall see what we have hoped for so long—the outpouring of the Spirit of God in all His fullness, with the result that multitudes will soon take their stand for the truth and will join the remnant church of God in its march to the kingdom.

When that time comes the work will close in a blaze of glory, and Jesus will come to gather His jewels from every corner of the earth. 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. Said the servant of the Lord: "In secret places they are weeping and praying that they may see light in the Scriptures, and the Lord of heaven has commissioned His angels to cooperate with human agencies in carrying forward his vast design, that all who desire life may behold the glory of God."—*General Conference Bulletin*, 1893, p. 294. And again I read: "With such a prospect as this before us, such a glorious hope, such a redemption that Christ has purchased for us by His own blood, shall we hold our peace? Shall we not praise God even with a loud voice, as did the disciples when Christ rode into Jerusalem? Is not our prospect far more glorious than was theirs? Who dare then forbid us glorifying God, even with a loud voice, when we have such a hope, big with immortality, and full of glory?"—*Early Writings*, p. 110.

With this assurance of divine cooperation, let us in newness of faith and with united hearts press on and finish the task.

"Lead on, O King Eternal,
We follow, not with fears,
For gladness breaks like morning
Where'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might.

"Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home;
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song."

General Conference of Seventh-day Adventists

BALANCE SHEET—DECEMBER 31, 1961

ASSETS

CURRENT

Cash and Banks	\$ 4,472,063.31	
Investments, Net (Exhibit I)	27,407,775.48	\$31,879,838.79

Amount required to cover Accounts Payable, Trust Funds, other Liabilities and Reserves	\$23,617,537.13	
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Portion of Cash and Investments remaining for Operating Capital	8,262,301.66	
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\$31,879,838.79

Accounts Receivable	\$1,022,368.45	
Notes and Mortgages Receivable	103,199.97	
Accrued Interest Receivable	137,585.28	
Inventories, Prepaid Items and Deposits	259,001.80	1,522,155.50
Total Assets		<u>\$33,401,994.29</u>

LIABILITIES

CURRENT

Accounts Payable	\$5,432,441.47	
Trust Funds:		
Sustentation	\$8,216,486.16	
Other	1,865,758.08	10,082,244.24
Deferred Items	25,890.00	
Total Liabilities		<u>\$15,540,575.71</u>

NET WORTH

REGULAR

Operating Capital Balance, 1-1-61	\$9,068,447.83	
Add: Increase for year 1961	716,009.33	
Operating Capital Balance, 12-31-61		\$9,784,457.16

RESERVES

On Hand, 12-31-61	8,076,961.42	
Total Net Worth, 12-31-61		\$17,861,418.58
Total Liabilities and Net Worth, 12-31-61		<u>\$33,401,994.29</u>

General Conference of Seventh-day Adventists

COMPARATIVE CONDENSED BALANCE SHEETS

Years 1958 to 1961

ASSETS

	1958	1959	1960	1961
Cash and Banks	\$ 5,109,840.17	\$ 4,138,351.96	\$ 3,516,594.02	\$ 4,472,063.31
Investments, Net	19,098,601.56	20,329,479.51	23,844,004.77	27,407,775.48
Accounts Receivable	1,143,706.31	1,482,104.33	1,524,571.36	1,022,368.45
Notes Receivable and Mortgages ..	112,000.00	329,467.61	362,273.89	103,199.97
Accrued Interest Receivable	100,176.81	119,311.24	147,306.63	137,585.28
Supplies, Prepaid Items, Deposits ..	205,191.54	268,812.35	2,042,924.39	259,001.80
Total Assets	\$25,769,516.39	\$26,667,527.00	\$31,437,675.06	\$33,401,994.29

LIABILITIES

Accounts Payable	\$ 4,211,911.19	\$ 4,046,378.88	\$ 4,663,698.14	\$ 5,432,441.47
Trust Funds	7,696,208.40	8,221,725.18	9,103,797.28	10,082,244.24
Deferred Items	22,464.25	30,632.91	38,897.46	25,890.00
Total Liabilities	\$11,930,583.84	\$12,298,736.97	\$13,806,392.88	\$15,540,575.71

NET WORTH

Operating Capital	\$ 7,938,774.69	\$ 8,501,967.49	\$ 9,068,447.83	\$ 9,784,457.16
Reserves	5,900,157.86	5,866,822.54	8,562,834.35	8,076,961.42
Total Net Worth	\$13,838,932.55	\$14,368,790.03	\$17,631,282.18	\$17,861,418.58
Total Liabilities and Net Worth	\$25,769,516.39	\$26,667,527.00	\$31,437,675.06	\$33,401,994.29

General Conference of Seventh-day Adventists

COMPARATIVE OPERATING STATEMENTS—Years 1958 to 1961

INCOME					
TITHES	1958	1959	1960	1961	Total 4 Years
Regular Per Cent of Tithes	\$ 7,544,472.96	\$ 8,145,718.53	\$ 8,868,085.10	\$ 9,167,630.63	\$ 33,725,907.22
Special Per Cent of Tithes	4,183,621.61	4,461,746.22	5,449,516.72	5,763,501.17	19,858,385.72
Miscellaneous and Unions 1%	412,176.86	450,372.22	496,830.79	512,279.27	1,871,659.14
Overseas Divisions 1%	122,690.62	122,777.84	138,956.99	151,330.04	535,755.49
Total Tithes	<u>\$12,262,962.05</u>	<u>\$13,180,614.81</u>	<u>\$14,953,389.60</u>	<u>\$15,594,741.11</u>	<u>\$ 55,991,707.57</u>
MISSION OFFERINGS (INCLUDING REVERSIONS)					
North American Division	\$11,064,505.23	\$11,835,970.86	\$12,538,174.07	\$12,924,467.77	\$ 48,363,117.93
Overseas Divisions	3,660,535.91	3,794,985.01	4,150,946.73	4,469,066.86	16,075,534.51
Total Mission Offerings	<u>\$14,725,041.14</u>	<u>\$15,630,955.87</u>	<u>\$16,689,120.80</u>	<u>\$17,393,534.63</u>	<u>\$ 64,438,652.44</u>
MISCELLANEOUS FUNDS					
Interest and Dividends	\$ 901,452.82	\$ 1,006,675.58	\$ 1,157,797.06	\$ 1,267,058.95	\$ 4,332,984.41
Legacies and Matured Annuities	94,746.11	9,790.23	59,691.52	110,159.63	274,387.49
Royalties	23,902.38	27,485.71	26,999.96	40,387.47	118,775.52
Sundries	17,646.07	9,528.66	15,541.09	10,266.02	52,981.84
Total Miscellaneous Funds	<u>\$ 1,037,747.38</u>	<u>\$ 1,053,480.18</u>	<u>\$ 1,260,029.63</u>	<u>\$ 1,427,872.07</u>	<u>\$ 4,779,129.26</u>
TOTAL INCOME	<u>\$28,025,750.57</u>	<u>\$29,865,050.86</u>	<u>\$32,902,540.03</u>	<u>\$34,416,147.81</u>	<u>\$125,209,489.27</u>
EXPENSES					
APPROPRIATIONS					
Overseas Divisions					
Regular	\$10,659,174.24	\$11,128,927.00	\$11,706,159.00	\$12,426,076.77	\$ 45,920,337.01
Reverted Funds	1,931,709.16	2,030,976.02	2,155,719.13	2,307,325.48	8,425,729.79
Miscellaneous	800,101.10	818,804.51	893,703.99	932,159.01	3,444,768.61
Total Overseas	<u>\$13,390,984.50</u>	<u>\$13,978,707.53</u>	<u>\$14,755,582.12</u>	<u>\$15,665,561.26</u>	<u>\$ 57,790,835.41</u>
North American Division					
Regular	\$ 1,975,275.67	\$ 2,061,422.27	\$ 2,373,758.59	\$ 2,785,054.49	\$ 9,195,511.02
Reverted Funds	54,136.76	51,765.49	63,772.51	70,205.15	239,879.91
Ingathering Overflow	2,388,216.03	2,519,504.36	2,631,113.40	2,690,299.85	10,229,133.64
Missions Extension Overflow	138.45	9,185.35	7,867.89	12,263.68	29,455.37
Institutional Comeback	1,283,289.29	1,370,366.97	1,470,759.60	1,512,240.85	5,636,656.71
Non-Tithe Funds Exchanged	4,183,621.61	4,461,746.22	5,449,516.72	5,763,501.17	19,858,385.72
Sustentation Fund	112,533.38	120,324.85	130,795.62	135,275.74	498,929.59
Miscellaneous Items	554,187.47	526,803.99	497,047.16	488,885.78	2,066,924.40
Total North America	<u>\$10,551,398.66</u>	<u>\$11,121,119.50</u>	<u>\$12,624,631.49</u>	<u>\$13,457,726.71</u>	<u>\$ 47,754,876.36</u>
Total Appropriations	<u>\$23,942,383.16</u>	<u>\$25,099,827.03</u>	<u>\$27,380,213.61</u>	<u>\$29,123,287.97</u>	<u>\$105,545,711.77</u>
GENERAL OPERATING EXPENSES					
Administrative General	\$ 207,366.43	\$ 229,936.42	\$ 240,977.86	\$ 267,032.52	\$ 945,313.23
Departmental	1,180,409.05	1,213,165.59	1,339,187.64	1,388,979.77	5,121,742.05
Offering Promotion	32,793.53	31,263.11	33,459.83	41,751.16	139,267.63
Sundries Expense	146,931.52	99,057.00	138,403.37	133,698.98	518,090.87
Total General Expense	<u>\$ 1,567,500.53</u>	<u>\$ 1,573,422.12</u>	<u>\$ 1,752,028.70</u>	<u>\$ 1,831,462.43</u>	<u>\$ 6,724,413.78</u>
TOTAL EXPENSES	<u>\$25,509,883.69</u>	<u>\$26,673,249.15</u>	<u>\$29,132,242.31</u>	<u>\$30,954,750.40</u>	<u>\$112,270,125.55</u>
TOTAL INCOME	<u>\$28,025,750.57</u>	<u>\$29,865,050.86</u>	<u>\$32,902,540.03</u>	<u>\$34,416,147.81</u>	<u>\$125,209,489.27</u>
NET GAIN	<u>\$ 2,515,866.88</u>	<u>\$ 3,191,801.71</u>	<u>\$ 3,770,297.72</u>	<u>\$ 3,461,397.41</u>	<u>\$ 12,939,363.72</u>

Auditors' 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 1958, 1959, 1960, and 1961, 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 \$17,861,418.58, and the comparative operating statements and comparative balance sheets for the quadrennium 1958-1961, present fairly the financial condition of the General Conference of Seventh-day Adventists at December 31, 1961, and the results of its operation for the four years then ended.

E. L. BECKER
Certified Public Accountant
Auditor
General Conference of
Seventh-day Adventists

Takoma Park
Washington, D.C.
June 7, 1962

General Conference of Seventh-day Adventists

NORTH AMERICAN AND OVERSEAS DIVISIONS

MISSION FUNDS

Comparative Statement for Years 1958 to 1961

	1958	1959	1960	1961	Totals
NORTH AMERICA					
Sabbath School ..	\$ 5,608,148.59	\$ 5,916,417.68	\$ 6,463,893.48	\$ 6,675,821.89	\$24,664,281.64
Ingathering	4,794,851.75	5,010,209.25	5,208,613.33	5,313,868.63	20,327,542.96
Other Offerings ..	661,504.89	909,343.93	865,667.26	934,777.25	3,371,293.33
Totals	\$11,064,505.23	\$11,835,970.86	\$12,538,174.07	\$12,924,467.77	\$48,363,117.93
OVERSEAS					
Sabbath School ..	\$ 1,403,165.34	\$ 1,446,974.80	\$ 1,652,627.22	\$ 1,795,427.83	\$ 6,298,195.19
Ingathering	1,858,421.60	1,956,331.52	2,065,826.47	2,224,131.73	8,104,711.32
Other Offerings ..	398,948.97	391,678.69	432,493.04	449,507.30	1,672,628.00
Totals	\$ 3,660,535.91	\$ 3,794,985.01	\$ 4,150,946.73	\$ 4,469,066.86	\$16,075,534.51
WORLD FIELD					
Sabbath School ..	\$ 7,011,313.93	\$ 7,363,392.48	\$ 8,116,520.70	\$ 8,471,249.72	\$30,962,476.83
Ingathering	6,653,273.35	6,966,540.77	7,274,439.80	7,538,000.36	28,432,254.28
Other Offerings ..	1,060,453.86	1,301,022.62	1,298,160.30	1,384,284.55	5,043,921.33
Totals	\$14,725,041.14	\$15,630,955.87	\$16,689,120.80	\$17,393,534.63	\$64,438,652.44

General Conference of Seventh-day Adventists

EXHIBIT I—INVESTMENTS

1. U.S. Government Bonds, etc.	\$ 5,511,601.75	19.77%
2. Corporate Bonds	7,932,795.49	28.45%
3. Preferred and Common Stocks	9,546,971.34	34.24%
4. Short Term Notes Receivable	2,610,000.00	9.36%
5. Other Investments	2,280,912.41	8.18%
Total Investments	\$27,882,280.99	100.00%
Less: Reserve	474,505.51	
Net Investments	\$27,407,775.48	

Home Missionary Department

By J. ERNEST EDWARDS, *Secretary*

"How can this small light be seen twenty miles?" a visitor asked the lighthouse keeper at Cape Foul Weather. He pointed to the reflectors that, set at various angles, direct the rays in one stream of light, and significantly said, "It's not the brilliancy of the light, but the focus that does the business."

Church leaders and members of the Advent Movement have focused their missionary activities on soul winning. They have turned all angles of service into one steady beam of coordinated evangelism.

Under the blessing of God and the guidance of workers, laymen helped to win 151,553 precious souls during the past four years. This would represent 4,330 churches of 35 members; 21 new churches every week. This gain of 40,000 more members over the previous four years reveals the success that comes through coordinated evangelism. The minister-church officer-member partnership in soul winning presented in Acts 5:42 and outlined in the Spirit of Prophecy, is essential to a finished work.

Members reporting their missionary work have increased by 66,922, to a total of 499,100. Service companies now number 19,785, which is 3,435 more than were in operation four years ago.

Home Visitation

A. A. Esteb, editor of *GO*, has enthusiastically promoted missionary literature. His vision of a finished work is revealed in this progressive report:

Visitation evangelism is a vital part—yes, it is *the heart*—of all our missionary efforts. The total number of missionary contacts reported by our laymen for the current quadrennium was 44,022,149, a gain of 6,935,915. In South Brazil a million tracts were recently distributed by our laymen in a single month. In North America, since 1950, a total of 32 special tracts have been prepared for Operation Doorbell. In these 12 years a grand total of 67,796,403 tracts have been printed and furnished the field. Nearly 27 million—or 40 per cent of the total—have been used in the last four years.

Literature Distribution

During these four years our laymen have reported distributing missionary literature as follows: 1958—42,852,874; 1959—46,138,836; 1960—46,469,153; and 1961—51,032,614; total—186,493,507. If Adam were still alive and at Creation had started handing out five tracts a day and kept this up every day until 1962, he would have handed out 10,886,125 tracts. Adam would have had to live another 100,000 years to equal what the laymen have done in these four years.

In July, 1961, we celebrated the tenth anniversary of our laymen's magazine with

a special 52-page anniversary issue circulated to 33,700 families.

Missionary Magazine

In many countries overseas missionary journals are being printed and circulated. Here in North America there are three missionary magazines: *Signs of the Times*, *These Times*, and *The Message Magazine*, and six foreign missionary magazines for non-English readers. The conditions of the troubled world today should stab us awake to our opportunities to contact every home with missionary literature. Truly we believe that *God uses ink* to give His message to men.



J. Ernest Edwards

Health and Welfare

Together, C. E. Guenther and Miss Maybelle Vandermark ably carry the responsibility of fostering the enlarged Health and Welfare program. In this report they present a comprehensive picture of a well-organized, rapidly expanding program of health education and welfare—truly Good Samaritan service.

The Old and New Testaments contain much instruction on the subject of benevolence and the duty of the church to the poor, the sick, the oppressed. Isaiah 58 forecasts a dual revival and reformation of Sabbathkeeping and of Health and Welfare service in the last days of earth's history. Never have there been so many opportunities for Christian ministry.

During the years 1958-1961 Seventh-day Adventist Health and Welfare workers reported 26,819,889 persons helped with food, clothing, bedding, furniture, medical care, and physical aid. Hours spent in giving these services amounted to 27,356,875. This is equivalent to 779 persons working every day and night around the clock every week and month for four years without pausing to rest, eat, or sleep.

Disaster Relief

Victims of many natural disasters—floods, typhoons, hurricanes, cyclones, fires, landslides, explosions, earthquakes, drought, and famines—in many lands received relief provided by our volunteer workers.

More than 13 million families were supplied food, 23 million garments or pieces of bedding were distributed. The estimated cash value of aid represents a gain of approximately 19 per cent over the previous quadrennium.

The major share of this worldwide humanitarian service was supplied by the women of our Dorcas Welfare Societies. There are now 7,701 (1,948 more than at the previous quadrennium report) of these societies in the world field. Less than half of these societies have a work and storage room. Our church owes to these hard-working, self-sacrificing women a great debt, and they deserve a much stronger support.

Health and Welfare Centers

There are now 705 Health and Welfare centers, 231 more than in 1957. A growing number of these are found in overseas divisions. At these centers help is given without regard to religious persuasion, nationality, or race.

In addition to carrying responsibility for supplying and processing all clothing, bedding, sewing machines, looms, shipped overseas by Seventh-day Adventist Welfare Services, Inc., the department has promoted the Disaster and Famine Relief Offering, which makes possible the operation of two large processing warehouses and the distribution of relief supplies in many lands.

Civil Defense

In the field of civil defense, churches have been encouraged to increase their cooperation with government agencies. This cooperation includes stockpiling emergency reserves of material for disaster relief, training in first aid, light rescue, and welfare services. In some countries overseas, as well as in North America, many conferences have provided central welfare depots and disaster relief vehicles and equipped them for rescue and first aid, for mass feeding, and for clothing distribution. Twenty conferences of North America are operating central welfare depots, and 24 have purchased mobile disaster relief vehicles to render "on the spot" service.

Training Program

To help train our great army of volunteer welfare workers the department issued in 1959 a training motion picture, *Miracle in Middletown*, and a loose-leaf *Manual for Health and Welfare Services*.

Health and Welfare workshops have been held in many parts of the world field. It is the objective of the department to expand Health and Welfare services and to develop the efficiency of our loyal volunteer workers.

Ingathering

"We are to give to the world the light of truth, as revealed in the Scriptures; and we are to receive from the world that which God moves upon them to give in

behalf of His cause."—*Home Missionary Leaflet*, No. 28, p. 10 (compilation of the writings of Ellen G. White on Ingathering).

Here the messenger of the Lord summarizes the two purposes of Ingathering: (1) to bring people into contact with the truth, and (2) to receive from them funds for our world work.

In the greatest single annual missionary enterprise, millions of Ingathering contacts are made each year. In North America some 18,000 people have applied for the Bible course, knowing that it is a Seventh-day Adventist course.

Baptisms From Ingathering Contacts

More of our members are recording names and addresses of those interested, and following up these names with missionary magazines, Bible studies and filmstrips. One church of 60 members found in their Ingathering Crusade 12 interested persons who are now attending church service. The aim "Baptisms in every church from Ingathering contacts" is becoming a reality.

The new motion picture film *Doorway to Discovery* portrays the true experience of a family of six won by a recent Ingathering contact, and teaches the basic canvasses and techniques for successful Ingathering.

Ingathering is not only a missionary campaign, from which we receive soul-winning dividends from our Ingathering contacts in person, it is also a program whereby soul-winning dividends by proxy come to us through the missionaries we sponsor.

New Highs

Ingathering continues to be a success story. During the past four years Ingathering for the world field totaled \$28,529,556.60—a gain of \$4,787,536.74 over the preceding quadrennium. For the first time the North American Division in 1959 raised five million dollars for our world cause. The next year the divisions outside North America reached the two-million-dollar mark, and in 1961 the world field surpassed the seven-and-a-half-million-dollar mark.

The overseas divisions showed a gain of \$1,687,050.91, and North America a gain of \$3,109,485.83, over the preceding period. The Swedish and British unions and a number of local conferences overseas and in North America have attained the Silver Vanguard per capita of \$25.

A modern book of Acts is being written each year by devoted workers, faithful members, and enthusiastic youth whose loyalty to missions is most commendable.

Bible Evangelism

E. W. Pedersen has vigorously championed the soul-winning program by laymen. Two years ago the Bible Evangelism Crusade plan was adopted, in which during the early months of each year Bible studies, cottage meetings, and lay efforts are the principal missionary projects.

Bible evangelism is of paramount importance. "It is not preaching that is the most important," the inspired pen reminds us; "it is house-to-house work, reasoning from the Word, explaining

the Word."—*Welfare Ministry*, p. 60.

During the quadrennium a total of 20,686,826 Bible studies or cottage meetings have been conducted, a gain of 3,580,480, or 19 per cent. Think of it—14,169 Bible studies per day for four years!

New Soul-winning Tools and Methods

One union in North America launched a comprehensive program of coordinated Bible evangelism called Operation Dixie, which set a pattern for other fields to follow. A church pastor with vision and faith in his laymen's potentialities initiated The Bible Chain Class plan. Today more than 80 per cent of his total church membership of 535 have given Bible studies to non-Seventh-day Adventists.

Our overseas divisions are conscious of the place of the Bible evangelism program. The Far Eastern Division has prepared an outstanding series of filmstrips and lessons for use by laymen in many languages. The Inter-American Division initiated the Bible Study Cards plan and is training lay instructors to prepare members for Bible evangelism. The Northern European Division has held laymen's summer schools in Bible evangelism.

The following evangelistic visual aids were made available to our laymen during the past four years: (1) The Better Life Picture Roll, (2) The Friendship Series of Bible study cards, and (3) a new filmstrip series, "In His Steps," which presents decision appeals.

Correspondence Schools and Training

At the close of 1961 the Home Missionary Department operated 15 schools in North America, one of which is the Southern Union school. During this four-year period 226,927 applications were received, 20,199 students graduated, and 4,554 were baptized.

The Home Missionary Department realizes the great denominational asset found in dedicated and well-trained laity. It is gratifying to observe that 2,336 churches have been conducting training classes in soul winning. A total of 12,606 training-course certificates have been issued since the last General Conference session. During the past four years 11,999 institutes (an increase of 2,937) on district, conference, and union levels were held.

Service Fellowship

It has been a privilege to unite with enthusiastic home missionary secretaries around the world in missionary advance. Our fine group of fellow secretaries are "labourers together with God" (1 Cor. 3:9), "being knit together in love" (Col. 2:2) and "with one mind striving together for the faith" (Phil. 1:27).

In the new work of training lay workers to cooperate with our denominational leadership in soul-winning activities, our pastors have multiplied their service as evangelists. Love is their service motive, prayer is their source of power, and the unsaved their mighty challenge. For what has been accomplished and for the leading of the Holy Spirit we express thanks to God, who always giveth us the victory in Christ Jesus.

Fiftieth Anniversary Ahead

In 1963 we face the fiftieth anniversary of the Home Missionary Department with great confidence in the belief that the present missionary accomplishments are but omens of a mighty Pentecost soon to come.

This momentous hour signals an accelerated tempo in missionary activities. This is the time for total church evangelism, for double-quick action, to "carry the Word of God to every man's door."—*Evangelism*, p. 434.

Encouragement From God

I never had the privilege of meeting Sister Ellen G. White, but this story was told me by Brother Boynton when he was a church elder at Snohomish, Washington.

"I was one of a large family," he related, "and when my father died we were left without support. My mother found homes for us as best she could and I was placed with a grasping farmer, who assigned me the duty of caring for his swine. I had only a few rags to wear; I never had a pair of shoes; my bed was a pile of straw. I did not eat with the family and was not permitted to go to school. I walked with my head bowed, for my spirit was crushed and I had nothing to hope for. I dared not look anyone in the face, so humble and abject was I.

"Then all this changed. My mother listened to Sister White's preaching and accepted it as a message from God. Mrs. White told her that she must gather her children together, teach them the message, and God would help her. She obeyed and came for me. I was then fourteen, and once again I tasted the joy of a home where the Bible was read every day.

"We went to camp meeting. There Sister

White visited us in our tent. I was washing dishes and did not take part in the conversation, but I heard my name mentioned. I have never forgotten what she said. It has been a comfort to me all my life, even in my darkest hours.

"Sister Boynton," she said, "last night I was given a message for your son John. The Lord bids him lift up his head and not be afraid to look any man in the face. His ways please the Lord."

"My heart was filled with inexpressible joy and gratitude," said the old man, reminiscently, "to think that the great God of heaven had seen me in my forlorn condition and sent these words of encouragement to me by the messenger of grace, His prophet."

I have always the memory of Brother Boynton speaking, as it were, directly to me. He was a good man—unworldly, devoted, consecrated. He was the pastor in Snohomish and built up a church there, doing much of the work with his own hands. He has been resting now for many years, but when we are gathered home I hope to see Brother Boynton there with the elect.

FAITH BURCH PERRY (Age 80)

A World Movement for a World in Need

SERMON, FRIDAY NIGHT, JULY 27, 1962

By FRANCIS D. NICHOL

My subject tonight is A World Movement for a World in Need. I believe that I can best present my theme in the setting of a remarkable development in the modern religious world. I refer to the trend toward church unity. From the Protestant Reformation onward, the trend for centuries was toward ever more divisions in Christendom, with those divisions generally resulting from differences in theology. However, the twentieth century had hardly begun when a movement toward unity set in. In America one of the first major exhibits was the Federal Council of Churches, which evolved into the National Council of Churches. Also, there were unions of related church bodies.

In 1948 the World Council of Churches was created. That added to our vocabulary the word *ecumenical*, meaning one united body in Christ. As the World Council has grown, its leaders have increasingly realized that meaningful unity calls for unity in the area of religious belief. But this realization immediately raises two questions that faced Protestantism at its very beginning. The first is the nature of the church.

Through the centuries Rome has held that the church is a visible body, with a visible head, the Bishop of Rome. Protestantism early took the position that the church is invisible, God's elect everywhere who are known only to Him. However, this did not hinder the creation of visible Protestant denominations, often controversially separated from one another. But the very fact that the World Council of Churches seeks church unity requires it to hold that the church invisible should manifest a visible unity.

True Source of Authority

Now, if all Christ's followers ought to display such unity, the World Council must ultimately envisage Rome as a part of that one great visible body. The logic is irresistible. But when Protestants begin to explore with Rome the matter of church unity, which inevitably involves doctrinal unity, they immediately face the second great question that arose in Luther's day: What is the true source of spiritual authority? In other words, to what source do we look for true doctrine? Rome has ever had one answer: The true source is the visible church, with its continuing, cumulative tradition, speaking through its visible head, the Bishop of Rome.

Protestantism replies: The Bible is the true source of authority for the Christian. Underlying this Protestant answer is the

premise that the Divine Spirit leads all believers into ever fuller truth as they study the Bible. But here resides a most distressing Protestant dilemma. When Protestantism broke away from the control of Rome, it conceded to every man in its ranks the right of private judgment. However, as men have exercised that right in interpreting the Bible through the long years, they have created distressing differences of belief. These, in turn, have largely produced the very divisions in Protestantism that the ecumenical movement now seeks to heal.

We can agree with the World Council of Churches that the scriptural goal is one fold and one shepherd. We can also agree that this goal calls for doctrinal unity. Why, then, do not Seventh-day Adventists join the World Council of Churches? Or the National Council of Churches, for that matter? Various of the spokesmen for those organizations have repeatedly asked this question. It is a fair one. The answer is found in our history and beliefs.

Origin of Seventh-day Adventists

The Seventh-day Adventist Church was launched in the 1840's on the belief that the end of the world was drawing near. This climactic event, said the Adventists, would be marked by the destruction of the wicked and the deliverance of the righteous at the second literal coming of Christ. The idea seemed unreasonable, even antiscritptural, to most of Protestantism, which had come to interpret the Bible as teaching that a period of increasing holiness lay ahead, with ultimate world conversion and a millennium of peace on this earth.

As the decades passed, the cleavage between Seventh-day Adventists and other Protestant bodies grew increasingly great. And certainly as the twentieth century opened, with its unquestioning faith in world progress, and with its social gospel often substituting for the gospel of Christ, the cleavage became a great gulf.

But a belief in the literal soon coming of Christ was not the only doctrine that immediately set Seventh-day Adventists apart from most of Christendom. Their study of the Bible led them to conclude that the Sabbath day of the Decalogue, the seventh day of the week, is binding in all ages. And because they wished to be obedient to God's commands, as Scripture enjoins, they began to keep the seventh-day Sabbath. This inevitably widened the gulf between them and other Christian people.

But something more marked Adventists

from the beginning. They believed that the prophetic parts of the Bible are for our study and guidance even as are the other parts. Indeed, it was the study of the prophetic books of Daniel and the Revelation that led them to the conviction that they were living in what the Bible describes as "the time of the end" and that Christ's advent was near. This was particularly illustrated by their study of a prophecy in Daniel 8:14 from which they concluded that the year 1844 marked the beginning of God's investigative judgment in heaven.

In the fourteenth chapter of Revelation they read that in earth's last days a message that was to go to all men would proclaim "the everlasting gospel," would declare that the hour of God's judgment had come, and would call on all men to "worship him that made heaven, and earth" (Rev. 14:6, 7). From the outset, Adventists have believed that their preaching is a fulfillment of this. The very command on which we base our preaching on the Sabbath makes plain that men are to keep the Sabbath in order to keep in remembrance that in six days the Lord made heaven and earth.

The twelfth chapter of Revelation tells of the conflict between Satan and the children of God through the ages. The closing verse thus describes events in earth's last days: "And the dragon [Satan] was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17). Here is a forecast of a clearly defined, visible body, the "remnant," in earth's last days who are to be distinguished in two ways: They will keep the commandments of God, and they will have in their midst "the testimony of Jesus Christ," which is the "spirit of prophecy" (chap. 19:10).

Humbly, but fervently, Adventists have believed from the beginning that they are here described. Their critics were the first to declare that Adventists were distinguished by their preaching on the subject of keeping the commandments. And they had in their midst a handmaiden of God who declared that she had received the gift of the "spirit of prophecy." Thus from the very outset they have believed that God raised them up to preach a last message to make ready a people prepared for the Lord.

Two Questions Settled

Seventh-day Adventists early settled for themselves the two thorny questions that have ever troubled Protestantism—the nature of the church, and the source of authority. As I remarked, their study of the prophetic Scriptures led them to see that in earth's last days God has a visible body, called "the remnant." Their further study revealed that God has also an invisible company whom He calls "my people" and whom He commands to "come out" of Babylon, and join "the remnant" that are making ready for Christ's coming (Rev. 18:4).

As to the source of authority, Adventists have ever declared that it is the Bible. But they believe that the light of the "spirit of prophecy" given to the "remnant" people enables them to see more clearly the

true meaning of Scripture. Thus they feel protected against the endless and often faulty interpretations that have led to so many divisions in Protestantism. It is their very unity of belief, of plan, and of policy, that has given to the Advent people their confidence, their strength, and their sense of mission.

Now I have told you nothing new. I have only refreshed your memories regarding the foundation premises on which the Advent Movement has been reared. In view of these premises, how could we possibly become a part of any ecumenical movement, no matter how sincere its leaders might be?

But someone may inquire: Why could we not belong to such a movement and simply bear our distinctive testimony, since those who join are not required to give up their particular theology? Let me answer by asking two questions: Seeing that the ecumenical movement considers agreement in doctrine, as vital, how could we conscientiously join, when we would have to oppose some of the doctrines agreed upon?

Second, in view of our belief that Seventh-day Adventism is a movement commissioned of God to call all men to join it, how could we, in good faith, become a part of any other all-inclusive movement? We can be true to the logic of our beliefs only as we stand alone. Our task is not simply to bear a witness to men, but to call them to action, to call them to come out and join with us to proclaim, and to make ready for, the great day of God.

Our Doctrines Set Us Apart

It bears repeating that our two most distinctive doctrines, the Advent and the Sabbath—to say nothing of certain other doctrines—mark us as a separate people. That is patently true of the Sabbath. It is also true of the Advent. I am not forgetful of the fact that at the 1954 session of the World Council of Churches certain European theologians, shaken by two world wars and the atomic age, sought to revive in some way the ancient apostolic doctrine of the Advent. But their views were generally vague and timeless, with no focusing on those prophecies that reveal that the Advent is “near, even at the doors” (Matt. 24:33). They accepted the scientists’ dire warning that it is “minutes to midnight,” but they were unprepared to affirm whether Christ might come soon or a thousand years from now. Such views would never have launched the Advent Movement, nor can they meet the present world crisis.

Even the restrained views of the Advent presented by these European theologians provoked great opposition and dispute in the World Council assembly. How much more does our preaching of the Advent produce opposition by that vast company in Christendom who feel that, despite the calamities of our modern age, all will finally work out well! The spirit of the modern, scientific age to which the churches have so largely succumbed is against the very idea of a cataclysmic, supernatural event—but that is precisely what we declare that the Advent will be.

Interlocked with our Advent doctrine and serving further to set us apart is this:

We believe that in order truly to be ready to meet our Lord we must follow a program of life that will bring us ever on higher ground. Such a program affects body, mind, and spirit. We ever take most literally the inspired admonition: “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Cor. 10:31).

This explains our abstinence from liquor and tobacco, for example, and our shunning of the theater, the dance, and similar worldly pleasures. Thus there is a great gulf fixed both in theology, and in social practices, between those who are making ready soon to meet God face to face, and those who are not. Indeed, our theology determines our social practices and customs of life. God forbid that we should ever think that simply because we are Adventists we are therefore holier than others. But we do think that by prayerfully walking the strait and narrow way upward, we are walking in the path that leads to holiness, without which no man shall see God.

One of the most remarkable features of our distinctive teachings is that they gain increasing significance and importance as the years pass by. And therein lies, in part, their validation. Let me explain.

When we began to preach the Advent, ridicule greeted us everywhere. The Adventist preaching that wars and calamities of various kinds lay ahead, climaxing in Armageddon, was contrary to the apparent evidence of world progress. But how different today! The ridicule and the laughter have died away. The situation, now, is best illustrated by that terrifying phrase “minutes to midnight.”

A Key Question

In the light of these facts, I can think of no question more relevant than this: How did it come to pass that an obscure religious company so accurately forecast the future, when everything seemed to belie the Adventist forecast? The question leads to two related conclusions: First, that the prophetic portions of the Bible most certainly must contain guidance for men in earth’s last days. Second, that the interpretation that Adventists have given to these Bible prophecies must be the correct one. Now, that is but another way of saying that we have a timely message for men today. It is this conviction that has been our strength and stay, and our incentive to action.

But look again at our teachings. For long years our advocacy of the Sabbath seemed to most men simply a sterile, irrelevant controversy over days—the seventh day versus the first. But what men did not realize was that even as we started to preach the Sabbath, a new theory of earth’s origin began to be promoted. That theory, known as evolution, challenged the historic doctrine of Creation. If man has steadily evolved, the Creation account in Genesis is a myth. Likewise the tragic record of the Fall. Evolution is the antithesis of a fall. But if there was no fall, what need was there for a Saviour to lift us up again, for evolution is supposed to be steadily lifting us higher. Genesis is the foundation of the scriptural record. Vaporize its opening

chapters into myth, as evolution does, and you dissolve that foundation.

More than this, the evolutionary theory, now so largely accepted by leading churchmen, dissolves the historic idea of God. Thoroughgoing evolution—which is the only logically consistent kind—exempts neither God nor heaven from the evolving process. But that makes untenable the historic, Biblical view of God as a Being who stands above and beyond all created things, a transcendent God. Hence liberal churchmen have set forth a new concept, which sounds suspiciously like pantheism. God is everywhere in everything as a so-called immanent God. But who would make ready to meet an immanent God face to face at the Advent? Or how do we visualize an immanent God standing on Mount Sinai? Or sitting to judge men at the last great day?

Protestant Foundation Weakened

Now, if the foundations of Scripture are dissolved, the whole Bible takes on a different color and meaning; indeed, some parts become meaningless. Hence, the time-honored certainty and authority that the Bible once possessed is today greatly weakened. This development was inevitable. In earlier years the inroads of higher critical thought began to undermine the divine authority of the Bible. The acceptance of evolution has, as I say, literally dissolved the foundations from under it. The strained attempts of churchmen to harmonize the Bible and evolution have only made painfully evident this undermining process.

When the sixteenth-century Reformers declared that the Bible is the one true source of authority they did not mean the kind of Bible used by a majority of churchmen today. Yet twentieth-century Protestantism has no new source of authority to offer in its place. How tragic in an hour of crisis when men most sorely need the voice of divine authority! Nothing short of a religious revolution has taken place in Christendom as the result of accepting evolution. Indeed, the acceptance of it can be described only as the great apostasy of modern Christendom.

In the light of this, look again at the Advent Movement, which sets forth God’s holy Sabbath day as the memorial of Creation. No true Sabbathkeeper can be an evolutionist. The very keeping of the Sabbath marks a man as having no part in the great modern apostasy. Our God is the transcendent God of Elijah and all the Hebrew prophets, for the God of Genesis and of the Sabbath is a transcendent God. Our Bible is the Bible of the Protestant Reformers, for we view the Holy Book as resting, not on myth, but on the foundation fact of the creative contact of God with our world at the beginning of time.

Hence our over-all view of Scripture is the classic Protestant one—a perfect world, then a fall, then a redemptive plan whose goal is Eden restored. We could not do other than hold this view, because we square our thinking with God’s holy Sabbath, which in turn anchors us to the Creation record in Genesis. And, may I add in passing, this fact shows how false is the charge that our Sabbathkeeping

anchors us to Judaism. Adam and Eden long antedated Moses and Caanan.

This sharp relevance of the Sabbath was not evident in mid-nineteenth century, when the Advent Movement began. But it is today. How did it come to pass that our Sabbath doctrine, earlier dismissed by Christendom as an outmoded, irrelevant bit of theology, presently stands revealed as a bulwark against apostasy, a sign of allegiance to the transcendent God of historic Christianity? We firmly believe the answer is that God guided the Advent Movement to revive and promote His holy Sabbath day. Our very preaching of the Sabbath is a rallying call to all who give to the Bible its time-honored meaning, to all who long for the literal fulfillment of God's promise to create a new heaven and a new earth wherein dwelleth righteousness. We call to all such to join with us to make ready for that great day.

I am not forgetful of the fact that we hold certain doctrines in common with other Christian people. And I agree that it is both gracious and proper to call attention to such similar beliefs in initial contacts with them. But let us never forget that it is not our doctrines that are similar, but our doctrines that are *dissimilar*, that justify our separate existence and our claim to being God's last movement in the world. We must either dedicate ourselves to the promotion of these distinctive teachings or surrender our claim to being a distinctive movement.

The dictionary says that to proselyte is "to convert from one religion, belief, opinion, or party, to another."* We must ever joyously announce that this is precisely what we do, and that we cannot do otherwise. But let us make equally clear that we seek more members, not that we may boast of a great church, but that we may add more voices to the message we proclaim. In brief, we seek more members in order more quickly to finish our task. Obviously, proselyting carried on within the framework of the ecumenical movement is a veritable contradiction—which only emphasizes why we cannot join it. We wish to be both consistent and honorable.

Grave and Subtle Danger

I believe that a grave and subtle danger faces us as we look into the future. General Booth said that he feared the day when the Salvation Army he founded would become respectable. It grew strong under adversity, even ridicule and attack. There is a warning here for us. We too are but flesh and blood. Understandably, we are happy that many people, today, consider us respectable, even rational. We have large and impressive institutions. Not a few of our activities have been widely and favorably commented upon. Many people stop to investigate our views who formerly passed by uninterested. All this has placed us in the most advantageous evangelistic position that we have ever been in. For this we thank God. But this better position of influence, and sometimes even popularity, must not prevent us from presenting forthrightly our

distinctive and even disturbing doctrines and standards.

Let us never forget that popularity is no passport to Paradise, and Paradise must be our goal. I know that the Bible tells us: "As much as lieth in you, live peaceably with all men" (Rom. 12:18). But the Bible also tells us that holy men of old often had poor success in living peaceably. Not infrequently they were accused of turning the world upside down and were the constant objects of attack. That is the almost unbroken record of the past. Do we think we can reverse the long record and still witness faithfully for God? I agree with I. H. Evans, who said on a Sabbath morning at our 1926 General Conference: "This third angel's message was given to stir this world to its very depths. . . . When that is preached with power, there will be suffering and persecution and imprisonment."—*Review and Herald*, June 3, 1926, p. 2.

As we preach, let us pray for both holy boldness and heavenly tact. Let us advance with humility, for it is not we who are important, but our message. And how important that message is! Never before did a people have committed to them a message so filled with both hope and judgment. Never did a movement raised up of God have a more dramatic setting in which to speak for God. Eminent men say that we stand at the crossroads of history. No, we stand at the *end* of history. We have been raised up, not simply to carry on the work of God, but to *finish* the work of God in the earth.

The World Doomed

Statesmen hold little hope for the world. They strive manfully to save it from impending destruction, but their best efforts are proving fruitless—the deadly arms race continues. Scientists cannot save the world—they cry despairingly that doom is but minutes away, and then fatalistically go on to produce ever larger bombs. Neither can the great churches save it, though for long they fondly believed that the world would soon be converted. Nor can the Advent Movement save it, for the world is doomed to destruction. We believe that God raised us up, not to save the world, but, through the gospel, to save *out* of this world all who will accept Christ.

Large is our task and small are our numbers. But we need not quail. We can more than offset the weakness of our numbers by the strength of our unity—the unity of the Spirit in the bond of peace. If we have unity within, we can defeat every attack from without. Our rallying cry should ever be: The Advent people are one people over the whole earth. There will go forth from this session the world leadership for the years just ahead. We know not what weal or woe these years may bring. But this we do know, that if we are united in heart, we can victoriously face whatever the years may bring. The valor of God in our souls is the heavenly reward of unity.

I hardly need add that we cannot hope to obtain this priceless unity by giving ear to strange voices or by reading endless mimeographed collections of inspired quotations intermixed with unin-

spired comments. True, we need Sister White's words of rebuke and warning. That is why our leaders repeatedly appeal to our people to purchase all of her writings and to read them fully. Thus reading, we learn that though from the beginning there have been dire defects in both leaders and laity, nevertheless God is leading a movement on to the kingdom, not a stray offshoot here and there. Sister White's counsels for reform never called for any new, fine-spun interpretation either of Scripture or of her writings. She always said simply, Repent and do the first works again. At no time did she ever counsel us to reach higher ground by way of some new theological side path that might separate us from the main body. Instead, she made the threefold appeal: "Press together, press together, press together."—*Selected Messages*, vol. 2, p. 374.

Resolutions Not Enough

Probably you agree with what I am saying here tonight. If this were a business meeting of the session, some of you might even wish to vote a resolution calling on our ministry and laity to finish speedily the work. I say this sincerely, for I believe resolutions have a proper place. But they also have appalling limitations. It would be tragic if this great conference generated only a series of resolutions and we departed to our fields serenely satisfied that all was well simply because the resolutions so admirably set forth what the church should do.

It would be doubly tragic if we went home from here wholly satisfied simply because we had added to these resolutions a million-dollar offering and the assurance of a balanced budget. For I am confident we will both raise the million and balance the budget. I do not minimize the sacrificial gifts of our people that make budgets possible and all that grows out of budgets—schools, hospitals, publishing houses, churches, evangelistic centers. And may the sacrificial giving increase—God wills it.

But as with resolutions, cash and budgets have grave limitations. We need only to look at the adding machine to see those limits. Besides, even though our dear people gave all they had, we still could not fully finance the task of preaching the gospel to the three billion wayward children of Adam who populate our dying earth. We need something more than cash in order to finish our task.

Both the giving of gifts and the balancing of budgets are well pleasing to God. Heaven pours no blessing on bankruptcy, especially if it results from foolhardy finance or presumption. But neither does Heaven bless us when we excuse ourselves from endless possible advances because the budget makes no provision for them. We cannot confine the blame to a few leaders, the guilt is upon us all. I contritely accept my share. Perhaps it is a local pastor who calmly explains that because the conference cannot give him a larger budget, he, of course, cannot bring the Advent message to the town nearby. Granted, he cannot manufacture money, but by God's grace he *can* generate conviction, courage, and resource—
(Continued on page 23)

* Webster, G&C Merriam, 1961 ed.

On to Victory

SABBATH MORNING SERMON, JULY 28, 1962

By R. R. FIGUHR

We are here this Sabbath morning under the banner of the Advent hope. In the words of the apostle Paul, we are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). *We have this hope.* It has been that of the faithful down through the ages. The apostle Peter rejoiced in it. Reading Phillips' translation: "Thank God, the God and Father of our Lord, Jesus Christ, that in his great mercy we men have been born again *into a life full of hope*, through Christ's rising again from the dead! You can now hope for a perfect inheritance beyond the reach of change and decay, 'reserved' in Heaven for you" (1 Peter 1:2, 3). * "A life full of hope." How expressive is the Christian's way of life! His eyes, his interests, his affections, are all fixed on the "perfect inheritance beyond the reach of change and decay, 'reserved' in Heaven" for him.

The Seventh-day Adventist Church was born in anticipation of the glorious soon return of our Lord. The Adventist Church continues to cherish it.

"For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). Anticipating that some may grow weary as the realization of their expectation is delayed, the admonition is added, "If any man draw back, my soul shall have no pleasure in him" (verse 38). There must be no drawing back, no cooling of ardor; rather a growing fervor as that blessed event draws near.

Christ Loves the Church

The assurance of Christ's return to this earth is founded on Christ's love for the church. He is not satisfied to leave the church, His loyal followers, who have become pilgrims and strangers in this dark, lost world. His love has desired something infinitely better for them—an inheritance unaffected by change and decay.

Speaking of the sublime and glorious fact of Christ's abiding affection, the apostle says, "Christ also loved the church, and gave himself for it" (Eph. 5:25). He does not merely pity the church—though it is an object of pity, living, as it does, in a dark, rebellious world—He loves it. Nor does He merely wish it well in its warfare and in its efforts to be loyal—He loves it. Christ has stamped the image of the church on His heart and has graven its name on the palms of His hands. He desires it as an intimate companion and longs for sympathy and understanding like that existing in a true marriage relationship. The welfare and happiness of the church is dearer to Him than life,

for He "gave himself for it." Divine love will find its fulfillment in His having His church with Him.

Christ's love for the church is a glorious mystery beyond human comprehension. Lost in wonder, the aged apostle John exclaims: "Behold, what manner of love the Father hath bestowed upon us." Ellen G. White, in writing of it, was moved to say: "When we seek for appropriate language in which to describe the love of God, we find words too tame, too weak, too far beneath the theme, and we lay down our pen and say, 'No, it cannot be described.'"—*Fundamentals of Christian Education*, p. 179.

"Through centuries of persecution, conflict, and darkness, God has sustained His church. Not one cloud has fallen upon it that He has not prepared for; not one opposing force has risen to counterwork His work, that He has not foreseen. . . . From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard."—*The Acts of the Apostles*, pp. 11, 12.

The church, to an onlooker, appears enfeebled, defective, and struggling against overwhelming odds. But "He has not left His church forsaken."—*Ibid.*, p. 12. Men come and go, kingdoms rise and fall, cities crumble away into dust, but the church of God triumphantly survives them all. Long ago, He who watches over it declared, "The gates of hell shall not prevail against it."

"Wonderful is the work which the Lord designs to accomplish through His church, that His name may be glorified."—*Ibid.*, p. 13.

To it He has committed a great task, the ultimate success of which is assured by His own divine presence within it.

From the beginning of the sad history of sin God has had His special people in the earth, separate from all others. The apostle Peter (1 Peter 2:9) ascribes to Christ's followers of the Christian Era the series of phrases from the Old Testament which set forth the various privileges of God's people anciently. Among these is the statement that they are "a peculiar people." Literally, "a people for God's own possession." They belong exclusively to Him. They owe allegiance to no one else. Their entire loyalties are to be reserved solely for Him whose possession they are.

In His infinite wisdom and goodness God has seen fit to associate with Himself in the great work of salvation, His beloved church. He has made Himself dependent upon it to proclaim His message and to demonstrate His saving grace. He

could have devised another plan. He could have employed the golden eloquence of the angels to proclaim His gospel. But He chose His church and the stammering, halting tongue of fallen beings who have been redeemed, as the instruments for the proclamation of His message. To them He says, "Go ye into all the world and proclaim the good news of salvation."

It has been the earnest endeavor of the Seventh-day Adventist Church from its early beginnings faithfully to follow this divine injunction. Through the years we have pressed forward with an ever-enlarging program and with increasing urgency. It is right, therefore, that we should constantly make larger and ever larger plans for building up His cause and for speedily extending God's work in the earth in these days of opportunity. When He finally appears in glory and declares the work finished, it should be to find His beloved and faithful church in the midst of its largest plans and its most extended activity. We quote from *Testimonies*, volume 6, page 440:

"A great work must be done all through the world, and let no one conclude that, because the end is near, there is no need of special effort to build up the various institutions as the cause shall demand. . . .

"When the Lord shall bid us make no further effort to build meetinghouses and establish schools, sanitariums, and publishing institutions, it will be time for us to fold our hands and let the Lord close up the work; but now is our opportunity to show our zeal for God and love for humanity."

Increased Dedication Needed

That there would be obstacles and difficulties in the way of carrying out this commission, the Lord foresaw. He well knew that increased dedication, courage, and faith would be demanded in the final and acute stages in this great spiritual warfare as the end drew near. Not only did He foresee it, He prepared amply for every eventuality by uniting Himself with His church. "Lo, I am with you alway," He declared, "even unto the end of the world." What greater assurance could He have given of victory than this!

The success and the final triumph of His church therefore is assured. "He shall not fail nor be discouraged, till he have set judgment in the earth" (Isa. 42:4).

With such a program and with such certainty of success there must never be heard a word of discouragement or defeat in the ranks of God's people. Fierce battles there will be. Faith to go forward despite seemingly impossible barriers will be demanded more and more as the warfare increases in intensity. But in God's cause there is no place for any spirit of defeatism. "Be of good cheer" is the ringing word of our Lord; "I have overcome the world."

"The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge."—*Testimonies*, vol. 5, p. 753.

This is the message I want to bring this morning—a message of courage, a message of hope and success. God has

* From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

given many indications of His presence in this work, that He is cutting it short in righteousness. The time is here when "a short work will the Lord make upon the earth." "Say not ye, There are yet four months, and then cometh harvest." This is no time to recount the obstacles to Christ's soon appearing. Let us not be too sure that all the events we may have outlined and interpreted as preceding His coming are as God has arranged them. Jesus' admonition is, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). His emphasis primarily is on a state of constant preparation for His coming, not on a series of events outlined by men.

Sound of Marching

We turn to the Old Testament and read that Israel on a certain occasion was under attack by its enemies, the Philistines. These enemies had been defeated in former encounters, but they had not been subdued. Before Israel engaged the enemy they turned to the Lord for direction to ascertain how to meet the foe, a procedure that always ensures success. God gave the direction for victory.

"And when David inquired of the Lord, he said, 'You shall not go up; go around to their rear, and come upon them opposite the balsam trees. And when you hear the sound of marching in the tops of the balsam trees, then bestir yourself; for then the Lord has gone out before you to smite the army of the Philistines'" (2 Sam. 5:23, 24, R.S.V.). This may not have been considered the best military strategy of the day. Heaven's strategy often is different. But Israel, to its credit, followed the divine plan and was victorious.

It was the sound of marching that was the signal for action that started Israel on the way to victory. What was this "sound of marching"? Was it imaginary? Was it merely the wind blowing through the trees? God intended that they actually should catch the sound of the heavenly hosts on the march. They did. Then Israel moved to the battle. They moved into line and fell in step with the heavenly marchers. Thoroughly organized and united, they went forward to overwhelm the enemy.

A Lesson for Us

What a lesson for Israel today! By faith our ears are to catch the sound of the heavenly armies on the march. We are to fall into line, catch the cadence of the angelic steps, and move on to victory. This is no idle fancy. The servant of the Lord, shortly before her death, in one of her last two messages sent to the 1913 General Conference, said:

"I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed His voice? Shall we not trim our lamps, and act like men who look for their Lord to come? The time is one that calls for light bearing,

for action."—*Selected Messages*, vol. 2, p. 402.

The word here is that God's people were seen "moving into line." They were not moving *out* of line but *into* line. There have always been those who have moved out of line, declaring their brethren to be out of step. They have been dissatisfied with the conduct of the work, critical, independently-minded, ambitious for recognition. An evidence of the unction of the Spirit is a desire and sincere effort to work in harmony with their brethren in God's organization—to move *into* line.

"All who desire the co-operation of the heavenly messengers must work in unison with them. Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder."—*Testimonies to Ministers*, p. 28.

How eager are those who have been cut off from fellowship with their brethren to maintain the bonds of Christian love. There are thousands so situated today. They long to see their brethren and unite in worship and in service with them. How eager they are for news of the work, and how they rejoice to learn of the progress of the church and of the welfare of their fellow believers. They feel bound to them. The eagerness of these loyal but isolated saints to be informed and kept up to date regarding the work is moving to witness. Carefully they preserve the names of those in leadership when last they were in contact with the general work. How saddened they are to learn that some of these good men are no longer with us but have gone to their rest.

Among these afflicted and isolated believers one finds no pulling away, no irregularity, no spirit of criticism, no seeking of recognition, no moving out of line. The spirit among them is one of loyalty. When the Lord comes they will be found in line with their brethren. They will have kept in step with their brethren and with the heavenly marchers. The price they are called upon to pay for loyalty makes the truth too precious to be squandered for men's theories and fancies. They purpose to stay by the ship.

Elder C. S. Longacre, a name well known among us, in a testimony service one morning at a Spring Council meeting, said: "Fifty-two years ago, when I accepted this truth, there were about 30,000 Seventh-day Adventists, and about the same number of members in a certain other denomination that keeps the seventh day. Now that denomination is 6,000 and we are over a million. That denomination had the Sabbath arguments, wrote fine books, did good work, preached the Sabbath, but they lacked something." There is that "something" in this Advent Movement that keeps it moving forward. It is not man's wisdom, it is not man's ability, it is not even man's money, though God wonderfully uses all these if dedicated. There is something else that makes the large and small wheels of our superb organization turn.

Ezekiel's Vision

The prophet Ezekiel recognized it when he caught a vision of celestial activity, the full details of which are beyond man's comprehension or ability fully to explain. The scene is one of heavenly activity and of complete harmony among heavenly beings. It illustrates God's orderly way of conducting His work throughout the entire universe, including this little earth of ours. Note some of Ezekiel's observations: "And they went every one straight forward: whither the spirit was to go, they went; and they turned *not* when they went" (Eze. 1:12). Here is Spirit-directed action, the only kind that accomplishes anything worth while. This is what makes God's work go forward. Man's activity is but feeble and inadequate, but when God's Spirit is united with man's dedicated effort, things move, and they move straight forward without turning aside to lesser matters. Ezekiel saw something more: In the midst of the living creatures there was something that looked like burning coals of fire, like torches moving to and fro among the living creatures; and the fire was bright, and out of the fire went forth lightning. The living creatures darted to and fro like flashes of lightning (verse 14).

"In Ezekiel's vision God had His hand beneath the wings of the cherubim. This is to teach His servants that it is divine power that gives them success. He will work with them if they will put away iniquity and become pure in heart and life.

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

It is God who makes the work go forward. His Spirit animates and directs the wheels and the machinery of His organization. We rejoice to see the measure of success that has attended the efforts of His people around the world. The greatest year in our history in evangelism was 1961, made possible only by God's blessing upon the labors of His servants. In the past four years there have been baptized into this faith the equal of the entire membership of North America, nearly 350,000. Do you think that it was merely man's eloquence and persuasive powers that led these thousands to cut loose from the world, often from families and positions, and embrace a faith that means self-denial and sacrifice? It was no human persuasiveness that led this people to bring into the treasury of the Lord in a single year the impressive sum of \$105,510,122.35. What moved hundreds of men and women to go to mission fields? Not material consideration; not prospects of personal grandeur. It was the movings of God's Spirit upon human hearts, divinely awakened desires to unite with God in His great work of redemption, that impelled them.

As long as men and women moved by God's Spirit are constrained to obey His truth, to give generously of their means toward the support of His work in the earth, and to respond to the call for service, God's work in the earth cannot fail. Man becomes connected intimately with God, and glorious victory is assured.

A Comparison With 1950

Twelve years ago, in 1950, we had a General Conference session in this city of San Francisco. There appeared then a short article in one of the city papers concerning our gathering. It was headed "Big Conference of Little Church." It is better to be a member of a little church that is big than a big church that is little. The article began, "San Francisco welcomes on Friday the quadrennial World Conference of one of the biggest little churches in existence. This is the Seventh-day Adventist Church, a remarkable organization in many respects." The article went on to say that the church was notable for its financial management and strength. It said that the world membership was 716,000. We are glad to report that this little church has since then practically doubled its membership—at the end of 1961 it stood at 1,307,892. Its financial management and strength have been demonstrated in the largest budgets ever voted each year for the world work and in the establishment of additional institutions and new work in many lands. The wonderful system of finance practiced by us came to this people through inspiration, and has proved to be a bulwark of strength and blessing. It is God's own plan for financing His cause in the earth. In *Testimonies*, volume 5, page 148, we read:

"The Lord has made the diffusion of light and truth in the earth dependent on the voluntary efforts and offerings of those who have been partakers of the heavenly gifts."

A thrill of joy and satisfaction went around the Adventist world four years ago with the announcement that a single offering of a million dollars had been given by our people for world evangelism. No people will give a million dollars unless they believe in the cause they give to and count on its success. Here is irrefutable evidence of the confidence and affection that our people have for their church and for its world program. That offering has meant a great advance in evangelism around the entire world. That investment is still yielding returns and will continue to do so throughout eternity.

Again all our people in every land are going to be given the opportunity of having a part in providing another million dollars for world evangelism. We certainly must not do less than we did four years ago. While the people of the world invest their money in earthly projects, we are invited to invest our means in a cause that is increasingly successful. Someone said, "You cannot take your money with you, but you can send it ahead." We can send it ahead for safekeeping "where neither moth nor rust doth corrupt."

"Money is another pair of legs and, lo! it can go where otherwise we could never go, walking amid the need of China today or ministering in India and the islands of the sea. Money is another pair of hands and it can carry burdens that our own fingers cannot touch in our community, our nation, and around the world. Money is another pair of vocal cords and it can speak where our voice could not be heard, teaching and preaching where in

personal presence we may never go. What a man does with his money he is in a real sense doing with himself."—*My Money and God*, p. 124.

Writing of the generosity of the faithful Christians at Corinth, Paul says, "They . . . first gave their own selves to the Lord." May we here on this first Sabbath of this great meeting, first give our own selves to the Lord in full consecration, cherishing anew the hope of the soon coming of Him who loved us and gave Himself for us. Having done this first, then let us proceed to bring to Him an offering out of the abundance He has bestowed upon us.

The Promise of the Spirit

(Continued from page 4)

rant men." The only way to understand the marvelous work accomplished by them is to realize that the Spirit worked mightily in their lives. They established institutions and inspired men and women to go out to the ends of the earth to build up the cause of God. They worked assiduously in their writings, and by preaching and teaching, to guide the church along the pathway to righteousness toward ultimate triumph.

We now have the image of the great promise before us. We can clearly see the authority with which the promise was given to the prophet Joel. We understand the meaning of the encouraging words of Jesus Christ about the work of the Spirit. The panorama of the confirmation of that promise can be seen in the wonderful history written in detail by Luke in the Acts of the Apostles. We appreciate the great image of the early rain, and our minds are deeply impressed with the profound meaning of this important doctrine.

Today we stand on a mountain peak of history. We look backward and we can see the lower ranges we have passed. We remember the struggles of the past, each historic peak having its own significant meaning. We hear the prophets crying out their messages. We peer through the centuries to the inspiring epoch of the early church in the days of the outpouring of the Spirit. All is filled with wonder and satisfaction. Then we turn to the higher peaks of experience ahead of us and there we see the mighty struggle between good and evil. There is the futurama of the Advent message in its steady, forward march to the ends of the earth. The gospel flag of Prince Emmanuel is planted in country after country. The ugly head of religious persecution appears faintly in the distance. God's remnant struggles by God's grace upward on the narrow path.

Promises of Latter Rain

In this composite scene there is one great element of Christian assurance—the falling of the latter rain. We are reminded of the many references to this time in the writings of Sacred Scriptures and from the pen of Mrs. White:

"Servants of God, with their faces lighted up and shining with holy conse-

cration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given."—*The Great Controversy*, p. 612.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening."—*Ibid.*, p. 611.

"Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*Ibid.*, p. 612.

I place before my hearers this day the truth of this great belief in the power of the Spirit of God, and raise my voice in your hearing to challenge you with all that that means to us as individuals, as leaders, as delegates to this great forty-ninth General Conference session. I believe in my own soul that we live in times when the drops of the latter rain are beginning to fall. I believe that this prophecy will be fulfilled in minute exactness. I trust in the promise of the Lord Jesus Christ for the guidance of the Holy Spirit in these wicked days. I understand there is a painted measuring board in the Nile River called a Nilogram, for the purpose of marking the height to which the flood waters reach each succeeding year. Sometimes the flood reaches a higher mark, and sometimes a lower mark. There is now an apparent ebb and flow in God's cause. There is a day coming when God's flood tide will never ebb again. May God help us today to work and look forward to that time.

The Secretary's Report

(Continued from page 7)

many vacant places. During the past four years 350 faithful workers have fallen at their posts of duty, and await the call of the Master at the resurrection morn. Like their predecessors down through the centuries, they fought a "good fight," they "finished their course." In the faith of the apostle, henceforth is laid up for them a "crown of righteousness." Their names and their deeds have been appropriately recorded, and we do honor them today.

Much could and will be added to fill in the picture that we have sketched in this report. We will find that activities old and new are being brought into focus for the finishing of God's work. Tried and honored plans must be further developed. Many of the thousand ways God has in reserve to proclaim 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 are making shambles of dusty plans and squeaking procedures. Proper lines of organization must be extended. New and specialized workers must be called and sent into the vineyard. We must ever remain awake to our re-

sponsibility to enlarge our sphere of labor. "Ever onward" is our marching order.

A Weighty Responsibility

Upon us rests the weighty responsibility of warning the world of its coming doom and of preparing a people "holy, acceptable" unto the Lord. To this end God calls upon His church to arise and clothe herself with righteousness and power. "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69. In short, the work of God must be finished in the lives of His people and in all the world.

We, therefore, would record again at the close of this report the call of God to His church. The changing world situation lays an awesome responsibility upon the church. There must be no neglect of the divinely entrusted mission. We must ever shun neglect in all forms and degrees. Our thrust must remain evangelical. In apostolic terms it must be a proclamation (*kêrugma*), a service (*diakonia*), a fellowship (*koinônia*), a teaching (*didachê*), a healing (*iamá*).

To neglect or to invalidate one or the other of these imperatives is to jeopardize all and to emasculate the mission of the church. To include proclamations, service, fellowship, teaching, and healing in proper balance and emphasis is the purpose of God's church of the remnant. This complete mission must undergird us.

As we accept, it, the call of God, will sound upon the door of every Seventh-day Adventist church and home like a clap of thunder—a glorious summons to march across the streets and across the seas. Today vision, ability, and awareness of God's presence are indispensable. With them we will advance steadily in this dramatic and changing world to God's unchanging purpose and the church's glorious destiny.

A World Movement

(Continued from page 19)

fulness, which are wonderful substitutes for money. The principle holds from the local pastor on up. I say again, we all share in the guilt.

Who knows but that the very angels who once guarded the lives of great men of old now guard our lives. Must they write in the indelible ledger above that God's last men in the world—men who expect to stand firm when the mountains move lightly—are not truly great men, that they lack the faith to move forward for God, simply because the move is not prepaid by a budget? It is not enough that we *stand* for God; we must *move* for God. Indeed, only those who have faith to move forward for God today will be prepared to stand, unflinching, for God at the last great day. But I would add in thunderous tones that none may misunderstand, we need men who will courageously move forward, yet leave no unpaid bills behind them. We cannot

risk tainting our good message with bad debts.

All of us need to read again the book of Acts with its story of holy men who, possessing neither silver nor gold, shook the Roman Empire without financially embarrassing the young church. We all need to read again the early history of the Advent Movement with its record of poverty-stricken pioneers who raised up churches and organized conferences, though they had no budgets and pitifully little cash. They could not go forward on credit and the good name of the Movement. They had neither credit nor good name in those hard, early days.

Divine Fire Needed

No one has ever measured the power that resides in the spirit of a man who is touched with celestial fire, the fire of conviction that he must do great exploits for God. That was what caused the apostles to hazard their lives for the gospel. A man thus fired draws from his treasury of conviction the resources and the courage to accomplish his heavenly task. What we need is more of the divine fire and a greater sense of personal responsibility. And that means the laity as certainly as it means the ministry.

We may repeat until doomsday the well-worn phrase "finishing the work," yet the work remain unfinished. This shibboleth can actually become an anesthetic. Its idle repetition induces a kind of spiritual hypnosis that bewitches us into thinking that the work is actually being finished. But we must audaciously translate words into actions if we would, indeed, *finish* the work. We need to match our million-dollar offering with ten million dollars' worth of holy ardor

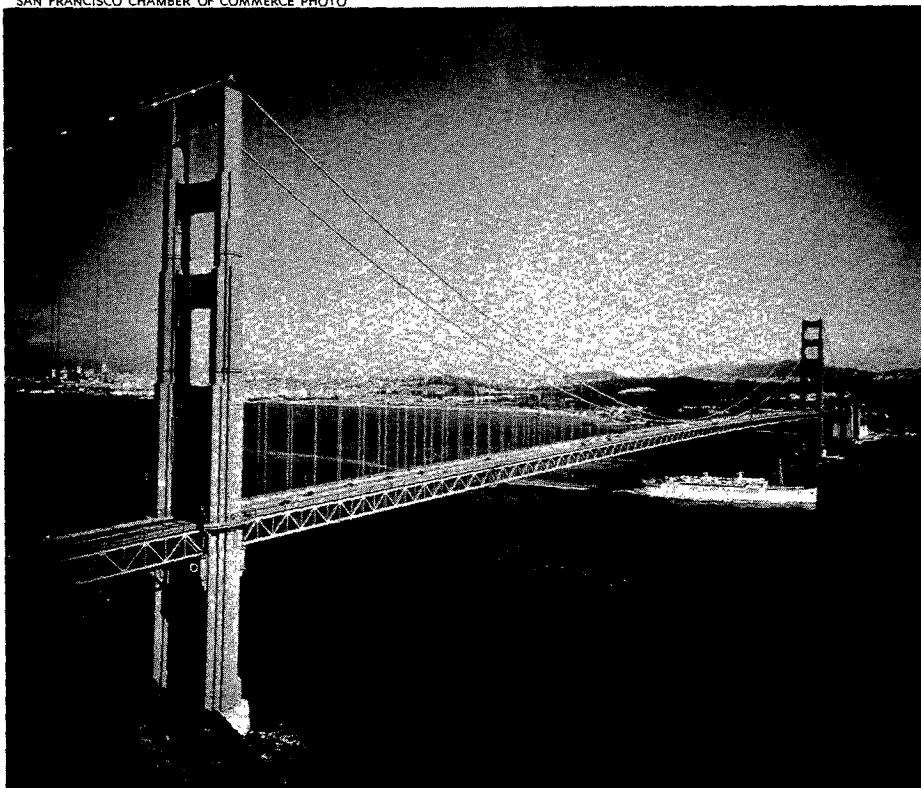
and blazing faith, sacrificial economy and sanctified imagination, to enable us to expand the work as God's Spirit opens the way. Why should we budget the Holy Ghost?

We stand in the deepening shadows of earth's last night, a little people with the greatest task ever given to mortal men. We stand alone, yet not alone, for the legions of God are with us. We are a spectacle to the vast, and sinless, universe that awaits our finishing the task divinely given to us. It was inevitable that in the long sweep of the ages there would finally come the day when the last men of God would arise to witness for Him in a rebellious world. That day has come! God has set the stage for us. He has stilled the raucous ridicule and laughter that earlier sought to drown out our prophetic message. He has stilled the paeans of praise to the progress of the world that so long deceived men into thinking that all was well. And now an anxious and sometimes sullen stillness prevails. With the ominously quiet multitudes before us we stand on the stage today. And as we preach, our message is illumined and underscored by an unearthly light and man-made thunder from the Siberian wastes and the South Pacific.

A Heaven-sent message in the setting of hydrogen bombs! The forces of heaven and hell arrayed against each other for the mastery of mankind! What an hour in which to hold a world gathering of the Advent Movement! The night is dark, but the uplook is bright, bright with prophetic promise. The wise of this world forlornly offer only "minutes to midnight." But we can exultantly proclaim, Minutes to morning, the glorious morning of the Advent!

The Golden Gate Bridge, entrance to San Francisco from the north, with the S.S. *Lurline* heading out to sea, Honolulu bound. San Francisco Bay lies to the left of the bridge, and the Pacific Ocean to the right. The Golden Gate is a heart-stirring landmark for hundreds of our missionaries in service overseas.

SAN FRANCISCO CHAMBER OF COMMERCE PHOTO



Story of the Conference

(Continued from page 2)

Such a large group must have a method for getting its business done. W. B. Ochs, vice-president of the General Conference for the North American Division, reminded the delegates that at the session eight years ago the North American delegation sat together till two o'clock in the morning. No one wanted to repeat that tonight!

So Elder Ochs read a recommendation from the General Conference Executive Committee, that the 29 representatives allotted to North America be divided so as to give two to each union except the large Pacific Union, which would get three; the Regional brethren, balloting separately, would have three; and the General Conference institutions would have five.

There were some questions from the floor. These were answered, and a voice vote was taken. The motion was accepted with enthusiastic unanimity.

Next it was voted that the delegates from each of the unions should meet by themselves. I didn't know which of these smaller groups to join, so I just stayed where I was. As it turned out, the delegates for the institutions (colleges, publishing houses, sanitariums, and so forth) were assigned to my area. W. P. Bradley was asked to organize them.

He reminded the group that the publishing houses were assigned one representative, the medical institutions one, the colleges one, the universities one, and the smaller institutions voting together, one. "Do you want to do this all together?" he asked. "Or would you like to separate?" A vote was taken—to separate. I was left sitting with the medical brethren.

They asked Elder Bradley to be their chairman, which he consented to do. "Do you want to elect from the floor?" he asked. "Or do you want secret ballots?" The vote was unanimous for secret ballots.

Pieces of paper were handed out. Names were written on them. T. R. Flaiz and C. E. Randolph were asked to count them. After careful counting, C. E. Randolph announced that A. C. Larson had been selected. There was general approval among the doctors.

I looked around at the other delegations. The same democratic procedures were in evidence among them all. The Pacific Union, with three representatives to select, took longer than the other unions. But we were waiting for them; they unhurriedly continued to write their votes on slips of paper, and four tellers counted them.

When all others were through, the educators were still at work. The chairman made some pleasant remarks about their taking so long.

At last all were done. Each group sent up its report to the secretary, and W. B. Ochs read them aloud. He called for a voice vote, and the response was a vigorous and hearty Aye.

The whole process had taken about forty-five minutes. I walked out of the auditorium feeling that anyone who thought that the election of the General Conference president or any other officer was arranged ahead of time should have been there to see what I saw. Certainly no nominating committee was ever elected more democratically.

But whom would the Nominating Committee select for the presidency?

I sat at the REVIEW AND HERALD editorial table right in front of the speaker during the devotional meeting. Down at my right sat Charles Taylor, with large earphones on his head and a small microphone before him. He was translating the sermon into Spanish for the benefit of the delegates from Inter-America, who sat in a special section with earphones to hear the translation.



At the General Conference in San Francisco, Yolanda Anversa da Silva, wife of a Seventh-day Adventist pastor, São Paulo, Brazil, holds the medal she won for first prize in the World Bible Contest, held October 3, 1961, in Jerusalem. She tied for first place with a rabbi.

It was a sermon worth listening to in any language! W. E. Murray spoke in glowing terms of the purpose and power of the Spirit of God. You can read a brief account of it on page 3 of this REVIEW, "A Promise of the Spirit." "Let us stop talking about finishing the work," he said. "Let's finish it." He read from Zechariah 10: "Ask ye of the Lord rain in the time of the latter rain." If we would pray more," he said, "God would fill us with His Spirit and we would finish the work and march victoriously into the Holy City."

In conclusion, Elder Murray invited to the pulpit several delegates to testify to their love for Christ and their desire to have His Spirit in their lives. First was Theodora Wangerin. Sister Wangerin went to Korea with her husband 40 years ago. After one term of service, her husband died, but she kept on. "Last year," she said, "my children made it possible for me to visit Korea again after an absence of ten years. What a thrill it was to see the progress in that land! Surely the latter rain is being poured out upon the people there."

Another who spoke was E. D. Dick, who opened his brief statement by saying that 40 years ago he had been ordained on this very platform just before leaving for mission service in Africa. "My confidence is in Jesus, my Saviour," he said, "and my boast is that I can hold up the cross of Christ before poor lost souls."

M. G. Yorac, from the Philippines, spoke. Wellington Tshetu from South Africa, Maurice Katrib from Persia, and G. J. Christo from the Northwest India Union. Impressive men, all of them.

With prayer by Elder Dick, the meeting closed. I rushed out to take care of a vital matter—I had to reserve a box lunch for Sabbath dinner. Someone is going to have to work mighty hard this afternoon. The number on my ticket is 793, and the line was still growing the last I saw it!

This done, I ran upstairs to satisfy a curiosity that dates back to 1941, when

A view of the Publishing Department Council in progress, immediately preceding the session.



I attended my first General Conference session. You see, behind the platform, at left of center, is a large screen on which announcements are projected from time to time. I knew that to get an announcement projected there, one had to see N.W. Dunn. But how did the announcement actually get onto the screen? Looking around behind the platform, I happened to see a man's head far above me. Searching farther, I found a narrow stairway. After making my way up it and walking across many yards of rope and a narrow walkway, I reached my goal.

There was G. T. Dickinson, pastor of the Loma Linda Hill church, sitting with a 500-watt stereopticon projector. I looked for a typewriter, for the announcements are always typed. There was none. "How do you get your slides?" I asked. He pointed to a rope. Down at the far end was a little red pouch. He pulled it up for me and placed in it a slide he was returning. So the mystery was solved. Secretaries on the main floor type the announcements on transparent tape, place them between two sheets of glass, and send them up to Brother Dickinson, or his two alternates, in a red plastic pouch. He puts them into the projector and shines them onto the back of the screen. Between announcements he relaxes on a folding chair. "I have some books to study when things get dull," he explained.

The ten o'clock business meeting was getting under way, and I left him. The organ sounds unusually loud up so close. When I got back down to the lower level I noticed immediately a significant change. Eight ladies were sitting at the General Conference reporting table, supervised by E. E. Roenfelt. Their job is an important one, to record every detail of every business session. We can expect to see them on duty whenever the session is called to order.

Right now reports are being presented by the General Conference secretary, treasurer, and auditor. I must hurry this article to a close, so that it can be telephoned to Washington, D.C., in time to be included in the Sunday edition.

The remainder of the day looks intensely interesting. There will be moving pictures after lunch, *The Word Is in the Air*, produced by the Radio-TV Department, and *The Vision Splendid*, showing our work in the Australasian Division.

After that there will be the statistical report and one from the Home Missionary Department.

All will be important. But the most important, no doubt, will be the report of the Nominating Committee—if they are ready to report sometime today. Who will be the new General Conference president?

Flash! Stop the presses! Merwin Thurber just dashed into the REVIEW editorial office. "The Nominating Committee is ready to report!"

I ran with him to the editors' table. They were not quite ready. Sunny Liu was leading some hymns. We can wait a long time with his music to listen to!

The hymn ends. Will the report come now? Sunny looks around. The signal is to sing again.

"Over there!" someone whispers. "R. R.

Bietz just walked by. I understand he is the secretary of the Nominating Committee."

Sunny Liu is singing, "Beautiful Valley of Eden." The auditorium is hushed. And no one is leaving, though the clock says eleven minutes past twelve.

The song is over. W. E. Murray steps up and introduces C. A. Scriven, chairman of the Nominating Committee. He

says that Elder Bietz will bring in the report. You could hear a pin drop, the auditorium is so silent.

Elder Bietz speaks: "The report of the committee is to place in nomination as president of the General Conference, R. R. Figuhr."

The vote is taken. It is unanimous. Elder Figuhr is re-elected president of the General Conference.

Reporter's Story for Sabbath, July 28

By H. M. Tippett

"And the sabbath drew on." But tender emotions are stirred in the believing heart as these words from the Scriptures recall countless days of preparation for entering into the weekly joys of God's holy time. Especially poignant are the words as one watches the sun set here over the Pacific through the Golden Gate. For it was here in the Bay area that the *Pitcairn*, our first mission boat, set forth on its memorable journey to the islands of the sea. It was in this setting that thousands in time long past waved

good-by to loved ones venturing forth on their appointment to tell the glad news of the Advent in far lands.

Friday evening San Francisco's old El Camino Real and Bay Shore freeways into California's hinterlands north and south of the Bay city hummed with the whir of hundreds of cars and buses carrying thousands of delegates and visiting believers to that anomaly of convention halls the Cow Palace. Neither barn nor palace, though still flanked with cattle exhibition stalls, its arena is the only

Nominating Committee

(Voted at second meeting, July 27, 10:00 A.M.)

Australasia

P. A. Donaldson, R. R. Frame, J. B. Keith, D. Sibley.

Central Europe

R. Dettmar, H. E. Morenings, K. Wittwer.

Far East

W. T. Clark, C. H. Davis, F. T. Geslani, H. E. Johnson, E. L. Longway, V. M. Montalban, G. Munson, A. J. Robbins, A. P. Roda, S. F. Sitompul, T. Yamagata.

Inter-America

Alfredo Aeschliman, Waldo Crane, J. G. Fulfer, S. L. Gadsby, Napoleon Grunder, R. L. Jacobs, Harold E. Nembhard, A. R. Norcliffe, C. L. Powers, L. L. Reile, B. L. Roberts, A. C. Stockhausen, C. R. Taylor.

Middle East

Behnam Arshat, C. V. Brauer.

Northern Europe

T. Kristensen, A. Lohne, J. A. McMillan, O. Peltonen.

South America

R. E. Adams, I. E. Bailie, R. Belz, C. L. Christensen, D. P. Eixoto, J. W. Elick, M. S. Nigri, H. J. Peverini, W. J. Streithorst, E. Zorub.

Southern Africa

A. W. Austen, C. F. Clarke, S. B. Dube, C. T. J. Hyde, K. Landers, M. E. Lind, Y. Lusingu, S. G. Maxwell, M. B. Musgrave, F. G. Reid, H. W. Stevenson, G. S. Stevenson, F. G. Thomas, F. Unger, W. R. Vail, R. H. Wentland.

Southern Asia

A. J. Johanson, V. Raju.

Southern Europe

G. Cavalcante, A. Cosendai, E. Ferreira, P. Girard, F. Lavanchy, A. Lorenzin, Ch. Monnier, M. Schwab, J. Zurcher.

North America

F. R. Aldridge, Wilbur Alexander, G. T. Anderson, R. R. Bietz, F. L. Bland, H. J. Capman, Theodore Carcich, W. L. Cheatham, L. C. Evans, W. W. Fordham, W. J. Hackett, H. D. Henriksen, M. D. Howard, H. C. Klement, A. C. Larson, B. E. Leach, F. A. Meier, W. A. Nelson, R. H. Nightingale, John Osborn, D. R. Rees, H. M. S. Richards, R. P. Rowe, H. L. Rudy, H. H. Schmidt, C. A. Scriven, J. D. Smith, N. C. Wilson, Neal C. Wilson.

The committee chose the following for officers: C. A. Scriven, chairman; R. R. Bietz, secretary.



Cooperation is the watchword as work proceeds on the exhibit booth sponsored by the Middle East Division. Left to right, R. H. Hartwell, secretary of the division; Mrs. Hartwell; Vigin Macarian, secretary-treasurer, Iran Mission; and Eddie Kaler, an artist from Istanbul, Turkey.

structure huge enough to accommodate the vast concourse of people who crowd into the city for the inspirational weekend meetings of the conference. How the hearts of the handful of believers who met in Hiram Edson's barn in the 1840's for those memorable Sabbath conferences of that day would rejoice if they could see this great throng of worshipers and join with them in their songs of praise under the leadership of singer-evangelist Sunny Liu of the New York Conference.

With Dr. Melvin West of Walla Walla College at the organ, Dr. Perry Beach of La Sierra College at the piano, and Kathleen Joyce Watson of London as soloist of the evening, singing "Jesus of Nazareth, King," the music of the service contributed to the deep devotion in the hearts of everyone by the momentous occasion. Charles Keymer, chairman of the General Conference session music committee, along with his associates, had been indefatigable in providing a program of rich variety in music for all the meetings. Dr. George Wargo's symphonettes presented sacred instrumental music for this service, and the combined male choirs of southern California under the leadership of Lorne Jones of Los Angeles sang two rousing choruses: "Songs of Praise" and "We'll All Be There." They provided a framework of accent for the challenging sermon of the hour.

From his vantage point of more than 40 years of service in the Advent cause as evangelist, author, and observer of international events through wide reading and world travel, F. D. Nichol, editor of our church periodical, the *REVIEW AND HERALD*, brought to the vast audience assembled for this first Sabbath evening service of the forty-ninth General Conference session a stirring message on the theme "A World Movement for a World in Need."

He answered the query, "Why do not Seventh-day Adventists join the World Council of Churches?" by showing that

the cleavage between us and other Protestant bodies lies unreconcilably in the cardinal beliefs we hold regarding God's true Sabbath and the imminent personal coming of Christ to earth in fulfillment of prophecy, thereby setting us apart as a people of destiny. His entire message, beginning on page 17 of this issue, should be studied for its total significance to every believer in these days of confusion and international perplexity.

Picture James White sitting by the lonely wayside in old New England writing the first Sabbath school lessons. Then try to envision the scene here in San Francisco on Sabbath morning, when an estimated audience of upwards of 25,000 men, women, and children filled the Cow Palace, the Civic Auditorium, and auxiliary halls for the first Sabbath school session of the conference.

The adult Sabbath school, under the leadership of G. R. Nash, secretary of the Sabbath School Department of the General Conference, featured an opening fanfare of trumpets as a dozen costumed missionaries in the garb of the countries they represented advanced toward the lectern holding up their Bibles as they recited in unison: "The Sabbath school spotlights the Bible all around the world." S. S. Will, Sabbath school secretary of the Southern Union, taught the lesson, and Robert H. Pierson, president of the Southern African Division, made the mission appeal. The special music was presented by the Faith for Today quartet singing, "Saviour, My Heart Is Thine."

The Sabbath school for senior youth was held in the Civic Auditorium under the direction of Clark Smith, associate secretary of the General Conference MV Department. Dr. Fabian Meier, president of La Sierra College, taught the lesson. The missions feature was a colorful one in which representatives of five foreign divisions presented a moving pageant of

the meaning of service for Christ in benighted lands. The Sacramento Academy honor choir sang two numbers: "In Night Christ Came Walking" and "Prayer." The always popular and effective King's Herald and Del Delker of the Voice of Prophecy added their songs to the program of praise, and a novelty number by the "bamboo orchestra," made up of Far Eastern Division missionaries, provided a bit of exotic atmosphere, suggesting that whether in jungle lands or in the teeming centers of civilization the Advent message binds our hearts together in a common brotherhood.

In presenting the Sabbath school report, Eric B. Hare and W. J. Harris captured the imagination of everyone when they asked those who had been Sabbath school members for 51 to 75 years to stand, representing all who had had a part in the first million dollars given to missions through the Sabbath school. A surprising number responded while the song "Hear the Pennies Dropping" was sung. In impressive contrast to these were the thousands who rose representing the contributors of the last quarter of a century, in which the offerings totaled \$116 million! Once more the refrain was sung "Hear the Pennies Dropping," but instead of the word *pennies* the word *dollars* was substituted, and the smile on every face made it clear that all were glad they had a part in the upward surge in missions participation.

The children's divisions of the Sabbath school were held in auxiliary halls at the Cow Palace, with E. M. Peterson, MV secretary of the Columbia Union, as superintendent of the junior division, Malcolm Maxwell of the Northern California Conference leading, and Mrs. Clyde C. Groomer of the Central California Conference in charge of the kindergarten children.

Before the eleven o'clock service I had asked Elder Figuhr, whose re-election to the General Conference presidency was unanimously voted on yesterday morning, what his impressions were of this forty-ninth session in comparison with those that have gone before. With great earnestness he replied, "This is not only the largest conference we ever have held but it is undoubtedly the most important. The world has erupted with problems that present grave issues before our people today. Algeria, Tonga, South America, and Asia are only examples of the perplexity confronting our world leaders, and naturally they concern us. Yet in the midst of it all the Advent Movement is making history, and the thing that has heartened me most has been the assurances of hope and confidence and loyalty on the part of our dear people from the conference leaders to the most humble believers. I hear it on every hand."

It is appropriate that the morning sermon should be preached by the president of the General Conference. Momentous issues have confronted God's people in the past quadrennium, and Elder Figuhr sounded the keynote of victory for days ahead when he preached on the blessed hope that has guided the Advent people to this present hour. Phrases from his earnest appeal keep echoing in my ears: "The sound of heavenly armies on the

march," "God's people moving into line," "Truth too precious to be squandered on men's theories," "The year 1961 was our greatest year in evangelism," "God's work in the earth cannot fail." The entire text of his sermon is published in this issue of the bulletin and will have a solemn impact upon every thoughtful reader.

Then came the moment that thrills every General Conference audience—the taking of the Million-Dollar Offering for missions. As the conference leaders announced their contributions from the every-member drive some months ago, and the mounting total accumulated and was added to the collection of the hour, the suppressed excitement was electric with anticipation. In a later issue the total contribution from every part of the country will be noted with special emphasis. It isn't possible to obtain that total on Sabbath.

The sermon hour for the senior youth at the Civic Center was under the direction of Theodore Lucas, MV secretary of the General Conference. The speaker for this great gathering of young people that filled and overflowed the auditorium was R. A. Vince, MV secretary of the Australasian Division. It was a memorable meeting that moved both young and old to new devotion. The combined church choirs of Lodi and Modesto and of Sacramento Academy provided the music inspiration of this service.

An enjoyable musical festival was provided by the music committee for the one-forty-five hour Sabbath afternoon. With Wayne Hooper as reader and commentator of the Scripture upon which each section was based, all the music talent available for the conference was marshaled for this happy event.

Among those taking part aside from other groups and participants already mentioned in the report of other meetings were the Tenor Tones from San Jose, California; the Melodians from Lodi Academy; the Gospel Heralders of Michigan; the Symphonic Women's Choir under George Greer; Jim McClintock, bass soloist of Glendale; the Mensingers, directed by John Thurber of San Jose; Maurita Phillips Thornburg, soprano, of Alta Loma; and Modesto Union Academy choir, under Gordon de Leon. It was a sacred feast of soul-inspiring themes.

Henry de Fluiter, veteran composer of some of our most beloved songs, was introduced and given an enthusiastic ovation by the audience, in recognition of his forthcoming ninetieth birthday. A male chorus sang one of his most popular numbers, "Ride On, King Jesus."

The missions pageant of the first Sabbath afternoon of each General Conference has become a tradition. For this forty-ninth session the preparation and organization were unusually effective. The master of ceremonies was Francis Millard, associate secretary of the General Conference; W. R. Beach, secretary, was narrator. The pageant featured about 500 participants from nearly 150 nations, all in their colorful regalia. It was such a moving scene that it deserves more attention and description than space here permits. The editor has promised to publish this in a later issue of the bulletin.

Proceedings of the General Conference

Forty-ninth Session, July 26 to August 4, 1962

First Meeting

July 26, 1962, 7:30 P.M.

W. B. OCHS: In harmony with the theme of this General Conference, "We Have This Hope," we want to sing, "My Hope Is Built on Nothing Less Than Jesus' Blood and Righteousness."

M. V. CAMPBELL: As I was thinking of a scripture for the opening meeting of this great session of the General Conference, my mind turned not only to the great throng that is here tonight, but also to the vast number of members throughout the world whose thoughts are focused on this meeting. God, too, is intensely interested in the work of this session, for I read from the servant of the Lord these words: "I testify to my brethren and sisters, that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard."—*Testimonies to Ministers*, p. 15. We all believe that His supreme regard is directed here at this time.

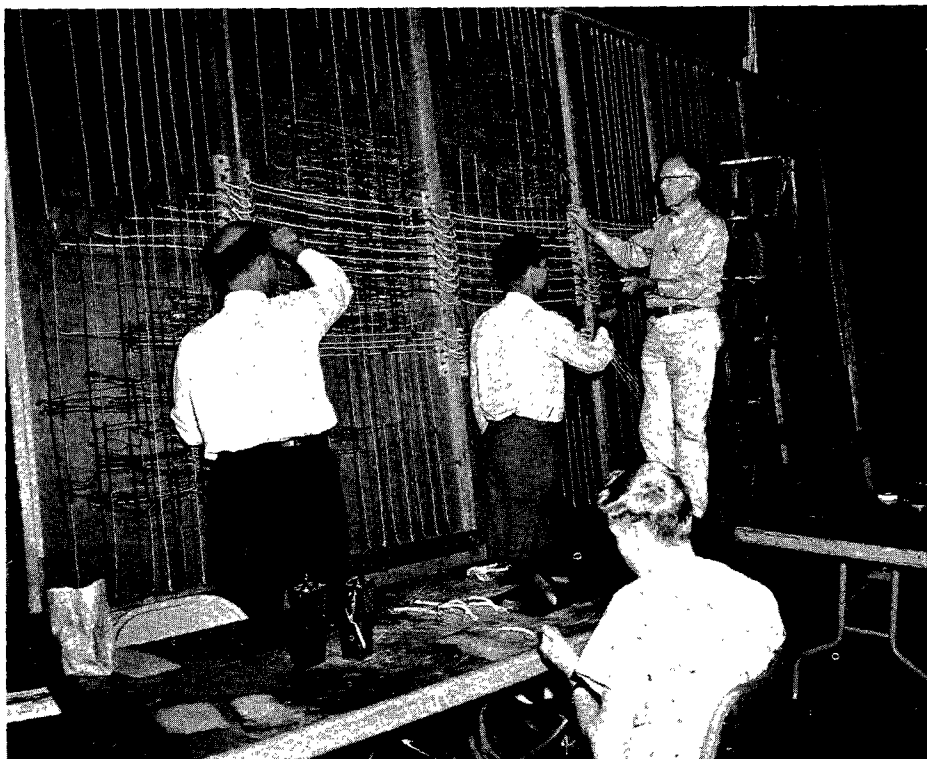
I have chosen for the text of our Scripture reading the first six verses of the fourth chapter of Ephesians. Paul writes: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; en-

deavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

W. E. MURRAY: Will the congregation please rise as we have the invocation.

Our heavenly Father, we thank Thee indeed tonight for the privilege of being at this session. We thank Thee, O Lord, for the wonderful blessings that Thou hast poured out on us all. We thank Thee for the protection that we have had as we have come to this place. We thank Thee tonight, O God, for the plan of redemption. We thank Thee, heavenly Father, for Jesus Christ and for what He means to each one of us, for what He has meant to the church, and for what He has meant to the world.

We thank Thee, O Lord, for the great truths of the incarnation, resurrection, and intercession of our Lord Jesus Christ. Father in heaven, bless these truths to our heart experience. We thank Thee, heavenly Father, for this world convocation of our church. We thank Thee for what all these delegates represent. And tonight, as we think of the churches out over the surface of the earth, we pray that Thou wilt let an abundant blessing fall on each one of our brethren all around the earth.



This intricate maze of electrical wiring is seen by but few visitors to a General Conference session. But how important it is! It makes possible the operation of the 1,600 lights on the world map on the front side. Harry Lodge (on the ladder), who first wired this map twenty-six years ago, is shown with his helpers in preparation for operation during the conference. From left: Elder Schultz from Kansas City, Kansas; Elder Claude L. Turner, East St. Louis, Missouri; and Everett Gooch, La Crosse, Wisconsin.



Representatives and delegates at the Sabbath School Department Council (immediately preceding the session) vote Yes on a proposed action. G. R. Nash, secretary of the department, is at the desk, with his associates and assistants on the platform behind him.

Dear Lord, tonight we pray, too, for the President of the United States, and for his ministers in the government over this great, free country. Dear Lord in heaven, bless them abundantly with wisdom to guide the destiny of this nation.

We pray tonight, too, for His Honor the Mayor of San Francisco and his administration of this great and hospitable city. Bless them, O Lord, in their administration, in their decisions that they must make each day. May the liberty of this great country be preserved for us and our children.

And we pray tonight for Elder Figuhr, the president of the General Conference, as he shall speak to us. We pray, O God, that in the message that he will bring, and in the report that he will give to us, that in all of this, we shall be greatly blessed. Be with the ministry of this church, dear Lord. May we receive an unction from the Holy Spirit to preach this gospel to all the world. We commit ourselves and this meeting into Thine hand. We ask all these favors and present this prayer in the humility of our worship, in Jesus' name. Amen.

R. R. FIGUHR: It is a thrilling sight to look out over this great audience tonight and to see the seats filled clear up to the top of the balcony. We expected a good attendance but we didn't expect it to be this large the first night. Our delegates, of course, are seated here below. I think we will find, when we seat them, that we have in the vicinity of 1,300 delegates from different parts of the world. As you know, we carry on our work in 928 different languages and dialects, in 189 different countries. This quadrennium has been a good quadrennium. We gather in this forty-ninth General Conference session with high hopes and great expectations. First of all, we believe that God is with us and will continue to be with us to guide in the affairs of the church.

Seventh-day Adventists like the city of San Francisco. This is the forty-ninth session, and most of them in recent years

have been held in San Francisco. Our people like this city. It is a great city. We like the air conditioning. We like the spirit of hospitality and cordiality that we find here. We feel that we have friends in San Francisco, many friends. We want to show ourselves friendly, and I am sure that is your purpose and your conduct is along that line. We are not going to set the city on fire by smoking—you can assure them of that. We are not going to trouble the police by getting drunk. We want to hold aloft the principles that we stand for.

We have many friends here. One friend, especially, has come to meet with us, and there are probably others in the audience. A number of folks have spoken to me on the street and have asked, timidly if they could come to our gathering. They said they like our singing. We said, "Surely—come right along." So they are here.

But this particular friend is the chief magistrate of the great city of San Francisco. He was kind enough to receive us in his office yesterday and spend some of his busy time with us; and he gave us the key to the city of San Francisco. Here it is. [Applause.] It is a large key because it is a large city. And now I offer you the mayor of San Francisco, the Honorable George Christopher.

MAYOR CHRISTOPHER: [The mayor's message of welcome will be published as a special feature in a later issue of the REVIEW.]

[At the close of the mayor's address he read the official proclamation designating July 27 as "Seventh-day Adventist Day" in San Francisco. Elder Figuhr responded as follows:]

R. R. FIGUHR: Here is the beautiful proclamation, properly signed and sealed. This is a very attractive-looking document, and we appreciate this generous gesture on the part of Mayor Christopher. I am sure I express the opinion of every one when I say he is a great preacher. [Applause.] He said some of the things that we've said for a long time, but I

think he said them better. And he certainly struck a note here that finds a response in our hearts. We have long followed the principles he mentioned—proclaiming religious liberty, taking care of our young people, preventing juvenile delinquency—and we believe that discipline is good for older people too. No one ever gets so old but that he ought to be under discipline—self-discipline; and that's really the best discipline anyway.

Mr. Mayor, we appreciate deeply your wonderful tribute to us and your cordial remarks. You have again enunciated the cordial atmosphere that we find in the great city of San Francisco. We thank you sincerely. And now in honor of the mayor the choir is going to render a special number.

E. W. VOYLES: The anthem tonight is penned by Hayden Morgan, and the general theme will run all through our session for these few days. As the choir sings tonight, we hope that the words of this music will ring through your heart, "Arise, God of All Nations, Arise, and Show Thy Might." [The combined Symphonic Choir and Southern California Conference men's chorus presented the anthem.]

R. R. FIGUHR: We are met in the largest of our unions, the Pacific Union Conference, and it is only fitting that we should give a few moments to the president of this great conference, Elder R. R. Bietz, to speak to us.

R. R. BIETZ: Ninety-four years ago the first two church-sponsored missionaries were sent to the far-off, needy mission field of California. In fact, it was on June 22, 1868, that Elders J. N. Loughborough and D. T. Bourdeau and their families left New York City and headed for California by way of Panama. They arrived in the Isthmus of Panama on July 3. They got on the train and crossed the 47-mile stretch to Panama. When they arrived in Panama they stepped on the steamer, the *Golden City*, and headed for San Francisco, arriving in this fair city, July 18. It took them 24 days. They traveled 6,000 miles. The total expense was \$461.50. Immediately upon their arrival here in this city, which had a population at that time of 50,000, these two brethren looked for a lot, because they came over here to preach the gospel. They found a lot. They went to the owner of the lot and asked whether they could use it. He said they could, but it would cost \$40.

The two brethren just about went into a state of shock. J. N. Loughborough wrote back to the East and said, "I have found a new situation here in California. I have never seen it before. Things are much more expensive. I have preached for 14 years and have never paid one single dollar to rent a lot." Ellen G. White wrote back, "You cannot labor in California as you did in New England. Such strict economy would be considered penny wise by the Californians. Things are managed there on a more liberal basis. You will have to meet them in the same liberal spirit but not in a spend-thrift manner." Because these two missionaries had a rather hard time to adjust themselves to the new situation, they accepted a call to Petaluma, a town about

45 miles north of San Francisco, and here they pitched their 60-foot-diameter tent and preached the gospel with great success. This was the first evangelistic campaign in the State of California conducted by the missionaries who were sent over here. From that humble beginning the work in California and in the Pacific Union Conference has grown tremendously, until tonight, according to the latest figures, we have in this union 81,212 members and a total of 3,300 denominationally employed workers.

I am very happy, speaking for this constituency, to welcome you, the delegates from all over the world field, to the Pacific Union Conference territory. We are very happy that you are here, and I would like to appeal to all the delegates of the Pacific Union Conference to each and every one to appoint yourself as a committee of one to make all the delegates of this great session feel happy and at home. If we can help you in any way, please don't hesitate to speak to us. If you don't like the weather—well, just wait a little while and you will like it, I am sure. If you think that things are a bit expensive, remember the first two missionaries who came to California

thought so too. In fact, in 1868 they had no pennies and no nickels in this State. They just didn't want to bother with little things like that. But we have made considerable progress. We now have pennies and we have also nickels. I imagine, however, that most of you will be using dimes. Again we welcome you to the Pacific Union Conference territory. With you we shall be praying that God will make this the greatest spiritual gathering we have ever had.

And now, Elder Figuhr, I would like you to step up to the desk. I want to give you something. I don't do this very often, but 15 years ago, Elder Figuhr and delegates of the session and friends, I received a little block of wood from one of the pioneers of this message. This little block of wood was taken from one of the railroad ties of the Isthmus of Panama railroad over which Elders Loughborough and Bourdeau traveled when they came into California. After carrying this little block of wood around for 15 years, last week I got the idea that I should take it to a workshop and have a nice little gavel turned out of this beautiful block. I would like to present this to you, Elder Figuhr. If we, the delegates of this ses-

sion, get a little restless, all you need to do is to tap it gently, and I am sure we will remember the sincerity and devotion of the first two missionaries to California, and you will have our attention. [Applause.]

R. R. FIGUHR: Thank you, Elder Bietz. We appreciate this generous gesture. It does take us back into history, doesn't it? And we want to express our appreciation to the Pacific Union for its helpfulness, not only now during this conference but in preparation for it. They have been very helpful. They have done everything they could to cooperate with us in preparation for this meeting, and that has been no light task. The Pacific Union Conference is one of our strong supporters of the world work. Thousands, yes, millions, of dollars come from the Pacific Union Conference for the support of our work in all the earth. We appreciate this loyalty of members, workers, and leaders, alike.

We are more specifically meeting in the Central California Conference, of which Elder D. E. Venden is president. These brethren, with the other conferences of this field, have also been very helpful and cooperative. We will hear from Brother Venden now.

D. E. VENDEN: Speaking for the members of the Central California Conference, nearly 15,000 strong, I take great pleasure in welcoming each one of you to this part of the Lord's vineyard, in this great session. We have looked forward to this meeting with you, and we have prayed, with you, for this meeting, that the Lord of heaven will bless us in a wonderful way as we have gathered here from all parts of the world in this forty-ninth session. It is wonderful to have this fellowship with you who have come from all parts of the world, from all conferences, mission stations, missions, and institutions around the world. We welcome you here to Central California.

Now you will all be writing home to your loved ones and friends, telling them where you are and what you have seen. It won't mean so much to them to tell them that you are in California, because many folks have come to California. You will also tell them that you are in San Francisco and that is wonderful too, but don't forget to tell them that you are in the Central California Conference!

We want to extend a hearty welcome to all of you. The members of this conference, like you, are all willing to sacrifice and work that the Lord's great cause might be finished in this conference and in all the world. A hearty welcome to every one of you, and if there is anything we can do to make your stay more pleasant please let us know. We have left a little something in your hands, delegates, that will tell the rest of my story.

CHARLES KEYMER: The General Conference theme song: "We Have This Hope," written by Wayne Hooper of the Voice of Prophecy, is found inside your songbook. We don't want you to take it out of the songbook but we would like for you to turn to it now and learn the song as it is sung by the Southern California Ministers' Chorus and the Symphonic Choir, and then we would like for you to sing it with us. So leave it in the songbook, please, so we can use it all through

Additional Delegates

[Certain regular delegates already appointed could not serve. Their names, where indicated below, were deleted from the list of delegates. All other names here listed are those of newly appointed delegates.—EDITORS.]

FAR EASTERN DIVISION

Indonesia Union Mission

Poey Kok An.

South China Island Union Mission

Y. H. Phang.

South Philippine Union Mission

Mrs. J. M. Herrera.

NORTHERN EUROPEAN DIVISION

British Union

J. H. Craven, E. A. Essery, Mrs. C. Hastings, J. Houston, B. Richardson, Mrs. K. Watson, A. H. Williams.

West Nordic Union

J. W. Christiansen, O. Dreyer, Th. Fonnebo, Jorgen Fosse, J. Hallquist, O. J. Olsen, Fenn Opsahl, M. Rosen, O. Rosen, T. S. Valen.

Ethiopian Union

Mrs. L. Daniels, C. J. Houman, K. Z. Nielsen.

Swedish Union

Miss Marta Hedlund, Miss M. Johanson, T. E. Lindgren, Bertil Rudholm.

Finland Union

Miss A. Matikainen, Miss H. Vaanen.

West African Union

Ronald Krum, W. L. Parker.

SOUTH AMERICAN DIVISION

North Brazil Union Mission

Flavio Garcia, Joyce Osorio. Delete: Manoel F. Gil.

South Brazil Union Mission

Samira Demetrio, Hildebrando Felcher, Helen Garcia, Osvaldo S. de Lima. Delete: Otto S. Joas, Joao D. Menegusso, Ruie M. Reis, Leonard Westphal.

SOUTHERN ASIA DIVISION

Northeast India Union

N. A. Buxton.

Northwestern India Union

J. M. Campbell.

Pakistan Union

M. M. McHenry.

SOUTHERN EUROPEAN DIVISION

Angola Union Mission

Alberta Hodde.

GENERAL AND INSTITUTIONAL DELEGATES

J. M. Jansen. Delete: E. C. Ward.

the meetings, but turn to it now inside the front cover: "We Have This Hope."

C. L. TORREY: In the days of Israel when the people came to the Temple they always gave an offering, and they always received a blessing. Now we have had a happy occasion here tonight, and I am sure we all want to be happier still; so we are giving you the opportunity of contributing to the expense of this session. As you know, we have had considerable expense in making ready the facilities here for you and for ourselves, and we know that you will be liberal in your offering tonight. Will the ushers please come forward.

[Prayer by C. L. Torrey]: Our kind and gracious heavenly Father, how thankful we are for the blessings Thou hast bestowed upon us and for the way that Thou hast led us down through the years. Thou hast given us sustenance. Thou hast blessed us in store. And now we wish to return to Thee a portion of that which Thou hast given to us. Make us liberal, we pray, in Jesus' name.

R. R. FIGUHR: We shall now proceed with the item of business—the seating of our delegates. We have several classes of delegates. These will be explained as we go along. We call upon the secretary to present the credentials.

[W. R. BEACH]: Brother Chairman, Article 3, Sections 2 to 15, of the General Conference Constitution, provides for the delegates at large and regular delegates to the quadrennial session. Article 3, Section 3-A, provides that all members of the General Conference Committee, resident in North America and overseas, are delegates at large. At this forty-ninth session we have present 228 members of the General Conference Committee. Article 3, Section 4, provides for the appointment by world divisions and unions in the North American Division, of regular delegates. We would like to suggest that the regular delegates manifest their presence by standing by divisions as we proceed.

North America has accredited 295 delegates. Would the delegates of the North American Division please stand. Thank you.

Australasia has 11 regular delegates. Would they please stand. Thank you.

Central Europe has 40 delegates, regular delegates. Would you please stand. Thank you.

The Far Eastern Division has 84 regular delegates. Would the delegates from the Far Eastern Division please stand. Thank you.

Inter-American Division has 145 regular delegates. Would these please stand. Thank you.

The Middle East Division has 11 delegates. Would these please stand. Thank you.

The Northern European Division has 75 regular delegates. Would these please stand. Thank you.

The South American Division has 111 regular delegates. Would these please stand. Thank you.

The Southern African Division has accredited 60 regular delegates. Would these delegates please stand. Thank you.

Southern Asia has 24 regular delegates. Would these please stand. Thank you.

Southern Europe has 37 regular delegates. Would these please stand. Thank you.

Five delegates were invited from the U.S.S.R. They have not appeared to date. We trusted that they would be able to come. They certainly would be welcomed to this session.

The total regular delegates accredited here this evening are 898, bringing the total delegates at this session of regular delegates and delegates at large to 1,126. These are the delegates, Brother Chairman, with which we can open the session.

R. R. FIGUHR: It is evident that we have

Sometime

By MURIEL NORRIS

Sometime I'll understand
The trials I've had to bear;
Sometime I'll know the reason
For moments of despair.

Sometime in God's tomorrow,
When dawns a perfect day,
I'll understand it plainly then,
And know He led the way.

Sometime I'll understand
God's wondrous love for me;
I may not understand it now,
But someday I shall see.

Sometime I'll understand
Why pain has laid me low,
Why doubts and fears assail me oft;
Sometime I'll see and know.

Sometime I'll understand,
And know 'twas best for me
That He should send the chastening
rod,
That faith might greater be.

And when at last I reach the end
At setting of the sun,
I want to rest in His strong arms,
And hear His words, "Well done."

a quorum present of more than 1,000 delegates, and we are thus able to carry on our business. The first item, I believe, will be that of receiving and authorizing the delegation in the 25 per cent bracket provided in our *Working Policy*. We will have that recommendation now.

W. R. BEACH: Brother Chairman, Article 3, Section 3, provides for the appointment of delegates at large, these to be accredited by the General Conference Executive Committee and seated by the session. They represent general institutions and general interests of the work. The General Conference Committee has prepared recommendations and we have a list of names to read at this time.

[Anticipating the accreditation of these delegates, this list, with the exception of the following, was published in the G.C. Report No. 1. Name added: J. M. Jansen. Delete: E. C. Ward.]

W. R. BEACH: Brother Chairman, this list comprises 126 names. The constitution

allows a number equal to 25 per cent of the total delegates present otherwise, which would be up to 273. I would like to move, therefore, the seating of these 126 delegates at large.

[It was voted to seat these delegates.]

W. R. BEACH: Brother Chairman, we have tonight 1,252 delegates appointed to this session. Others, of course, will be coming in. These delegates come from 102 countries. They represent the work of God in 189 countries.

Brother Chairman, the General Conference Committee has invited a group of veterans to attend the forty-ninth session. They are seated here in front in comfortable chairs. They have been given guest designations. They are 74 in number. They represent the many hundreds of faithful veteran workers around the world, and we are happy to have them seated here in the foreground.

R. R. FIGUHR: We have received telegrams and letters from various places of the world, expressing their unity with us in this meeting—words of greeting. The secretary will present these.

[The secretary read cabled and mailed messages from many parts of the world.]

R. R. FIGUHR: We have two newly organized fields that are requesting admittance to the sisterhood of unions in the General Conference organization.

W. R. BEACH: During this past quadrennium two unions have been regularly organized. These are in the Southern African Division. The General Conference Committee gave approval to the organization of these unions, and we would like to suggest that the Southern African Division present these unions at this time.

R. R. FIGUHR: Our work in Africa, despite the tumultuous times through which that country is passing, is growing, and the brethren have found it necessary to make certain readjustments, certain divisions of larger fields. It is very encouraging always to see our work grow and our organizations increase.

R. H. PIERSON: You have just heard about 116,000 believers in the Ruanda-Urundi field. These are our believers in a land where live about 3 million people. This is a newly independent area with two new countries that have just come into existence, and we are glad to recommend to you tonight the receiving of this new field, this new union, into the sisterhood of unions.

Voted: To accept this new union.

R. H. PIERSON: I would also recommend the receiving of the Tanganyika Union into the sisterhood of unions. Tanganyika is on the east central coast of Africa. About 12 million people live there, and our membership stands at approximately 16,000. I would like to move that we receive the Tanganyika Union into the sisterhood of unions.

Motion carried.

[The president, R. R. Figuhr, then read his report of the quadrennial period. This appears on pages 7-9 of G. C. Report No. 1.]

[The meeting was then adjourned; Elder F. L. Peterson pronounced the benediction.]

R. R. FIGUHR, *Chairman*.

W. R. BEACH, *Secretary*.

E. E. ROENFELT, *Recording Secretary*.

Second Meeting

July 27, 1962, 10:00 A.M.

CHAIRMAN: M. V. Campbell, pro tem.
HYMN: "All the Way" announced by H. T. Saulter, secretary-treasurer of the Central States Conference.

PRAYER: By C. P. Sorensen, president of the Far Eastern Division.

SPECIAL MUSIC: Bob Edwards, of the King's Heralds quartet of the Voice of Prophecy, sang "Bring Ye All the Tithes Into the Storehouse."

W. P. Bradley read messages of greeting to the session from the Northeast India Union and from E. D. Hansen, D. M. Baird, and C. L. Bannister of the Southern African Division.

[It was voted that these messages be suitably acknowledged.]

M. V. CAMPBELL: We shall now call on the secretary to present the names of those who have been chosen by the respective divisions to serve as members of the Nominating Committee.

[W. P. Bradley read the names of those comprising the Nominating Committee. The names appear on page 25 of this issue of the Bulletin.]

Now we come to the report of the secretary of the General Conference. W. R. Beach will present his report.

[W. R. Beach presented his report covering the last quadrennial period. This appears on page 5 of this issue of the Bulletin.]

R. R. FIGUHR: We appreciate this fine and inspiring picture of the Adventist world that Pastor Beach has brought to us. It reminds us vividly that God's hand is on the wheel. He directs. I am sure we were cheered by the fact that the home bases are increasing in number and in strength, and foreign missionaries are now being sent out from a variety of places where originally missionaries were sent to begin work. I think that about 40 per cent of the missionaries that have been sent out lately have come from bases other than North America. I was impressed by the fact that approximately 500 nurses are trained every year with the idea of service engraved upon their heart. We need nurses. The supply is not overabundant. It is still short. We need many young people coming in to take the nurse's course. It is a great field of service.

Reference to literature work is encouraging. I wonder if any colporteurs happen to be present in this audience either in the galleries up above or on the floor below? If there are, will you stand to your feet? Do we see any around? They are probably out selling literature. Oh, there is one [pointing]. Are there some more? Back over here are some more. Yes, over here. Fine, yes. Well, there are a number of them here. We are glad to see you. We welcome these men dedicated to the literature ministry.

Now I wonder whether any church school teachers are present. Would you stand? Just remain standing. Here they are. Yes, yes, we have them all here above and below. Thank you. These are rendering a wonderful service too. To them

we commit the training of our children. May the Lord bless them.

We shall now move on to the treasurer's report. Elder Torrey is our treasurer, and he will lead out in this.

C. L. TORREY: They are handing out the financial statement, so we will wait just a moment. In the interval I would like to pay tribute to the treasurers of the General Conference with whom I have been associated. These men have served the cause both in the homeland and in the overseas fields for many years and they have worked hard. We are very appreciative of the work that they have done and the help they have given to the world field. We are very sorry, of course, that Elder Adair was not able to be here because he has undergone surgery. He had hoped to be here but the doctor vetoed that and so he is still in Takoma Park.

May I say that when you hear the report and financial statement that Elder Blake will bring, you will probably get the idea that the General Conference has a lot of funds. We do have some money in the General Conference, for which we are thankful, but these funds have all been earmarked for specific purposes. If we were to pay out all the funds that have been set up for specific purposes we would have left on hand only the amount that is required by the General Conference constitution; that is our operating capital. Keep this in mind as Brother Blake reads the statement to you later, after I give my report.

[The treasurer's report, entitled "The Church Triumphant," was then presented. It appears on page 8 of this issue of the Bulletin.]

[The treasurer's report was followed by the reading of the financial statement by O. A. Blake. This statement begins on page 11 of this issue of the Bulletin.]

W. E. MURRAY: Now we have heard the report, and I rise to say that we are about to have the auditor's statement. Let me state to you good folks who are here for the first time as delegates, that the Seventh-day Adventist organization has provided a system of auditing. The books in the local conference are audited by the union auditor. The books in the local church are audited by the local auditor, usually the secretary-treasurer. And the union conference books are audited also by the General Conference auditor. This is a guarantee to our people that things will be operated according to the policy. We shall now have the auditor's statement regarding his examination of the books from which the treasurer has read his report. E. L. Becker is the head of our auditing group, and he will present his statement.

[E. L. Becker presented the auditor's statement on the treasurer's report.]

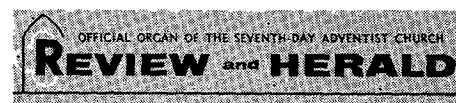
W. E. MURRAY: I would like to say that I personally appreciate this wonderful showing. You know, bound up in this little sheet here is, I presume, the ultimate end of thousands of transactions that our good, honest, untiring, persevering, and efficient treasurers have effected through these four years. We owe a great deal to the treasurers of this denomination for their untiring and persevering labors in

handling the business affairs. There are large numbers of those items to be handled through the years. We are thankful to you, Brother Pohle, for this fine report, and I want to express my personal appreciation to the other treasurers throughout the world for their part in making this wonderful report possible. After all, you good leaders in the field have directed the work. You have raised these monies, brought these funds into the storehouse of the Lord, and they have been distributed, and to you goes no small amount of credit for this fine report. And then to you delegates and laymen whom you represent throughout the world, we want to express thanks for your hearty cooperation, for your generous giving with a cheerful heart, for your cooperation in this report. Now, are you ready to vote on this report?

[The statement of the auditor, together with the treasurer's report, was adopted. The auditor's statement appears on page 14 of this issue of the Bulletin.]

[W. P. Bradley brought forth further messages of greeting from believers in Estonia and Hungary. These were added to messages previously received. Responses will be sent.]

W. E. MURRAY: Word has come that the Nominating Committee will shortly be ready to present its first partial report. We shall, therefore, engage in the singing of several hymns as we wait for this report.



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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[The assembly sang several hymns, and Sunny Liu rendered a moving solo.]

W. E. MURRAY: Now we have come to a moment of great significance—the first partial report of the Nominating Committee. Elder C. A. Scriven, the president of the North Pacific Union, is the chairman of that committee, and he will report to us. Elder Scriven.

C. A. SCRIVEN: The Nominating Committee, after careful study and prayer, asks to submit a partial report. R. R. Bietz, our secretary, will bring this to the delegation at this time.

R. R. BIETZ: Your Nominating Committee has the following partial report to render: For president of the General Conference of Seventh-day Adventists: R. R. Figuhr. Mr. Chairman, I move the adoption of this report.

W. E. MURRAY: Moved and seconded. Possibly we could have the report read again so that it will be clear to all, by the secretary of our session, Elder Bradley.

W. P. BRADLEY: The partial report of the committee is: For president of the General Conference: R. R. Figuhr.

W. E. MURRAY: It is already moved and seconded. Are you ready for the question? The question is called. All in favor of accepting this partial report of the Nominating Committee, will you please indicate this by a show of hands. Let's see the hands. [Hands raised.] Those opposed by the same sign. I see no hands, and it seems to be unanimous. Therefore it is carried. Now we will ask Elder Figuhr to come to the platform.

[Elder R. R. Figuhr came to the platform.]

W. E. MURRAY: Elder Figuhr, it gives me great pleasure to announce to you that this delegation has just elected you as our General Conference president for another four years. I want to take this opportunity to express to you our appreciation for your untiring and devoted service, and to wish you the special blessing of the Lord as you assume your duties in this new quadrennium.

R. R. FIGUHR: I thank the delegates for this vote of confidence and, as I interpret it, loyalty to the work. I suggested to the Nominating Committee that it was about time to look in another direction, that eight years of leadership was probably enough. But the brethren have placed my name in nomination, and I am not in the habit of refusing to do what this denomination asks me to do. I don't think I have ever turned away from a task that I have been assigned to do. I am sure others could have done it better, but I have tried to do what I thought was right and what the Lord and the brethren wanted me to do. I know it is impossible to satisfy every single individual, and I haven't tried to do that. I have tried first to satisfy what I thought was the Lord's indication of duty, and the brethren have come along wonderfully well. Probably the most moving experiences that come to me are when some lay member off plowing in a field or working at some craft writes in a note and says, "We are behind you; we are behind the work. Go forward." It is really encouraging.

I know there will always be certain elements of dissatisfaction, and I suppose

Further Partial Nominating Committee Report

At the close of the afternoon business meeting Friday, July 27, the Nominating Committee presented a further partial report: For secretary of the General Conference, W. R. Beach; for treasurer of the General Conference, C. L. Torrey; for general vice-presidents of the General Conference, M. V. Campbell, W. E. Murray, and R. S. Watts; for vice-president of the General Conference for North America, Theodore Carcich.

These nominations from the Nominating Committee were voted unanimously by the session.

the mimeograph machine will continue operating at purposes for which it was never intended, but the great body of our people are in step and are marching steadily forward. We thank God for this and we take courage. I believe, brethren and sisters, that as we move together into the four-year period before us the Lord will yet do greater things for His people than He has during the past four years. We are in the day when the Lord expects much of His people, and faith can accomplish much. Again we thank you, and let us pledge ourselves anew to loyalty to this cause and to God's work.

W. E. MURRAY: Elder Scriven would like to make a statement.

C. A. SCRIVEN: The responsibility that has been placed upon the members of the Nominating Committee is no light responsibility, and we would like to request that while you are carrying on the business of the day here as delegates you will pray that God will guide us in our deliberations that we may present to this delegation the men of Heaven's choosing. Will you delegates do that? Please remember this committee in a special way.

W. E. MURRAY: Now I am sure that we will all pray for Elder Figuhr. We have prayed for him, and we should continue to pray for the man who stands at the head of this movement, and I appeal to you all today to do that. Elder Nichol would like to say a few words, so we are going to give him the opportunity.

F. D. NICHOL: It is always my joy and delight when the first copy of the first issue of the Bulletin arrives.

We have had a tradition here through the years to present the first copy to the president, the outgoing and the incoming president. Brother Figuhr, would you please come forward? Brother Figuhr, I am very happy to give this to you. If I had been a prophet, as well as an editor, I would have had your picture on the front page for this issue.

Copies of this first Bulletin will be distributed to the delegates this afternoon. I don't think they can get them distributed to you now, but you will get them this afternoon. They have already arrived. We want you to know how fast we move today. Here is everything up to last

night except the minutes, which we didn't get until ten o'clock, which is one o'clock in the morning in Washington, and the paper was already on the press, but everything else is on hand. We will have everything up to five o'clock each evening in your hands the next day. That shows how fast the world moves. It's a costly operation, but, beloved, and particularly Brother President, though this is something that costs the Review and Herald more money than any other venture, we take delight in doing it. It is a little contribution that we like to make to the whole Advent Movement to keep you informed. Incidentally, additional copies of the July 19 REVIEW are available free, as long as they last, over in the Periodical Booth in Larkin Hall even to those who are not delegates. Brother President, please accept with our best wishes the first copy of the first Bulletin.

R. R. FIGUHR: Thank you. Brother Nichol may not be a prophet, but he is a good editor, isn't he? We appreciate the REVIEW and the work of Elder Nichol and his associates. They are doing a fine job. I wonder how they get things across there and back here so quickly. They have certainly done well. We love the REVIEW.

[The meeting was adjourned. Elder James Aitken, president of the South American Division, pronounced the benediction.]

W. E. MURRAY, *Chairman*
W. P. BRADLEY, *Secretary*

Million-Dollar Offering

One of the outstanding high lights of the 1962 General Conference session was the report given on the Million-Dollar Offering for world evangelism on Sabbath, July 28. The total reported was \$1,183,000.

Following Elder Figuhr's earnest and inspiring message at the 11 o'clock hour the presidents of the overseas divisions, the union presidents of the North American Division, and the General Conference institutional leaders each in turn stepped forward to the pulpit and reported the amounts raised by the respective fields and institutions toward this offering. In addition to this, the congregations in the two auditoriums—the Cow Palace and the Civic Auditorium—made further substantial contributions.

The loyalty of our people to the Advent cause was demonstrated yet again. We are assured that our members are solidly behind our world program and that they are determined to press forward to finish the task. On behalf of the General Conference, the union and local conferences, missions, and institutions I take this opportunity to express to our brethren and sisters all around the world our deep gratitude for their generous and sacrificial gifts for the winning of souls and the hastening of Christ's advent.

Thank God for such a wonderful people! An additional offering for world evangelism will be taken up on Sabbath, August 4, at the General Conference session. The REVIEW will be reporting final figures later.

C. L. TORREY, *Treasurer*
General Conference