

REVIEW

and Herald

★ General Conference Report

Number 8

The Second Coming of the Holy Spirit

SERMON, FRIDAY NIGHT, AUGUST 3, 1962, 8:00 P.M.

By H. M. S. RICHARDS

We use the term "the second coming of the Holy Spirit" in reference to the two great manifestations of the Holy Spirit, or Holy Ghost—first, on the day of Pentecost, and second, in the time of the latter rain just before the return of our Saviour.

When Jesus was on earth He spoke of the coming of the Comforter, or the Holy Spirit. He said, "I will not leave you comfortless ["orphans" is one translation]; I will come to you" (John 14:18). When the disciples knew that the Saviour was about to leave them, they were filled with consternation and fear. He had been their guide, their counselor, their leader, their comforter; and now He was to go. He knew their hearts, so He gave them this promise: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him;

for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you" (John 14:16-18).

As the disciples scattered over the earth, believers multiplied. Had Christ remained with them personally, He could not have been everywhere at the same time. It was better for them in every way that He should go and that the Holy Spirit should take His place. "Nevertheless," He said, "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. . . . Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; . . . and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto

you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (John 16:7-15).

It was in the interest of the church that Christ should go to the Father and there minister as their advocate in the heavenly sanctuary, and send forth His Spirit to be His successor on earth. We read in *The Desire of Ages*: "Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth."—Page 669.

The Saviour instructed the disciples to expect the outpouring of the Holy Spirit after He departed. "And, behold," He said, "I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

This promise was fulfilled 40 days later on the day of Pentecost, as we read in the second chapter of Acts, verses 1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

(Continued on page 16)

To climax the colorful Inter-American program July 31, a chorus of singers sang the heart-warming melody, "Mas Alla del Sol ["Far Beyond the Sun"]."





A Running

Story of the Conference

By a Special Review Reporter

H. M. Tippet

Friday, August 3, 1962

Among the distinguished speakers attending this session was Dr. A. C. Ivy, professor emeritus of the physiology department of the University of Illinois. He spoke Thursday evening at 5:00 as the special feature of the Temperance Department program, directed by W. A. Scharffenberg. Probably no voice in America today carries more weight in the fight against alcoholism than that of Dr. Ivy. He urged a greater activity at the polls when a choice is possible between wet and dry candidates for public offices. He deplored the lethargy at the ballot box by many who publicly denounce the liquor traffic.

Little Timothy Williams, surely not more than ten years old, outdid himself and charmed the night audience with his rendition of "Adoration" on his \$500 violin won by his performance at a Bach musical festival. What opportunities there are for talented children and youth to contribute inspiration to occasions like these! We have heard several juniors and teen-agers in the music programs of these meetings, and there are more to come during the weekend services that will climax the work of this forty-ninth session.

The elections for the next quadrennium now over, the tempo of the business sessions is a little faster as we move on to the adjournment that is only a few hours away. The little visiting groups of people in the lobbies seem more animated than before as good-bys are said to some who are leaving and greetings are made to newcomers who have arrived for the last Sabbath of the conference. The lounge in the bookstand area is occupied every hour with people weary of walking the streets and climbing the balcony stairs. But the attendance has not abated one whit. And those who come are not disappointed, for the delightful variety of the programs has held the interest of everyone.

Although our Bulletin reporters have given much attention to the music of this

session, it is impossible to convey the tremendous lift that all of us have received from the varied musical features presented. Thursday night's song service was highlighted once more by Prof. George Greer's Symphonic Choir of more than 200 voices. For four months it has been rehearsing these grand sacred numbers for this occasion, and last night as they made the old Civic Center arena ring with that ever-moving number, "Unfold Ye Portals Everlasting," it was greeted with hundreds of Amens that filled the auditorium.

Brad Braley, organist for the forty-ninth session, along with other organists he persuaded to carry the burden with him—Stanley Walker of Atlantic Union College and Melvin West of Walla Walla College—has made convention history in the Civic Center with his organ classics.

At the thrilling music hour last night Song Leader William Webb proved himself a master of assemblies, for whoever heard 10,000 people sing "Standing on the Promises" as he got them to sing it! Music Committee Chairman Charles Keymer was finally disarmed of his modesty and warmed the congregation into a devotional mood with his solo, "Thine, Lord, Would I Be." To balance the vocal numbers, Prof. Alfred Walters of La Sierra College played Brahms *Adagio* for violin.

I knew that following a tradition of many years the ever-moving antiphonal song "Never Part Again" would have to be sung, and sure enough the Tenor Tones trio brought the heavenly country a little nearer with their rendition of it, aided by L. W. Metcalfe singing the response from the back balcony, "No, never part again." Mighty Amens greeted this and the Symphonic Choir number "O Morn of Beauty."

Someday when the morning breaks and the shadows flee away, we shall all join in that beautiful chorus "Sing Alleluia."

How now can we describe those inspirational reports of the Northern European and Southern Asia divisions? A. F. Tarr, president of the Northern European Division, explained that the tape-recording of stately tones we heard was the majestic music composed by Sir Hubert Perry on Psalm 122, and sung by kings and queens for 300 years for royal processions enter-

ing Westminster Abbey. As its strains filled the hall a procession of the division workers filed down two aisles from the rear and filled the platform. Like the missions pageant on Sabbath this, too, was diverse in costume and color. Some of the costumes were symbolic, such as those of John Bull and Britannia. The jaunty feathered cap of the Scottish highlands was distinctive, as was the two-horned crown of the speaker for the Viking group.

Nine officers of the Northern European Division presented encouraging reports from their respective areas of labor and interest. Representatives of 28 nations were seated on the platform, bringing greetings from 66,382 believers. But 200 million people still await the message of a soon-coming Saviour. Their field reaches from the frozen mountains of Greenland to the steaming jungles of West Africa.

Ethiopia was the first to report, the land of the colorful Haile Selassie, conquering lion of the tribe of Judah, which is one of his official titles. He likes to trace his ancestry to Solomon and the Queen of Sheba. At the dedication of our Addis Ababa church last year, he sat on his throne and accepted the thanks of our people for the gift of the beautiful site on which the church stands. It is in full view of the royal palace.

Axel Varmer, president of the Ethiopian Union Mission, told of the 34 years of struggle it took to win the first 1,500 believers, but rejoiced in the nearly 3,000 that have been won in the last four years. The church in the capital city is beautiful, but our hearts go out to those who worship from Sabbath to Sabbath in mud-and-stick chapels away back in the mountains. That persecution is not dead in this land that boasts religious freedom is indicated in the story of one of our Ethiopian evangelists who has been thrown into prison 22 times.

Finland is a country that has won the admiration of all the world with the spartan ruggedness of its national character. A story by O. Peltonen, president of the Finnish Union Conference, bears out what I mean. One day a young woman came to our minister near the Arctic circle and asked for baptism. She had studied our Bible lessons and read our books. It was suggested that she wait for warmer weather since they had no available baptism. It made her so sad that the minister recalled a spot in the city for winter swimmers who kept open a large area in the ice every day. When he told her of this possibility she was happy to accept the discomfort of the frigid water and was buried with her Lord in baptism.

Poland's story, told by G. Baron, president of the Polish Union, was one of remarkable providences. Out of the destruction and ruin of World War II, the country has risen to new strength, and with it a gathering together of our church forces until now 4,000 believers rejoice in the truths we love. They have been effective notably in their literature distribution. The speaker said, "Every

church member is a colporteur." As each of these mission groups stepped forward on the platform, a uniformed herald held aloft the flag of their country, and the beauty of their characteristic costumes was resplendent in the spotlight that played upon them.

The account of the founding of our beautiful mission school on Tyri Fjord, Norway, by A. Lohne, president of the Nordic Union, gives emphasis to the need for prayer, patience, and persistence in the work of God. The union committee had selected an attractive district outside the capital for the school, and soon had funds in hand to begin to build. At the last moment the owner withdrew his offer to sell. Strong prejudice arose against us. When a second effort was made, a group of influential citizens opposed the venture, because they did not want Adventist beliefs propagated. Old laws on ownership were held against us.

But the third time an effort was made in the same district, and the state priest came to their aid. Some of the community people argued that Adventists are not Christians, but he stoutly maintained that from his knowledge of two who lived in his field, they were the best Christians he knew. The protest was then withdrawn, and today on beautiful Tyri Fjord stands a monument to our work, crowded to its doors with Laplander youth in north Norway. One sad note was that twice as many students want to come as can be accommodated.

At this point Dr. A. P. Bokovoy, former medical director of the Desie Hospital, sang "O Lord Most Holy."

It turned out that it was J. H. Craven who was dressed in the topper, pearl buttoned waistcoat, and cutaway jacket of John Bull. In making his report of the British Union, J. A. McMillan said that if he and Brother Craven were photographed together, one would represent the British Empire as it used to be and the other as it is now. He made the point that while the British Empire has been shrinking, the British Union of Seventh-day Adventists has been expanding. He told how our Ingathering work was proscribed by reason of war contingencies, yet how it has prospered.

To illustrate the spirit of the people he called Charlotte Hastings to the platform. A motoring accident that took the life of her husband resulted in the loss of one of her legs, but with indefatigable faith she pressed on in the work of Ingathering for missions until since her accident, walking about with canes and an artificial limb, she has collected \$6,000. Statistics are sometimes bewildering, but often the drama of progress cannot be portrayed more effectively in any other way, so when Brother McMillan said that it took 60 years of Adventism to build the first 43 churches in Britain, and only the last ten years to build 44 churches, I felt the impact of enthusiasm that is pushing the work forward in those ancient isles.

Elder Tarr, in commenting on some of the places in which the British brethren have had to worship in times not long past, told of a meeting place that had to be reached by a rickety stairs. At the top someone had placed a placard:

Satan trembles when he sees

The saints climb up such stairs as these.

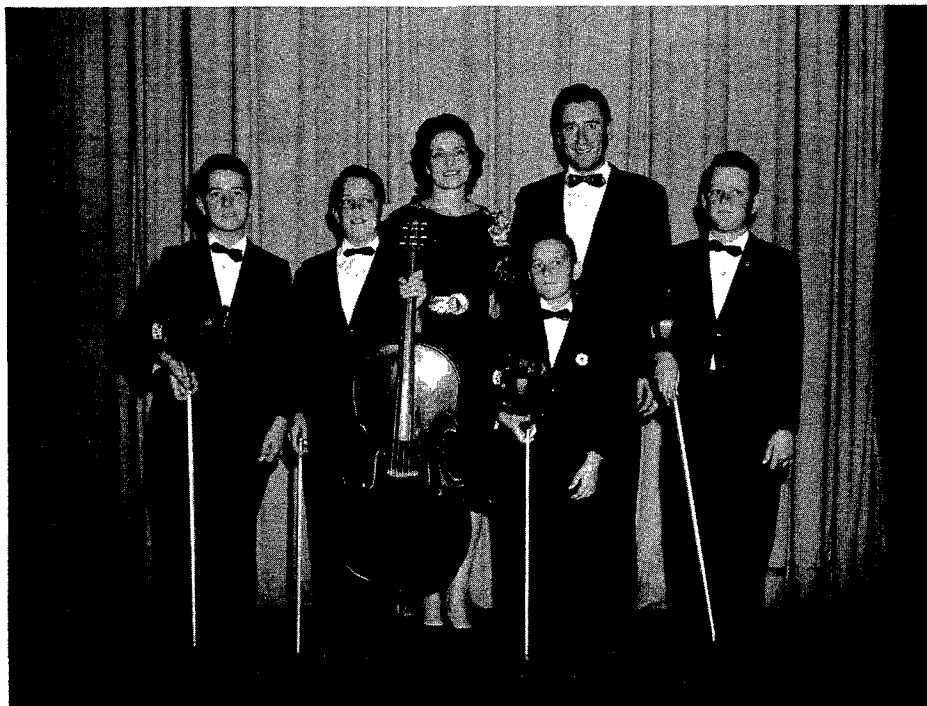
Three nationals from the West African Union were introduced by T. Kristensen, president of this great segment of Adventism. One of them was a former Catholic priest, one a Liberian chief. Translators put their testimonies into English for the congregation. Intelligent Africans such as Emmanuel Diaoue, Samuel Knowlden, and Bulus Kakwi are taking away the stigma of the phrase "benighted peoples" once applied to the inhabitants of these lands awakening to a new national stature. To see the light of God's love shining in the faces of these men stirs us to deeper faithfulness.

One story from the report of J. P. Sundquist, president of the Swedish Union, must be included in this report. It was a brother who slipped into careless Sabbathkeeping and other forms of unfaithfulness. His wife was a conscientious tithepayer and true to the message. But God has ways of teaching us lessons, and one day a telephone call informed this man that his house was in flames. His wife and boy were miraculously saved

neer worker in Iceland for 30 years, was given special mention. The institutions for the care of orphans and the aged in the Netherlands Union are winning believers to the message.

The entire division delegation rose as Elder Sundquist fervently expressed the appreciation of the workers for A. F. Tarr's leadership. At this session he was elected associate secretary of the General Conference. Newly elected to the presidency, E. E. Roenfelt paid tribute to his predecessor and pledged himself and workers to carry on the work so nobly brought to its present fruition.

It was 9:30, but the great Southern Asia Division was yet to be presented, and F. R. Millard introduced the secretary of the division, A. E. Gibb. He brought greetings from the 140,000 believers in his field and rejoiced that he could report a baptismal class of 100,000. One unique development of the work in this vast area is that more and more of its work and institutions are being taken over by nationals trained for their service. This is notably so in the South Philippines. C. P. Sorensen, president of the division, then



It is refreshing indeed to see a family such as Don Christman's, home missionary and Sabbath school secretary, Inca Union. Elder and Mrs. Christman have encouraged and trained their four boys to play the violin and cello. Left to right: Kenneth 13, Robert 12, Mrs. Christman, Gerald 9, Pastor Christman, and Ronald 10.

and in the ruins of their home they spied a little black metal box that held the tithe the woman had set aside. They expected to find it full of ashes, but the money was intact and not even scorched. This poor man cried, "Oh, Lord, I wish to be similarly protected by Thee under the shadow of Thy hands." Right there he made a new dedication, and today he is home missionary leader of his church.

The lonely outposts of Greenland and Iceland were represented by H. Westerland and G. Gudmundsson, respectively, and F. J. Voorthuis for the Netherlands Union. They told of difficulties in soul winning, but of the new note of activity in all areas of the work. O. J. Olsen, pio-

took up the narrative. He first paid tribute to veteran workers who labored from 20 to more than 40 years in the field. Many of them were there and stood when their names were called. There was something warm and moving about the applause from the audience as these careworn workers of other days were presented. Dr. H. W. Miller was not present by reason of inability to supply a doctor to care for his post, but he was remembered for his prodigious contribution to the work in China. The Andersons, Finsters, Lees, Adamsons, Hams, Warrens, Hilliards, Davises, Blundens, Schmidts, Moons, Kimes, Frosts, Longways, Pratts, (Continued on page 18)

Northern European Division

By A. F. TARR, *President*

Two million patients treated in our hospitals, sanitariums, and clinics; 29,000 young people attending our schools and colleges; 105,460 members in our Sabbath schools; 19,494 baptisms, with a church membership on December 31, 1961, of 66,382—these figures afford but a partial portrayal of progress in the Northern European Division since last we met in General Conference session.

For all of these blessings and benefits we offer sincere and humble tribute to the One who has dealt so generously and graciously with His unworthy servants. We thank Him for sparing our lives and giving us health and favor and funds, and for watering the seed that has been sown. To Him supremely is due the praise for all that has been achieved.

Evangelism

We thank God for blessing our evangelists. In many lands, especially of Europe, congregations have been increasingly difficult to assemble. Radio and TV and an increasing interest in things secular and material seem so often to be crowding out the spiritual and to be making the message of the public evangelist less arresting and persuasive than in former years. Nevertheless, through the simple preaching of the gospel many thousands of new members have united with God's heaven-bound international family.

West Africa deeply appreciates the great evangelistic campaigns conducted in 1959 by E. E. Cleveland, associate secretary of the General Conference Ministerial Association. In Monrovia, the capital city of Liberia, 104 persons were baptized. The church membership was thus doubled and the tithe has been trebled. In Accra, the capital city of Ghana, an equally successful campaign was conducted and the church greatly strengthened. Later, C. D. Henri, West Africa's Ministerial Association secretary, continued the good work, and the Accra church today is a wonderful monument to the powerful preaching of these intrepid men.

West Africa

In the countries of West Africa, where newly emerging governments are taking their places among the independent nations of the world, the witness of the Advent Church is heard in clearer, more distinct tones than ever before. The very events associated with the development of independence brought into sharper focus some of the principles and objectives of our church. In the first national elections among the 40 million of Nigeria, where the electorate were called to the polls on a Sabbath, the stand taken by Seventh-day Adventists was given double-column, front-page publicity. Our members contested the validity of an election that they felt

infringed their religious rights, and although they lost their High Court appeal to have the election day changed, their refusal to violate their Sabbath by voting on that day brought them into unprecedented prominence.

It is here in Nigeria that the new West African college has been established. H. J. Welch, former president of the West African Union, has been appointed principal, and Thorvald Kristensen, former president of the East Denmark Confer-



A. F. Tarr

ence, has taken his place as West African Union president.

All of our West African missions—North, East, and West Nigeria, Ghana, Sierra Leone, Ivory Coast, Liberia—have made their own substantial contribution toward the 10,726 baptisms in West Africa during the past quadrennial period. Our school enrollment in West Africa numbers 24,704, our church membership 27,014, with a Sabbath school membership of 65,552.

The President of Liberia, the Honorable William V. S. Tubman, has taken a keen interest in the work of our mission, associating himself with our projects and giving generously toward our appeals. A recent gift of a thousand dollars to our Lower Buchanan church is but one of many such instances.

Ethiopia

In the ancient land of Ethiopia, where the Conquering Lion of the Tribe of Judah, His Imperial Majesty, Haile Selassie I, rules over more than 19 million people, our membership, which formerly grew so slowly, has twice doubled itself during the past five years and now numbers 4,697.

It was a great day for our Addis Ababa members when, on a Sabbath afternoon early last year, they saw their emperor seated on his throne in their new church

with a great assembly of statesmen and ambassadors of other nations, and the heads of the army and police, all listening with rapt attention to a Seventh-day Adventist sermon, and then standing together for the church's dedication. We could not but express the conviction that just as God had watched over the site for Solomon's Temple in old Jerusalem so He had moved upon the heart of Haile Selassie, a traditional descendant of Solomon, to grant us this ideally situated city site on which to erect the beautiful church building in which we were now privileged to worship. We were later strikingly reminded by the union president, A. C. Varmer, that our first place of worship in this great city had been a converted stable on the grounds of what had been at one time the Russian Embassy.

We rejoice that after three years of patient, eager waiting, government permission has at last been granted to establish schools and clinics in the Kambata area of southern Ethiopia. We rejoice also that all the restrictions formerly hampering our work in the Sidamo province have now been removed and those imprisoned for their faith have all been released. This last annual meeting of the Ethiopian Union committee was the first such occasion when not one of our believers was known to be in prison.

From the small mission of West Ethiopia, Brother E. Bjaanes reports reaching their goal of a soul a day during 1961. In some of his churches, because of the recent famine, members were too weak to attend services, yet out of their poverty they continued to give generously for the support of the church.

In 1961 work began among a new tribe in southern Ethiopia, the Gille people, among whom no other mission society is operating. Some of these people have accepted the gospel and are now preparing for baptism.

In one of the unentered areas we have a lay member, a hospital dresser, who operates his own medical clinic close to a Coptic church attended by 500 to 600 people. Among these he distributes Voice of Prophecy lessons and recently told Brother Bjaanes: "We will soon have to build a church. There are so many attending Bible studies that I have no room in my house to hold them."

Our schools in Ethiopia have, through the years, attracted children from some of the leading Ethiopian families. At one time one of the governors built a house immediately opposite one of our schools in order that his children might be assured of the opportunity to attend.

It is in countries like Ethiopia and other areas of Africa that today we find so many evidences of a rapidly changing world. Much wisdom and tact and a loving hand and heart are essential, yes, almost vital to the success and survival of the missionary and to the advancement of our worldwide program.

Education in Home Fields

Christian education in our home fields also is playing an increasingly important part in our program. In Denmark, Norway, Sweden, Finland, the Netherlands, Great Britain, and Iceland, and now also in Poland, the accommodation of our

schools has been stretched to breaking point, and still more youth are seeking admission.

Our Danish college is at present in process of being enlarged. A boarding department has been added to the Stanborough Park Secondary School in Watford, England. Our mission school in Iceland, situated on our large denominational property covering 50,000 acres, mostly of lava-strewn land, attracts students from the homes of some of the leading Icelandic families and exerts a remarkable influence for good throughout the island. It, too, is in need of enlargement. The new Norwegian college at Tyrifjord has had to refuse 50 per cent of its student applications owing to lack of accommodation. A new building for the young men is a dire necessity.

At Newbold, our division senior college, a men's residence long overdue is in process of erection. When completed, it will release accommodation in our other buildings for more married student families returning for further education from service in both our home and mission fields. During this past school year 28 different nationalities were represented in the student body.

Poland's new school is greatly cherished by our membership to whom the benefits of Christian education have come again as the fulfillment of a wonderful dream.

In Finland, Sweden, and Iceland our colleges operate summer sanitariums and our Netherlands school accepts summer guests to help meet its expenses. At our division college a summer school is conducted each year for foreign students. Not only does this aid the college finances but it also affords much benefit to national workers of other countries in their desire to master English. It also exerts an influence for good on the lives of many non-Adventist students who come from other countries to study English in an Adventist school.

Church Buildings

All of our fields have shared in the blessing of added church homes for their congregations. Among the larger buildings erected have been those at Skodsborg and Naerum in Denmark, The Hague in the Netherlands, Nyhyttan Sanitarium in Sweden, and Addis Ababa in Ethiopia. A church company in Denmark that worshipped for 80 years in a living room of a farmhouse has, at last, erected its own delightful church building nearby. Floodlighted at night, it is visited by many a passer-by on the country road. Literature is kept at a convenient spot, and nearly all who enter take away with them a Danish copy of the little book, *Your Friends, the Adventists*.

Medical Institutions

All of our medical institutions both at home and abroad are filled to overflowing. Patient-guests must often apply for acceptance many months in advance to ensure accommodation. Much-needed additions have been made to the Nyhyttan Sanitarium in Sweden, to the Skogli Sanitarium in Norway, to Hopeaniemi in Finland, and more recently to the sanitarium in Great Britain.

Skodsborg, affectionately regarded as the

mother of all our health institutions in Northern Europe, accommodates an average of 240 inpatients daily throughout the year. Our clinic in Tromsø, beyond the Arctic Circle, treats an average of 100 outpatients each day besides 33 inpatients, and our clinic in the Faroe Islands, out in the wild North Atlantic, and the clinic in Greenland are greatly loved by the people and are earning respect and favor for our church.

The more than half a million patients being treated each year in our medical institutions do not include those in over 100 treatment rooms operated by private members. Nor do they include the children in our Netherlands home, nor the old folks in each of our European countries where hundreds of members of advancing years are receiving the kindly ministrations of those who love and understand them. These institutions all testify to the earnest exploration of every possible avenue through which the love of God can be revealed to our membership, and through them to the suffering, needy millions about us.

Welfare Work

A very keen and generous interest in welfare work has been taken by all of our fields. Countries outside of our division as well as within have been the grateful recipients of these gifts of love. In the last quarter of 1961 eight tons of clothing valued at \$30,000 were sent by Norway and Denmark alone to meet urgent needs in Ethiopia. These supplies were transported by the Scandinavian East African shipping line free of cost to Djibouti, from where they were to be taken by rail to Addis Ababa for distribution to the various mission stations. News of the project was publicized in many leading newspapers and on the national radios. Sweden, Britain, and the Netherlands are also sharing in this joint operation of supplying 20 tons of relief material to Ethiopia.

At one of our annual meetings in West Africa a Moslem chief came to thank the Missionary Volunteers for their active welfare work for his people. Work for the blind has also engaged many a loving heart and hand, especially in Sweden and Norway.

Publishing Work

Literature sales have risen steadily in most of our unions, the total sales for the past four years being \$3,473,198.21, or an increase over the previous quadrennium of \$512,790.72.

For many years the program of the Finnish leaders has been to have their colporteurs visit every home in Finland at least every two years. Now they are aiming at a visit every year. Their long-cherished ambition to have a printing press of their own has at last been realized, thanks largely to a Thirteenth Sabbath Offering overflow. Their newly built, well-planned publishing house is situated beside a beautiful lake near the great industrial center of Tampere.

In Norway, another most energetic country in the distribution of gospel literature, book sales have been setting all-time records. Among the three and a half million people, last year's sales reached more than \$234,000. One colporteur recently sold books, mainly *The Desire of*

Ages, to the value of \$10,000 in a single year. A student's sales in 13 weeks reached \$7,000, and in one outstanding week they included 83 copies of *The Desire of Ages*. Twenty-two thousand copies of this book in Norwegian, in the de luxe edition priced at \$15 each, have been sold in the past two years.

Poland's achievement in literature production and distribution has been particularly outstanding; eight Spirit of Prophecy books, a large hymnal with music, and other publications since the last General Conference. This accomplishment has been the more impressive because of the translation involved, the securing of supplies of paper as well as the government's permission to print.

Health Foods

Our food factories in Britain and Denmark have launched a strong program to modernize their equipment and increase their output. They have also collaborated with the food factories of the two other divisions in Europe in holding periodic gatherings to study ways and means of bringing the quality and manufacture and distribution of their foods to the highest point of efficiency.

Tithes and Offerings

The liberality of our church membership has been evident in the increased tithe and offerings that have flowed into the Lord's treasury. Ingathering has risen by \$514,229.25, bringing the past four years' figure to \$1,884,810.48. The total tithe and offerings receipts amounted to \$9,963,324.09.

A lay member in Sweden, the father of two overseas missionaries, always himself active in personal witness and service, reached his goal of SKr 500.00 in the 1961 Ingathering campaign on the very day of his death. His love for mission work was further expressed in his last request that instead of flowers at his funeral the equivalent be given to missions, in consequence of which a further SKr 1000.00 was contributed, and this brought his total figure to three times his anticipated goal.

Conclusion

In the Northern European Division we cherish very greatly the unity and fellowship that bind our membership and working force so closely together in our eight unions, one detached conference, and one detached mission. We do this the more because we are gravely aware of the urgency of the hour to which we have come and of the greatness of the task remaining to be done. We thank God for the many past blessings attending all the service rendered by our evangelists, colporteurs, teachers, doctors, nurses, Bible instructors, and our departmental and office staffs. We thank Him, too, for the wonderfully unified program into which all of these diversified lines of service have been harnessed in one supreme endeavor to herald the second coming of Christ. But we are conscious, too, of having fallen far short of fully meeting the divine purpose for our lives and service in this challenging hour. With all the other world divisions we reach out for infinitely greater achievements and more godly living in the climactic days before us.

Far Eastern Division

By CHRIS P. SORENSEN, *President*

About the turn of the century, work was opened up in the area of this division. Today we have more baptized members in the Far Eastern Division than we had in all the world at the end of 1915, for which we thank God. At the close of 1930 and the beginning of 1931, when the old Far Eastern Division was divided into the China and Far Eastern divisions, there was a grand total of around 31,000 members. The 17,125 members in the new Far Eastern Division grew to 33,602 at the end of 1940; to 38,743 at the end of 1946.

Last year was our banner year, with 13,875 baptisms, which represents a figure better than 10 per cent of our membership at the beginning of the year. Along with our church membership we now have 226,856 Sabbath school members against a church membership of 133,161, as of December 31. Hence the Sabbath school membership represents 173 per cent of the church membership.

In an endeavor to strengthen all phases of the work attention has been given to enlarging and upgrading our educational institutions, equipping our publishing houses with better and newer machines, and also strengthening our medical work, along with all the departments.

Worthy of Mention

Here are some of the outstanding events and attainments of this quadrennial period:

1. Division-wide youth congress, 1961
2. Moslem conference, 1961
3. Administrative Council, 1959
4. Evangelism and evangelistic centers
5. Upgrading of educational institutions
6. Expansion of our medical institutions
7. Development of Visual Aids, especially for laymen
8. Development of ministerial leadership
9. Two Seminary Extension Schools
10. Continued strengthening of our financial position

Evangelism

After the war we began to project plans for evangelistic centers in our larger cities. We now have four such centers, one in each of the following cities: Tokyo, Japan; Cebu City, Philippines; Osaka, Japan; and Manila, Philippines. The last two were completed a little over two years ago and have added hundreds of converts. At the present time a center is under construction in Djakarta, Java; and for some time negotiations concerning the acquiring of such a center in Seoul, Korea, have been carried on. During the past 12 years, more than half a million dollars

has gone into these centers by way of appropriations.

It will surprise many to know that Chinese is the native tongue of more people on this globe than any other language. Approximately 25 million Chinese are scattered throughout the Far Eastern Division territory. To meet the evangelistic challenge of this widely scattered race an evangelistic team has been organized in the division. Pastor and Mrs. Milton Lee have worked in this capacity for more than a year. Toward the close of this year Pastor and Mrs. Daniel Lee will join the team. For years we have set aside funds for supporting direct evangelism in major city efforts. This year the



C. P. Sorensen

plan was extended to aid evangelism in the smaller towns.

Earlier this year nearly 200 field and institutional ministerial workers were privileged to attend one of two Seminary Extension Schools. Shortly after the war we introduced the Ministerial Internship Plan. The yearly allotments were around 25 at first; now they are more than 50.

Administrative

All of our institutions are paid for—none of them carry any indebtedness. Even our Sustentation Fund is more than able to meet General Conference requirements. We have in our division a great many overseas medical personnel on institutional budgets. The division carries substantial reserves against major disasters. We believe we are making progress toward self-support. Our medical and publishing institutions are entirely self-supporting, a number of our missions receive no operating subsidies, and many others receive only token amounts.

Some may wonder what our division secretary, A. E. Gibb, finds to do. There is the usual round of duties, but over and above, we have better than 190 overseas workers in our division. That means that

we have around 30 calls pending with the General Conference, plus an equal number of workers on furlough at any one time. All of this correspondence is in addition to his share of field work. Through the years our division staff has grown with the growth of the field.

Departmental

We can briefly mention a few items of interest about each department.

Educationally, we find it hard to keep up with our needs. We claim seven union training schools, five of which are senior colleges, the other two junior colleges; 22 senior academies and 10 junior academies and indigenous training schools, not to mention the elementary schools. Boyd E. Olson joined our staff about one year ago, to replace L. E. Smart as educational secretary. During the past four years a new academy plant has been constructed in Southern Mindanao, and another is under construction in north-east Luzon, Philippines; another is in process of erection in Saigon, Vietnam; a new middle school has been built at Japan Missionary College. In connection with our secondary schools we can list an additional 10 new buildings, 5 major additions to existing dormitories. For years we have been on a steady program of upgrading our union training schools to senior college status.

H. E. McClure, home missionary secretary, has been busy the past several years developing the Hope for Today visual-aid projector and films. Already 2,300 projectors have been distributed within, and 3,000 outside, our division. A series of 28 doctrinal films, with Asian background, have been prepared in 12 languages. A number of welfare centers have been opened the past few years. Our relief program, especially in Korea, Taiwan, Hong Kong, the Philippines, Vietnam, Singapore, Borneo, and Indonesia, is assuming large proportions. This all takes a great deal of time on the part of our leaders, but we believe it is paying large dividends as well. Just recently a Moslem was baptized in Singapore, whose first contact was through our welfare center. A large percentage of our baptisms in many countries are attributed to the efforts of our laymen. Earlier this year four large ten-day institutes were conducted in Korea, with close to a total of 2,000 in attendance.

During the past two years Dr. R. F. Waddell, our medical secretary, has been on furlough and extended leave, in order to secure his doctorate in Public Health. Since 1950 we have averaged one new medical unit each year, not to mention major additions to existing institutions. New institutions this past four-year period include: Santiago, northeast Luzon, Philippines; medical clinic in Bacolod City, Negros, Philippines; and a medical office in Hong Kong. A new hospital unit is nearing completion in Bandung, Java. Major additions, mostly from earnings and solicitations, have been made to six older institutions. The raising of funds in Hong Kong, by E. L. Longway and Dr. H. W. Miller, reflects appreciation for our medical work done on the mainland of China in former years.

Under the leadership of C. D. Martin, our Missionary Volunteer membership has increased 57 per cent during the period. At the time of the last General Conference session our Tell Twenty youth evangelism was in full swing. Then came the high light of the last four years—the Far Eastern Division Youth Congress held in Manila, April 4-9, 1961. This was the first of its kind ever held in this division, and it proved a great success as 1,650 delegates from 18 different countries arrived in the Philippines. It was an inspiration to see 12,000 youth and friends crowded into the large Rizal Coliseum in Manila on Sabbath. At this congress the Message to Millions youth evangelistic crusade was launched. As a result of public efforts, 5,540 made decisions for Christ, 1,015 joined baptismal classes, and 576 were baptized. All phases of the MV program are on the increase year by year.

During the past four years two publishing councils were conducted, first by C. L. Finney and second by E. A. Brodeur, former and present publishing secretaries. We have seven publishing houses, five of which have added equipment during the period with the assistance of the Publishing Rehabilitation and Expansion Fund, for which we are thankful. At the moment the eighth publishing house is scheduled for Bangkok. Building plans are also drawn for a new plant in Korea. During the past four years there has been a 50 per cent increase in the publishing family, including press workers, field leaders, and literature evangelists. Devaluation of currencies plays tricks with our reports, even when we show an increase in sales based on the unit sales reports. For the period the 1,202 literature evangelists sold and delivered \$3,218,462.79 (U.S.) worth of literature.

At the end of 1961 our Sabbath school membership passed beyond 228,812, so says H. E. McClure, who has been our department secretary for the past eight years. In the year 1955 we passed the 100,000 mark in membership, and about a year ago we passed 200,000. Korea's Sabbath school membership stands close to 400 per cent of the church membership of the union, which might possibly be the highest for any union mission in the world field. The fourth quarter's report of 1961 shows a total of 992 branch Sabbath schools, and during the past year a total of 60,237 were enrolled in the 566 Vacation Bible Schools. Korea had the largest enrollment of any union in the world, we are told, even including North America.

Today we can be heard on almost a hundred radio stations. Because of so many countries, we have around a dozen Bible correspondence schools, and according to J. R. Spangler, radio secretary, lessons and papers are often graded within one school in several languages and dialects. One union alone (Southeast Asia) has four different Voice of Prophecy schools, offering 17 courses in 7 different languages, and in the past two years has mailed out one-half million Bible lessons. Recently, broadcasting was started in the Thai language and in one of the Moro dialects of the southern Philippines. Six recording studios have been or are being built.

Temperance is being promoted through

National Temperance Societies, Institutes of Scientific Studies for the Prevention of Alcoholism, and rallies.

Union Missions and Detached Missions

We have seven union and two detached local missions, extending almost 5,000 miles from north to south and 3,000 miles from east to west. This gives us a total of 37 missions.

Indonesia has made steady gains. Last year that union mission reported 2,200 baptisms, bringing its membership to around 20,000. Only recently has it been possible for C. C. Cleveland, president, and G. E. Bullock, secretary-treasurer, to travel to some parts of the field, because of travel difficulties. The hospital building nearing completion in Bandung will be one of the finest. A number of smaller clinics have been established, staffed by graduate nurses from the Bandung Mission Hospital. Indonesia Union Seminary represents one of their greatest needs. At present we have only one senior academy in addition to that of their seminary. For the past four years efforts have been made to re-establish the academy in North Celebes. The evangelistic center is under construction in Djakarta, Java, a city of between 3 and 4 million people. In Indonesia an increasingly greater number of converts from the Moslem background are being won. During the past eight years a total of 679 Moslems have been added to our church, of whom 168 were baptized this past year.

The some 90 million people of Japan are a real challenge to the church, says W. T. Clark, president of the Japan Union. Even though our message is being aired on more stations in Japan than in any other country of our division, not nearly all of Japan can listen in. Among the outstanding accomplishments of the past four years might be mentioned:

1. Baptism of 1,494
2. Number of ordinations and leaders appointed from among the nationals
3. Completion of the Osaka Evangelistic Center
4. Establishment of a Japan Union evangelistic team—W. I. Hilliard and P. W. Nelson—to concentrate on unentered territory
5. Opening of the Adventist Medical Center in Okinawa, and
6. Building program totaling half a million dollars, involving churches and medical and educational institutions

Korea

The church membership in Korea stood at 7,782 at the beginning of 1958, and at the end of 1961 was 16,673, a gain of 214 per cent for the four-year period. C. H. Davis, union president, says he cannot keep up with the growth of the work. One of the contributing factors to this marvelous growth is no doubt the Sabbath school, which membership has grown during the past four years from 18,426 (after 54 years of mission endeavor) to 72,019. This means a gain of close to 54,000 in 48 months, or better than a thousand added each month. The Vacation Bible Schools have contributed to this gain. Last year almost 50,000 were enrolled, led by 1,700 volunteers. Another contributing factor has been the laymen, lay preachers,

and youth crusades. In order to care for these thousands thus coming to us, we have built 194 church buildings during this four-year period. The Missionary Volunteer membership in Korea exceeds the church membership.

It will soon be 60 years since the work began in the Philippines, where today we have better than 75,000 members, divided into two union missions. The North Philippine Union is headed by A. J. Robbins. During the period of this report the Cagayan Valley Sanitarium and Hospital was opened, and it is now flourishing to the point where already plans are being formulated to move and build a complete new hospital. Just over two years ago the Manila Evangelistic Center was finished and in the first year of operation more than 300 were baptized by R. C. Williams. Recently work was begun among two non-Christian tribes, the Mangyans of Mindoro and the Negritos of Zambales. When the Philippine territory was divided in 1951 into two unions, the North Philippine Union Mission had 13,970 members, whereas today this union has 27,404, with 9,500 baptized during the past four years.

V. M. Montalban of the South Philippine Union reports that since the Cebu City Capitol Center was opened just four years ago, a total of 550 have been baptized. The total baptisms for the union during the four years runs almost 14,000, bringing the membership to more than 49,000. The enrollment at Mountain View College increases from year to year. There are two medical institutions, with a third in the planning stage at Bacolod City. At the last biennial session a new mission was created consisting of the island of Negros alone.

During the past period Southeast Asia Union entered two new countries, Laos and Cambodia, with an overseas worker stationed in each. Perhaps the strongest medical work in the division is in Southeast Asia, with six rather large medical units, and a seventh place designated for opening up medical work this year. H. D. Johnson, recently elected president, reports that Southeast Asia Union College, under P. G. Miller, has made special efforts to upgrade its national teaching staff. By the end of another year, 19 or 20 Asia teachers should have degrees, some of them on the Master's level. The training schools in Vietnam and Thailand are being expanded, and Thailand will soon erect a new press building.

South China Island Union, under E. L. Longway, has done outstanding service in getting out the Spirit of Prophecy in Chinese. Several volumes have been published. The membership of the union has increased from 2,813 to 5,364, which isn't far from doubling in the four years. The work began in Taiwan just 14 years ago, with perhaps less than five members on the island. This past year baptisms numbered 620, and work is reported as going on in about 120 places. During the past three years Elder Longway and Dr. H. W. Miller, assisting, have been soliciting funds for a new medical unit in Hong Kong. Close to \$200,000 (U.S.) has been solicited from the public. In the meantime a medical office has been opened in Hong Kong. A new tribal school on Taiwan is being projected.

The little Far Eastern Island Mission, under the leadership of G. A. Haas, is having growing pains. Three new church buildings are in process of construction and the medical clinic on Guam was enlarged last year. Perhaps the most outstanding needs are for additional educational facilities on both Guam and Palau. Another challenge is how work can be started on islands of the Trust Territory.

At the time of the last General Conference session the West New Guinea Mission was taken from us, given to another,

and then returned. About four years ago a small training school was opened, and since then the school has graduated 18 students, of whom 10 are in mission employ, says K. Tilstra, president. This small school, opened with six students, now has 110 plus another 20 in its church school. With the graduates of the school 7 mission schools have been organized in the interior. A great deal of credit goes to Dr. G. Oosterwal, an Adventist anthropologist, for helping to make it possible to open up work among the tribes of the

Tor River. During the four years 147 have been baptized, which more than doubles their membership.

We make no claims to having done the unusual or achieved any outstanding records. We do thank God for the results attained, and wish to give credit to a devoted group of fellow workers, who have cooperated to the fullest to accomplish what has been done. With 300 million people to warn, we crave your earnest prayers, and dedicate ourselves anew to the unfinished task.

Welcome by George Christopher, Mayor of San Francisco

[These remarks were made Thursday night, July 26, at the opening meeting.]

On behalf of the people of San Francisco, it is with great pleasure that I welcome you to our city. We are immensely pleased that you have chosen to meet here, and we hope that your stay with us will be a successful and enjoyable one in every respect.

We in San Francisco are by no means strangers to the good works of your church, and as one who is privileged to know many of your pastors, I can assure you that I hold them in the highest regard. I have great admiration for the spiritual contribution they and you are making to the well-being of your communities, and also the greatest respect for the compassionate and dedicated work being done by your hospitals, your medical teams, and your doctors and nurses who penetrate the deepest reaches of the Amazon River and the Solomon Islands to administer aid to those in need.

Your youth fitness and recreation programs and your Pathfinder program also have our highest respect, for we recognize the great value to the individual, to the family, and to the community that comes from enlightened Christian work with young people. The world goes forward on the feet of its youth, and where those feet will lead is determined by the roads we build. Certainly you are building roads that will lead them to a wholesome life in every way, a life of service in strengthening their church and their nation.

You have long exemplified devotion to religious liberty, and I know you have applied the principles of freedom under God to daily living. Ours is a religious nation, with a rich Christian heritage, and the church serves today as it always has as a basic training ground for responsible citizenship. Through your church efforts you are enriching the moral fabric of our communities and our nation, and in these troubled times there can be no greater service.

But in order to maintain the religious liberties we enjoy we must work diligently to maintain good government, and to do this we must recognize that bad government is spawned by bad men whose opportunity arises when good men take no part in public affairs. To ensure good government, both the elected and the voters must share a sense of moral responsibility to the

community—moral responsibility such as you epitomize.

Certainly today juvenile delinquency is an example of abandoned responsibility and of adult delinquency. The head of the Federal Bureau of Investigation, J. Edgar Hoover, recently stated, "For years we listened to quack theorists who preached that discipline and control were bad for children. Now we are reaping the harvest."

What is the harvest? Juvenile crime is up 21 per cent over 1957. Youths under 18 years of age account for 43 per cent of all arrests for all major offenses. Organized crime generally is the biggest industry in the United States today, doing a \$22-billion-a-year business. For every dollar donated to churches and religious organizations, crime takes nine dollars.

I cite these figures only to emphasize the great challenge confronting you and the religiously active people of every faith in America. Government provides police, courts, social workers, hospitals, and other agencies to care for the ills of our society, but in the final analysis we must depend upon you and others like you to provide the moral sinew needed to strengthen all

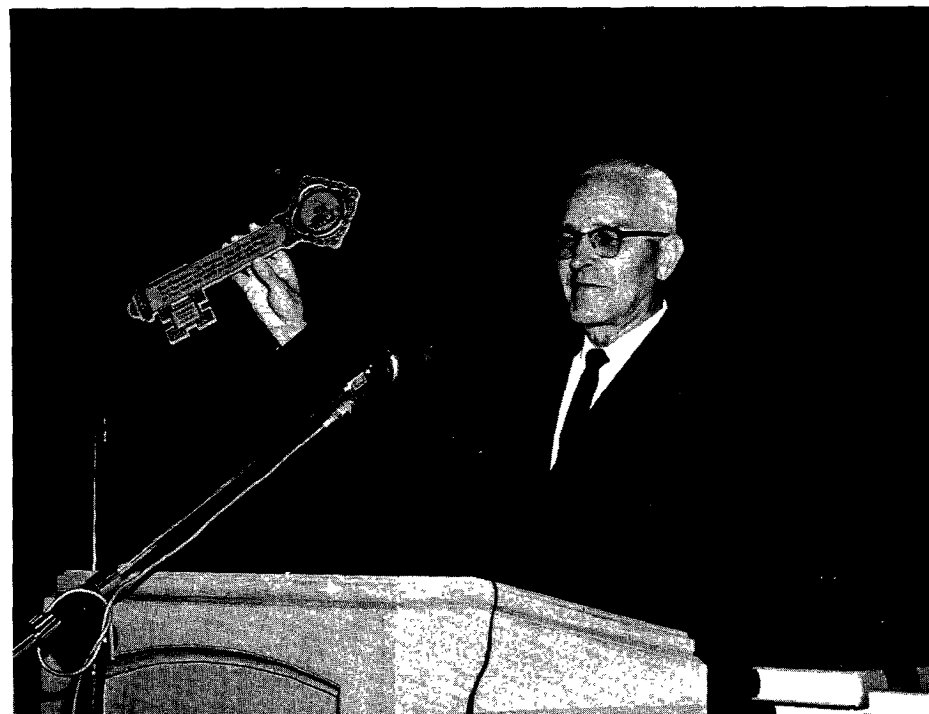
of our communities throughout the land.

The hand of the law does not have to reach into families that share a devotion to God. The United States has more laws than any other country in the world, but they are all founded on the Ten Commandments, and if we followed the Ten Commandments more closely, clearly our needs for the safeguards of the law would be less.

Three hundred and forty-two years ago the *Mayflower* arrived at this land after 13 storm-tossed weeks at sea. Its small band of passengers were in need of food and dry shelter, and we might expect that they couldn't get off the ship fast enough. But instead, before they began their challenging adventure in this new world they stayed aboard the ship for 42 hours to pray, to seek divine guidance and divine help. In those 42 hours America's heritage as a deeply religious nation was firmly established. It is a heritage which you are carrying forward today with great credit to yourselves, to your church, and to your country.

To you and to your church leaders, I wish every happiness. We hope that you will return soon to San Francisco.

R. R. Figuhr holds the golden key to the city of San Francisco presented to him by Mayor George Christopher.



We Have This Hope

SERMON, SABBATH MORNING, AUGUST 4, 1962, 11:00 A.M.

By W. R. BEACH

"Can you spare me a moment?" said a woman's voice over the telephone one morning recently. "I've seen loved ones wounded and killed in the last two world wars, and I have two sons who stand to be drawn into a possible third world war. You write editorials. You know what is going on. Can you tell me what to do? Can you give me some hope?"

This woman was speaking to an editor of the *St. Louis Times*. Her question expresses the heart burden of millions. Everywhere men and women look with fear upon today, wondering what to do.

And really, how could it be otherwise? Like the sword that was suspended over the head of Damocles, the threat of atomic annihilation hangs over men's heads: at any time a clash of nations could escalate into a holocaust of mushroom clouds. The astrophysicists have pushed back the gates of heaven, while the nuclear physicists have opened wide the gates of hell. Men are bedeviled and bereft by the bewildering variety of shapes and forms trouble and trial can take. Frustrations surround them, unending crisis confounds them and sustains a sense of total alarm and despair.

At such a time God has a wonderful truth for men. Nineteen hundred years ago Jesus looked with prophetic eye upon our day and said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). To give added emphasis He said, "This generation shall not pass away, till all be fulfilled" (verse 32). And what is to be fulfilled? We read the answer (verse 27), "And then shall they see the Son of man coming in a cloud with power and great glory."

God's messages for this time hinge on the second coming of Jesus. One of the great reasons God raised up the Advent Movement was to herald to earth the knowledge of this impending event. To be sure, "the hour of his [God's] judgment is come" (Rev. 14:7) must be preached with urgency, including the call to obedience that this implies. All the great issues that are cognate with the "hope in our Lord Jesus Christ" (1 Thess. 1:3) must be brought clearly before men. Nothing must be permitted to query or muffle the church's total witness to earth's millions who face the future afraid, hopeless and lost. As in apostolic days when God's men broke forth from the sandstone fastness of Judea for the ends of the known world, today the "good news" of salvation will be summed up in this two-point message: "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). In response today, as then, the faithful will emerge

from the darkness of the world into the light of truth with this shout of triumph on their lips, "We have this hope! This 'blessed hope.'"

The start of this concluding phase of the gospel program came at the appointed time. This was 118 years ago. We are met in the forty-ninth world session of the church that arose in 1844. From the beginning, the "blessed hope" has been the treasure Seventh-day Adventists have carried in "earthen vessels" (2 Cor. 4:7). This hope has brought into being a distinctive people. The name "Seventh-day Adventist" is not ambiguous. Some may call themselves Seventh-day Adventists for ambiguous reasons—by reason of birth, for instance. Admittedly, Seventh-day Adventist environment and culture do facilitate one's becoming a valid member of the Seventh-day Adventist Church. Strictly speaking, however, to be born in a Seventh-day Adventist home does not make a man or a woman a Seventh-day Adventist any more than being born in a hospital makes one a doctor or a nurse.

Our age is inoculated with mild forms of belief and practice. Men have become immune to real things. Seventh-day Adventists are challenged by this same danger. And when religion is watered down to mean as little as possible, it may give some passing satisfaction but never will be the way of abundant life. The worth of Seventh-day Adventism lies in finding and applying the deepest intrinsic meanings of "this hope." Is it not fitting, therefore, that we examine again the durable significance of the Christian hope? What does it mean to have this "hope"?

We believe that those who have this "hope" will distinguish themselves in four notable respects:

1. The Beliefs They Hold

Mind you, Christianity was built on a solid foundation of sound doctrine. It was not idle talk and it did not go unheeded when Peter said to the disciples, "Always be prepared to make a defense to any one who calls you to account for the hope that is in you" (1 Peter 3:15, R.S.V.).

The early Christians knew why they were Christians. They knew what they believed, and why they believed it. The fundamental doctrines they held identified them as Christians.

One of the worst heresies of our age is the notion that beliefs do not matter. Recent generations have taken the attitude that it does not make any difference what a man believes so long as he lives a good life; that what a man is counts; that what he *does* is important. People are saying, "Just tell us what is good and how to be good. Never mind theology and doctrine."

If it were true that beliefs do not matter in a Christian life, we might expect to find little about beliefs in the four Gospels. Instead, we find the biographies of Jesus constantly concerned with belief. Matthew's Gospel makes belief the basis of Christ's work on earth. Mark's Gospel has Jesus' statement, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and *believe* the gospel" (Mark 1:15). Luke's Gospel points out that Zacharias was struck dumb for not believing. The Fourth Gospel begins with the declaration that Christ came that men might believe (John 1:7). In all four Gospels Jesus repeatedly gave belief the credit for His ability to help men and just as often explained His inability to help them by their failure to believe.

What outstanding Christian can we name who has not been a fervent believer? In the Epistles of Paul, the *Prayers* of Brother Lawrence, the *Institutes* of Calvin, the *Journals* of Livingstone, the hymns of Wesley, and the writings of Ellen G. White, we detect no lurking doubt concerning the fundamental tenets of the Christian faith.

On the other hand, whenever in history we find a generation diluting its faith with cynicism, negation, and indifference, we find that generation sinking slowly into confusion and depravity. Christianity always loses its meaning, to say nothing of its inspiration, motivation, and force, when divorced from its beliefs. Does it not seem at least a little strange today that an age which belittles beliefs in order to concentrate on conduct and behavior, should suffer an increase in misconduct and misbehavior?

Beliefs do matter. They matter supremely. Without strong religious beliefs goodness becomes a matter of opinion rather than conviction, of prevailing custom rather than principle. It is goodness without firm foundation. After a careful study of history, Arnold Toynbee wrote: "Practice unsupported by belief is a wasting asset."

Obviously true. People must have beliefs to live by or the good life will degenerate completely. There is a connection between beliefs and character. Behind every deliberate act is a belief, and behind one's conduct is a set of beliefs which one conspicuously or unconsciously accepts.

No man can read the New Testament and pass lightly over the experience of Jesus in His home town of Nazareth. To the people there He was only "the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon." What happened there? What always happens wherever people believe that Jesus was only a carpenter: Nothing! In the words of Mark: "And he could do no mighty work there." (Mark 6:3-5, R.S.V.) Nor can we Seventh-day Adventists do any "mighty work" if we deny or gainsay the doctrines or beliefs that have made us the church of the remnant—the church of the "blessed hope"?

2. The Salvation They Enjoy

The early Christians enjoyed a unique relationship with God, which they termed "salvation." Peoples in lands about them possessed gods. The singular thing about

the Christians was that God possessed them in a full experience of salvation. It was of this salvation that Paul proclaimed: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

This salvation was developed by Paul into a systematic theology in his Epistles, principally in the Epistle to the Romans—a letter that became the most influential theological treatise ever written. In this letter Paul spells out the gospel of salvation step by step.

Salvation begins with the realization that man is a sinner in need of healing. Created in the image of God and intended to be a child of God, man refused to recognize God as God. He has substituted his own will for God's will and tried to maintain his independence of God. He may be Adam eating the fruit of knowledge in the belief that he can know more than God; or Israel crying, "'My power and the might of my hand have gotten me this wealth'" (Deut. 8:17, R.S.V.); or the prodigal son taking his inheritance into a far country—it is one story, the story of human nature: proud, willful, self-centered, disobedient, rebellious, at odds with the purpose and the spirit of God. Out of this wrongness come the tragedy, the strife, the restlessness, the misery, of the human life.

The gospel of salvation proceeds with the realization that man cannot save himself from this evil. The pride which makes man want to be independent of God must give way to deep humility in which man admits that he is helplessly involved in evil when he is apart from God, the source of his life and existence. Man can only prove the evil of his life when he tries to save himself. Eating the fruit of knowledge, he loses his Paradise. Trying to reach heaven by building a Tower of Babel, he suffers the confusion of tongues. Taking his inheritance into what he thinks is the far country of opportunity, he is soon eating with swine.

No, the goodness, the wisdom, the power, and the obedience with which man hopes to save himself are not the means to salvation. They are the results of a salvation that must come first as the free gift of God. A clear understanding here will help us to let God be God, to recognize that salvation is His work, and that whatever we might do through adornment of the Christian way and overflowing love can add nothing to our salvation. When we have obeyed and observed all things, we still have added nothing to salvation. We have created the conditions under which this salvation can express itself through us—nothing more. Of course, we will observe laws, rites, principles; these are God's way. But this observance is the result, not the cause, of our salvation.

When Seventh-day Adventists commit their lives to God in Christ Jesus, this commitment is the end of complacency; and the end of complacency is the first step back to God. The prodigal son returned to his father's home when he realized that apart from his father he could live no better than swine. But how does he return to his father and how does he dare to turn his life over to God with

utter trust? He believes in Jesus Christ, his Saviour. The sinner who believes in Jesus is confident that God will rush forth to meet him if he will but arise and go and fall upon his knees.

Verily, God can do something for and with a man when he turns to Him with humility and trust. No longer proud and willful, contrary and disobedient, he looks to God as the Lord of his life; whereupon God treats him as though he were no longer a sinner. He sees Jesus standing in man's stead. God takes over this life. God the Holy Spirit possesses the sinner and he is a new person.

This is the climax of Christian salvation—man is born again. Like any newborn babe, he must grow up. Growing up into a mature member of God's household involves a struggle between the sinner he was and the repentant sinner he should be. Salvation has to do with his total life: attitudes, motives, appetites, ideals, purposes, and acts. These continue to be exposed to the impulses of the flesh, which must be overcome. A prodigal son can still be tempted to waste money even though he has been joyously received back into his father's house and is no longer dining with swine. However, he will have no relish for sin. Though he may make mistakes inherent to human wrongness, he will be, as a repentant sinner, in right relationship with God and have the power of God within him, enabling him to fight evil and overcome temptation. Commitment has given him right direction to his life. Rebirth has given a vitality and a right spirit to his life. Prayer, Bible reading, and spiritual exercise replenish his life with fresh motivation and power. Fellowship in the church with people who are engaged in a similar struggle gives him still more strength and encouragement, as well as a means of service. Gradually he attains "to mature manhood, to the measure of the stature of the fullness of Christ" (Eph. 4:13, R.S.V.).

Such is the salvation Seventh-day Adventists must and can enjoy. Through this salvation God becomes a subjective experience in which we can say with Paul, "It is no longer I who live, but Christ who lives in me" (Gal. 2:20, R.S.V.). While others may reverence God hypocritically to be seen of men, or ingratiatingly to ward off evil spirits, Seventh-day Adventists live with God—trusting Him and depending upon Him as children upon a kind, loving, gracious father. Though they may "miss the mark," they know themselves to be in fellowship with God. Though they are sinners, they are repentant and at peace with God. Though they fall short of the glory of God, they know themselves to be in the family of God. This singular relationship is the ground from which springs the Seventh-day Adventist way of life—the way of righteousness by faith and hope.

3. The Life They Live

The early Christians lived good lives. They were moral, ethical, honorable, respectable, and decent. But this goodness did not distinguish them in the society of that day. Many people, the Jews generally, and the Pharisees particularly,

tried to live with maximum propriety. They obeyed the Ten Commandments and followed the prophets. Even the Romans possessed a code of honor that made the best of them most admirable people.

The goodness of the disciples revealed special qualities of daily life. The foremost of these was love. Jesus made love the chief badge of a Christian when He said, "'By this all men will know that you are my disciples, if you have love for one another'" (John 13:35, R.S.V.). The early Christian wore this badge so conscientiously that it became one of the principal reasons for their being ridiculed by their contemporaries. Lucian said he held his sides laughing at silly people called Christians who were impractical enough to spend time, money, and energy for the sake of others when there was nothing in it for themselves.

The life of the early Christians also was a life of prayer. To be sure, prayer in that day was a common practice; but it was not the kind of prayer that Jesus taught His disciples. Men prayed to the sun, moon, and inanimate objects; to dumb beasts or remote deities. They prayed at stated times, to be seen of men, in trembling and fear of what might happen to them if they did not pray. The Christians were not to pray thus, nor were they to use prayer as a gimmick, a fire escape, an emergency arrangement, or a magician's wand. They were to pray conversationally, in a spirit of fellowship, with one who cared for them so much that even the hairs of their heads were numbered. Seventh-day Adventists will pray this prayer—the prayer that lifts men up into fellowship with God and identifies man's life and purpose with God's life and purpose.

The life of the early Christians was marked by study, dedication, service, and happiness. Archeologists excavating in the ruins of ancient Rome once found a piece of papyrus upon which was written this message: "It is a wicked world, Donatus; but in it I have found a serene and happy people. They are the Christians, and I am one of them."

In that pagan world where profligates like Caligula were known to spend the equivalent of a million dollars on a single evening's entertainment, the happy people were the Christians, who had nothing to spend but their lives. Barnabas called them "children of joy." So deep and real was their joy that they endured the ugliest experiences of life with rejoicing.

Today, life may have tragic, painful, desperate factors; yet, Seventh-day Adventists will sing hymns of cheer, trace smiles of confidence and hope—live the good life of victory.

4. The Church They Comprise

What today we call the church was known originally by the Greek word *ekklesia*, which in the Christian sense meant an association or congregation of people called out by God. The church of the New Testament began as Christ's followers in the aggregate united in faith, hope, and love so that God might work out in them His eternal purpose.

Such will be the church today. Defective, often defeated, sometimes dis-

united, it remains God's church—the object of His supreme regard. And Seventh-day Adventists today who think they march with God's people even though they are not active in church, should remember that in the New Testament teaching the child of God does not stand apart from church fellowship. None in ancient Antioch could have believed fervently enough or lived abundantly enough to have been recognized as a Christian had he remained aloof from the *Ecclesia*, the Blessed Community.

So today a Seventh-day Adventist who has a shallow regard for the church will never be able to reach his maximum effectiveness as a child of God. For him, in fact, spiritual survival may well hinge on church togetherness.

The church as the body of Christ must not only sustain itself; it must also minister unto all men even as did Christ's own body when He walked among men. Christ commissioned His followers to go into the world teaching and preaching, winning and baptizing all creation. The church exists, therefore, not for itself alone, but for those outside of it too. It must reach relentlessly beyond itself until "the God of heaven [will] set up a kingdom, which shall never be destroyed" (Dan. 2:44). Said Jesus, "The field is the world" (Matt. 13:38).

Christ set the stage for a militant church. He repeatedly urged the disciples not to be apathetic and insipid, but instead to season society like savory salt. And the history of Christianity reveals the vital importance of a militant spirit in the church. Never has the church been effective when its people have been acquiescent, lackadaisical, spineless, spiritless, and indifferent. In the church comprised of Seventh-day Adventists, men and women march together, shoulder to shoulder, dauntless, determined, and eager in heaven's righteous cause. They march with the "everlasting gospel" into "every nation and tribe and tongue and people" (Rev. 14:6, R.S.V.).

The beliefs we hold, the salvation we enjoy, the life we live, the church we comprise—these mark the true Seventh-day Adventist presence in the world. They center in the Christian hope—which "hope the Lord is" (Jer. 17:7). The wondrous fulfillment of this hope is now nearer than when we first believed. "The Appearing in glory of our great God and Saviour Jesus Christ" (Titus 2:13, Weymouth) is even at the door.

Such is the glorious hope we have. Brethren, does this hope have us?

Do the beliefs and doctrines of the church loom large and important in our eyes? Do these doctrines matter as we expand and intensify the church's outreach across the street and across the seas? Do we know that salvation which encircles the first and the second coming of Jesus? Do we experience the piety and the power of righteousness, and do we feel an imperative need of Christ's second coming? Or are we becoming acclimated to the life and forms of the present world?

Does our teaching still stand as God's last messages to a world? Do we really consider these messages to be the world's most urgent need at the last hour? Do

our standards of Christian living and practice remain clear and compelling in our homes, our institutions, and our churches?

To be sure, men have seen our "good works" and, as promised by the apostle Peter, have been impressed by them (1 Peter 2:12). This good name we enjoy today is a gift of God and hard work. However, do men "glorify God," or do they glorify us? Could this well-earned popularity of today get our vision out of focus? Have we become too preoccupied with seeking the praises of men? Or is our emphasis still on the essential beat—on warning a world of the end of all things?

Does our vision embrace the world? Or have we personally and collectively become egocentric, preoccupied with our parish to the exclusion of all men?

Is our evangelistic motivation orthodox? Are we moved by the needs of the "other sheep . . . not of this fold" or by the requirements of expansion? Are we soul winners or just soul recruiters?

Do selfishness and egocentrism replace love, comprehension, and true fervor in the battle for truth, in our stand for right? Are we truly God's men and women, or simply belligerent, cantankerous defenders of the faith, given to strivings?

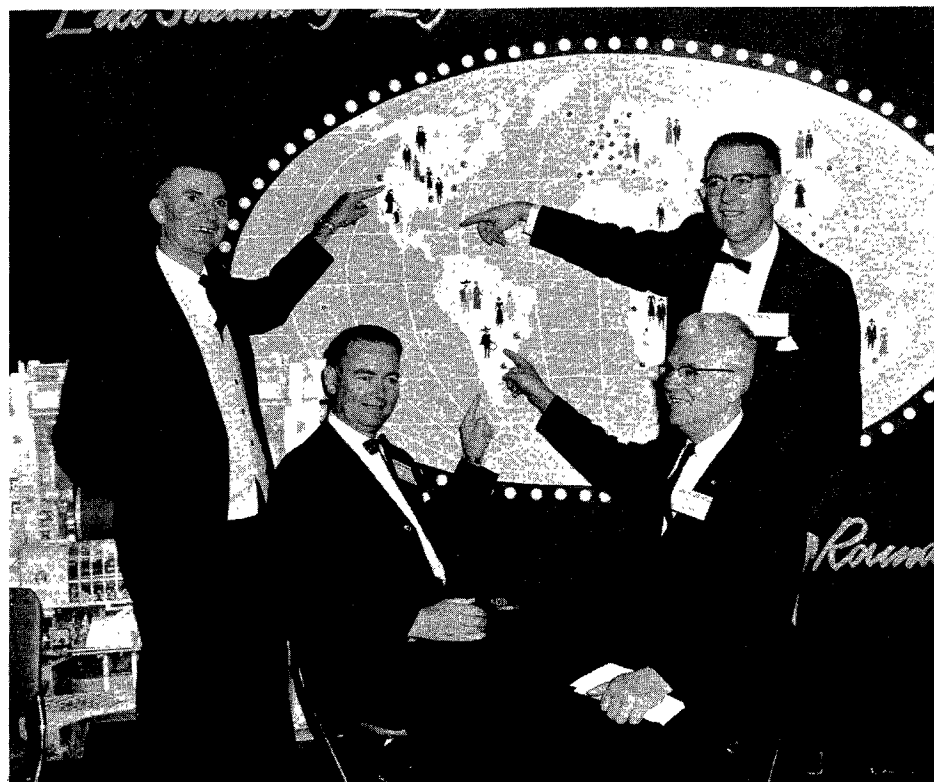
Does evangelism occupy the center of the church's stage? Have we forgotten or beclouded in any way our mission? Have we become, perchance, so wrapped up in a changing world that we find less and less time and compulsion to change people?

In short, do we have the "blessed hope" and does this hope have us? God will

give us the right answers if we but listen; and His people's belief, salvation, life, and fellowship will match the needs of His cause. Against this experience difficulty, persecution, and death prove powerless. Trials and temptations will beset us, but we will not falter. Assailed by perplexities, by demons of doubt and discouragement, though distant goals fade into remoteness and dreams to ashes of failure, the "blessed hope" will carry us through.

Let us unite here in an unconquerable fellowship. Let us restate our message and our mission to the world in words that glow with burning brands. Let us understand that the whole business of the church is to save souls, including our own. Every Seventh-day Adventist possessed thus of the Christian hope, be he preacher, teacher, physician, nurse, lawyer, engineer, scholar, housekeeper, businessman, husband or wife, will remember that his vocation is to betroth men to God in Christ and to be a living example of that betrothal.

And there will be no dead hand of tradition upon us. Strong organization is God's way for His church. However, let there be no authoritarianism, no super organization to stifle initiative, no security or complacency to destroy sensitivity to the living God. Like the early church, but with the last love, let us live dangerously with the courage to match our mission, a willingness to match the divine leadership. Then the fresh air of heaven will blow gustily through our ranks, challenging and leading to high achievements, and infilling the unshakable triumphant certainty of "Christ in you, the hope of glory" (Col. 1:27).



A quartet of Riffels—all ministers from South America. Left to right: Benjamin Riffel, Spanish and German sales promoter of Pacific Press; José Riffel, home missionary and Sabbath school secretary, South Chili Conference; Juan Riffel, home missionary and public relations secretary, South American Division; and A. H. Riffel, president of Puerto Rico. Each points to his field of labor.

Further Report From Plans Committee

[This is a direct continuation of the resolutions published in Bulletin No. 7. See page 173.]

The officers of the Junior Missionary Volunteer Society are superintendent, assistant superintendents, leader, secretary-treasurer, *pianist or organist*.

The superintendent of the *JMV Society* is the church school teacher. Where there is no church school, a superintendent should be elected by the church. The leader, secretary-treasurer, and *pianist or organist* are elected by the society from its members. They are nominated by a committee appointed by the superintendent, of which he is a member.

24. That the sentence under "The Executive Committee," page 153, be revised to read:

"The executive committee of the Junior Missionary Volunteer Society consists of its officers who, under the direction of the *JMV* superintendent, prepare the programs and make decisions regarding the work.*"

25. That the footnote at the bottom of page 154 be revised to read:

"* For fuller information in regard to plans and work of the senior and junior Missionary Volunteer Societies, see *MV* Leaflet 4, '*MV Plans and Planners*'; *MV* Leaflet 10, 50,000 Boys and Girls Deserve Leadership'; The Master Guide Manual; The Junior Missionary Volunteer Handbook."

26. That on page 174 the following be listed as the Missionary Volunteer and Junior Missionary Volunteer Officers to be elected by the church:

"Missionary Volunteer Society leader, assistant Missionary Volunteer leader, Missionary Volunteer sponsor, Junior Missionary Volunteer superintendent, assistant Junior Missionary Volunteer superintendent (s), *MV* Society secretary-treasurer, assistant *MV* secretary-treasurer, Missionary Volunteer music director, and Missionary Volunteer *pianist or organist*."

Fiftieth Anniversary of the Home Missionary Department.

WHEREAS, 1963 marks the fiftieth anniversary of the Home Missionary Department, which has for its primary objective the enlistment and training of Adventist laymen for soul-winning service, and

WHEREAS, This Golden Anniversary can be the occasion for a new advance in lay evangelism all around the world and can further strengthen the evangelistic program being carried forward in every field, and

WHEREAS, In these closing days of earth's history "God in His providence is calling His people out from their limited sphere of action to enter upon greater enterprises" (*Testimonies*, vol. 3, p. 405), and

WHEREAS, "Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good" (*Christian Service*, p. 99),

We recommend, 1. That Church members around the world be encouraged to

pray daily for a great harvest of souls through the outpouring of the Holy Spirit and the united efforts of ministers and laymen.

2. That in every field renewed emphasis be placed on existing missionary programs, challenging each believer to enlist as a Golden Anniversary worker and to indicate his personal service and soul-winning objective.

3. That the proposed Anniversary challenge to the individual member be 50 units of service in such activities as application for Bible correspondence courses; distribution of tracts, booklets, or magazines; service hours in welfare; Bible studies; and hours in Ingathering.

4. That training classes in lay evangelism be conducted in all our churches so that members may be qualified to fill their place in a pastor-officer-member partnership for soul winning.

Sabbath School Emphasis for Next Quadrennium (1962-1965)

(A Call to Greater Sabbath School Evangelism)

WHEREAS, There are great soul-winning possibilities within the Sabbath school, which have not been fully utilized, as indicated by the following statements from the messenger of the Lord:

"The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ" (*Counsels on Sabbath School Work*, p. 10),

"Our Sabbath schools . . . can accomplish far more than they have hitherto accomplished. The Sabbath school, when rightly managed, possesses marvelous power, and is adapted to doing a great work, but it is not now what it may and should be. The influence growing out of Sabbath school work should improve and enlarge the church. . . . There is a most precious missionary field in the Sabbath school, and if there are now omens of good, they are only indications and beginnings of what may be done" (*ibid.*, p. 9).

We recommend, 1. That the Sabbath School Department place special emphasis on the following phases of its work during the quadrennium ending December 31, 1965:

2. That the conference Sabbath school departmental secretaries, conference administrators, church pastors, local church officers, local Sabbath school officers, Sabbath school teachers, and members cooperate in a concerted effort to do everything possible to encourage missing church members to become regular members of the Sabbath school.

3. That opportunities be provided each year for all Sabbath school teachers to take the teachers' training course, and that the conference Sabbath school secretary lead out as an instructor/trainer in preparing qualified personnel to assist in this program for better equipped Sabbath school teachers.

4. That renewed emphasis be placed on

the importance of Bible study and that our Sabbath school members around the world be encouraged to "set apart a little time each day for the study of the Sabbath school lesson" *Counsels on Sabbath School Work*, p. 41).

5. That adequate and capable personnel be provided for fostering the following:

a. Personal and class evangelism.

b. Branch Sabbath school, Sunday school.

c. Vacation Bible School evangelism, and follow-up work.

d. Child evangelism.

6. That our Sabbath schools throughout the world be encouraged to go beyond all previous records in raising mission funds, remembering the counsel of the Lord that the providence of God is in advance of our liberalities.

Work for Blind and Visually Handicapped People

WHEREAS, The gospel of Jesus Christ is destined to reach all lands and all peoples, and

WHEREAS, A great many of the estimated 18 million blind and 126 million visually handicapped people in the world must have literature and other services particularly adapted to them, and

WHEREAS, The great majority of these people live in countries outside of the North American Division,

Resolved, That division committees give special consideration to setting up specific programs for reaching the blind and visually handicapped people within their territories.

Church Nominating Committee

We recommend, That the paragraph from the *Church Manual*, page 172, entitled, "Who Should Be Members of the Nominating Committee," be revised to read as follows:

"Only members who are in good standing should be chosen to serve on the nominating committee. They should be persons of good judgment and, above all, have the welfare and prosperity of the church at heart. There are no ex-officio members of the nominating committee; however, in view of the general responsibility carried by the pastor or district leader in the church program, and inasmuch as his appointment to the church does not rest upon any action of the nominating committee, the general practice is that the pastor or district leader be chosen to serve as a member of the committee. In any event, he should be invited to sit with the nominating committee as counselor.

"This manual does not determine the size of the nominating committee. It will range from five members in a small church to a larger number in a large church. The exact number to be chosen must be left to the discretion of each church."

Statistical Responsibilities

We recommend, 1. That the following be inserted as Section 2, Article XIV—AUDITORS AND AUDITS (*Working Policy*, pages 18, 19) regarding the statistical duties of the General Conference Auditor, and that the present Section 2 become Section 3:

"Sec. 2. It shall be the duty of the General Conference Auditor to compile statistics of the world work, reporting the same under the direction of the Executive Committee."

2. That Article XVIII, Section 5, of the Bylaws (*Working Policy*, page 21) be revised to read:

"Sec. 5. The basis for computing per capita goals, quotas, and actual giving shall be as follows:

"a. Financial goals and quotas shall be based on the average of the membership of the four consecutive quarters ending on September 30 of the preceding year as published in the *General Conference official statistical reports*.

"b. Per capita giving of actual funds received shall be based upon the actual membership as of December 31 of the preceding year as published in the annual statistical report."

Church Manual Revisions

We recommend, that the following be inserted as the third paragraph in the section describing the work of the church board (*Church Manual*, page 123):

"The church board is responsible for coordinating all the missionary activities of the church, but where deemed necessary, it may appoint a standing church missionary committee representative of all the missionary departments of the church, for the correlation of their soul-winning activities."

We recommend, That the term church missionary leader, wherever it appears in the *Church Manual*, be changed to "Home Missionary Leader."

We recommend, That the paragraph under *Church Missionary Leader*, beginning on page 129 of the *Church Manual*, be revised to read as follows:

"*Home Missionary Leader*. At the time of the annual election of church officers a home missionary leader should be chosen. In view of the importance of this position it may be advisable for an elder to fill this office. This office should be considered as one carrying heavy responsibilities, since the home missionary leader must play an important part in training and leading the church into active home missionary service."

We recommend, The insertion of the following paragraph on page 129 of the *Church Manual* directly under the heading "Auxiliary Organizations of the Church and Their Officers."

"*The over-all responsibilities of the pastor or district leader in the church program require that he take an active and personal interest in the various activities carried on by the church serving as a close counselor to the committees of all auxiliary organizations. In case of emergency, or where circumstances require such action, the pastor may call a meeting of any committee or organization of the church to conduct necessary business in the interest of the church.*"

In view of the above paragraph, the pastor need not be given specifically stated membership in the Church Missionary Committee, the Sabbath School Council, the Missionary Volunteer Executive Committee; therefore:

We recommend, 1. That the word *pastor* be deleted from paragraph 2, page



Simone Vula of Fiji reads with interest the REVIEW AND HERALD that he treasures for its up-to-date, factual reporting of the activities and progress of the Church.

129, of the *Church Manual* (regarding membership of the Church Missionary Committee).

2. That the words *and the pastor* be deleted from paragraph 1, page 135 (regarding membership of the Sabbath School Council).

3. That the words *or church pastor, or both* be deleted from paragraph 1, page 156 (regarding Missionary Volunteer Executive Committee membership).

4. That in all other places where applicable, this same change be made in the manual to harmonize it with the above paragraph.

We recommend, That pages 129 and 130 of the *Church Manual* dealing with the Church Missionary Committee and Church Missionary leader be revised to read as follows:

"*The Home Missionary Organization*: The missionary organization of the church embraces the entire church membership. Its purpose is to provide and assign to each member a definite line of home missionary service as sponsored by the Home Missionary Department. Its activities are directed by the home missionary council of the church.

"*Home Missionary Council*: The Home Missionary Council shall consist of the following: home missionary leader, chairman; an elder, church missionary secretary, treasurer, Dorcas-Welfare leader, Dorcas-Welfare secretary, men's organization leader, director of the Health and Welfare Center, medical secretary, and press secretary.

"The duties of this council shall consist of the following:

"1. To arrange for the home missionary meetings of the church and to give study

to its missionary field, so as to be able to counsel with the church board concerning the home missionary program of the church and to enlist every church member in service.

"2. To direct the laymen in the following specific areas of missionary service and to lead them into the campaigns sponsored by the Home Missionary Department:

"a. Literature distribution and missionary periodicals.

"b. Bible course enrollments.

"c. Health and Welfare service (medical missionary work).

"d. Bible evangelism including Bible evangelism crusades (Bible studies, cottage meetings, community Bible schools, lay preaching, street or plaza meetings).

"e. Ingathering.

"3. To train members in missionary techniques by:

"a. Arranging for classes in how to give Bible readings and other lines of home missionary work;

"b. Giving practical demonstrations as to how to do this work;

"c. Encouraging members to enter into these definite lines of service;

"d. Leading the members in practical missionary activity.

"4. To encourage reporting through the missionary secretary and band leaders.

"5. To supervise the welfare activities of the church and serve in collaboration with the church board as the governing committee of the church's welfare center.

"6. To cooperate with the conference home missionary secretary in carrying out the plans of the conference.

"7. To disburse the home missionary funds of the church received through home missionary offerings.

"8. To plan for and conduct the weekly and monthly missionary services as called for in the church calendar."

We recommend, That all references in the *Church Manual* to the Church Missionary Committee be changed to read "Home Missionary Council."

Lessons on Records for Sabbath School Children

We recommend, That we look with favor upon the proposal of Chapel Records to produce Sabbath school lessons on records for kindergarten and primary levels of the Sabbath school with the following provisions:

1. These records would be sold on a yearly subscription basis, the same as our periodicals.

2. Six records, with one lesson on each side, would be mailed each quarter, making a total of 24 for the year.

3. Running time would be approximately 6½ to 8 minutes per side.

4. The disks would be the 7-inch, 33⅓ r.p.m. type.

5. The records would be individually enclosed in brown kraft envelopes with a quarter's supply packaged in a cardboard box.

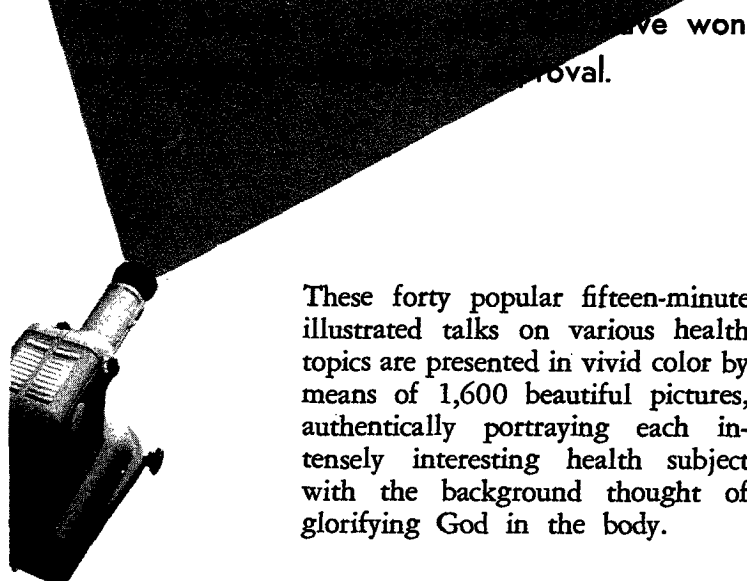
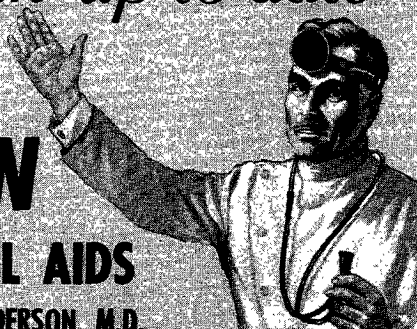
6. The outside containers would be covered with material appropriate for the children.

7. The cost is to be carefully considered so as to be held to a non-prohibitive level.

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	F-2108 <input type="checkbox"/>	Appendicitis
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The Second Coming of the Holy Spirit

(Continued from page 1)

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

As the result of the preaching of these Spirit-filled men, those who had gathered in Jerusalem from many lands to attend the Feast of the Passover heard the gospel in the various languages with which they were acquainted. Then the gospel message went out from this center far and wide to many lands.

Fulfillment of Joel

From this second chapter onward through the book of Acts we are really studying the acts of the Holy Spirit, working in and through the apostles and their successors. We are told that this was a fulfillment of the prophecy of Joel 2:28-32: "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. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered."

This prophecy began to be fulfilled on the day of Pentecost, and will reach its complete and greater fulfillment in the latter rain just before the second coming of Christ. We know that this prophecy was not completely fulfilled on the day of Pentecost, because of the events mentioned that had not taken place at that time. The mighty signs in the heavens and upon the earth enumerated had not then taken place—the dark sun and the moon as blood, for instance.

The reason for this mighty gift to the church is clearly brought to view in verse 21 of Acts 2, quoting the prophecy that, as a result of the pouring out of the Holy Spirit, "whosoever shall call on the name of the Lord shall be saved." The gift of the Holy Spirit to the church was for the one purpose of winning souls to Christ.

A Theme Little Dwelt On

We must remember that when Christ was on earth He emphasized the doctrine of the Holy Spirit. "In the teachings of Christ, the doctrine of the Holy Spirit is made prominent. . . . The world's Redeemer sought to bring to the hearts of the sorrowing disciples the strongest solace. But from a large field of subjects, He chose the theme of the Holy Spirit, which was to inspire and comfort their hearts. And yet, though Christ made much of this theme concerning the Holy Spirit, how little is it dwelt upon in the churches!"—ELLEN G. WHITE, quoted in L. E. Froom, *The Coming of the Comforter*, p. 21.

Since our Saviour sent the Holy Spirit

as the other Comforter to be His successor on earth, we as Christians are actually under the guidance and authority of the Holy Spirit. "The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit."—*Testimonies to Ministers*, p. 511.

The Holy Spirit dwells in every believer. Jesus said that He is with you "and shall be in you" (John 14:17). We are told that the Spirit of truth proceed-

eth from the Father (verses 16, 17). Our Lord also said that He would send the Holy Spirit; that He would speak of Christ and show us things to come; He would guide us into truth, and convict us of sin, of righteousness, and of judgment (John 16:8-13).

We do not need to understand all the mystery of the Holy Spirit. That is beyond us. "Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them; but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden."—*The Acts of the Apostles*, p. 52.

We cannot see the wind, but we can see its results. We cannot see the Holy Spirit, and we may not understand the mystery of His personality and work, but we can see the results of the Spirit's presence and power in human lives and in the church. Jesus spoke of the power of the Holy Spirit. "Ye [shall] be endued with power from on high" (Luke 24:49). Surely that is the only answer to the needs of the church and of us as individuals today—power, the power of God revealed in us through the Holy Spirit.

True Source of Power

We can preach and pray and work, and still have powerless lives and little results for our labors. We may raise vast sums of money, build beautiful churches, educate our men as they should be educated; but without the power from heaven it will all be a failure. Jesus said, "Ye shall receive power," and He also said, "Ye shall be witnesses unto me" (Acts 1:8). We cannot witness for Christ without the power of the Holy Spirit.

We read of a businessman who said to a Christian worker, "Come, and I will

In the Hollow of His Hand

By FLORENCE C. KANTZ

The seventh, last trumpet is sounding
Down through the fast-fleeting years;
Yet a short time still is remaining
To a world that is flooded with tears.

The nations grow ever more angry,
Preparing to battle till death;
The struggle for power is increasing
While the world is holding its breath.

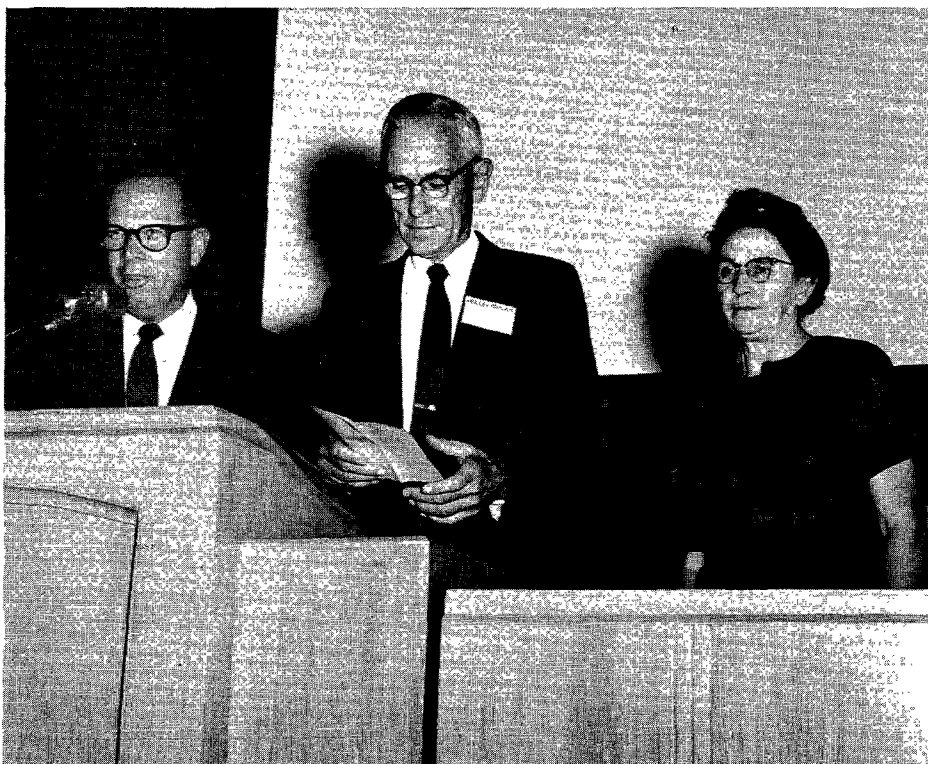
They are praying for peace and for safety,
But waiting in terrified fear;
The sound of the trumpet grows louder
As the day of God's judgment draws near.

The eleventh hour is upon us
And the minutes are passing away;
We are nearing the end of the conflict,
And the dawning of earth's final day.

Do we have on the wedding garment,
With never a sin unconfessed?
Are we ready to face the last conflict
And stand in the great final test?

When the last trumpet note has been sounded
And the judgments of God fill the land,
He has promised to shelter His people
In the hollow of His hand.

A. H. Roth (left) retiring president of the Inter-American Division, introduces Orley Ford and his faithful companion who have spent more than 40 years in mission service in South and Central America. This missionary couple are returning soon.



show you the greatest unused power in America." He led his friend to the brink of Niagara Falls. "There! There it is," he exclaimed, as he pointed to that mighty torrent.

"No," responded the Christian worker, "the greatest unused power in the world is the Holy Spirit of the living God."

Every child of God is born of the Spirit, for the Bible says, "As many as received him [that is, Christ], to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). Jesus explained this to Nicodemus in his midnight interview. He said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:5, 6).

The children of God are born of the Spirit, but many of us are not filled with the Spirit. God does not have us fully. We read in Acts 2:39 that the promise is to all: those who were near—those who were there on the day of Pentecost, and those afar off—all of us living down here in the Twentieth Century; to everyone of us, "even as many as the Lord our God shall call." To know that this promise refers to the Holy Spirit, we need only to read the preceding verse: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The prophecy regarding the outpouring of the Spirit found in the second chapter of Joel was not completely fulfilled on the day of Pentecost, because the "great and the terrible day of the Lord" did not come at that time. Yet this prophecy definitely pictures it as the next great event after the former and the latter rain have been poured out. (See Joel 2:23-32.) The day of Pentecost was the former rain. The latter rain will be much more abundant and will ripen the grain for the harvest, which is the coming of Christ, according to the thirteenth chapter of Matthew.

We Are to Ask for the Holy Spirit

It is our privilege to pray for the latter rain to come upon God's people. We are commanded to "ask . . . of the Lord rain in the time of the latter rain; so the Lord will make bright clouds, and give them showers of rain, to every one grass in the field" (Zech. 10:1). In Palestine the early rain followed the seedtime, and the latter rain brought the ripening of the harvest. It is the latter rain that constitutes the outpouring of the Holy Spirit. So we should pray for it and expect that God will ripen the harvest by the special gift of the Holy Spirit to His church. We should not rest satisfied that, in the ordinary course of the season, rain will fall. We should "ask . . . of the Lord rain in the time of the latter rain." "We must seek His favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing."—*Testimonies to Ministers*, p. 508.

This is what we need in our radio



Two "Dons" confer. Don F. Neufeld, editor of the proposed *SDA Encyclopedia*, interviews Don Hunter, president of the Ohio Conference.

broadcasts, in our television programs, in the pulpits of all our churches; in our publishing houses, hospitals, and sanitariums; in our schools and colleges, and in the mission fields. We need the power of the Holy Spirit. We need Spirit-filled workers.

Speaking of South America, Norman Lewis, from Buenos Aires, said: "South America needs missionaries full of the Holy Ghost and power. None other need apply. Argentina has plenty of missionaries of the employee type, but few preaching in the power of the Spirit." This quotation is not from one of our own people, but it expresses the need the world over.

A group of ministers were once discussing whether or not they ought to invite Evangelist Dwight L. Moody to their city. The success of the famed evangelist was brought to the attention of the men. One minister who was unimpressed commented, "Does Mr. Moody have a monopoly on the Holy Ghost?" Another man quietly replied, "No, but the Holy Ghost seems to have a monopoly on Mr. Moody."

Obstacles to Reception of Spirit

If the Holy Spirit—or Holy Ghost, as we sometimes use the term—had a monopoly on each of us, we would set the world on fire. Nothing could stop us. Nothing could stand before the onward march of the mighty work of God. But there is one thing certain: We shall never receive the latter-rain power of the Holy Spirit while we are filled with selfishness and rivalry for position, or while we have envy or jealousy in our hearts. We cannot receive the Holy Spirit and be filled with His power from heaven while we are seeking riches and gain, popularity and favors. God cannot give us the Holy Spirit in full measure until we are of one accord and obeying the Lord. He may give us a portion of the Spirit to lead us to repentance and help us to see our need and change our lives, to amend our ways until we gain victory over the flesh. But let me read to you

what we are told concerning the outpouring of the Spirit upon the loud cry of this message:

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—*Testimonies*, vol. 1, p. 619.

May we not let this great meeting close without receiving in our own hearts this mighty promised power from heaven. Let us seek it, let us pray for it, let us humble ourselves before God. If there are any wrongs that we know of in our own hearts, let us do our best to right them. If there is need of confession to one another, let us not put it off. We are told, "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Ibid.*, vol. 9, p. 189.

Let our prayer be, "O God, send a revival, and let it begin with me." Under the Spirit's conviction, guidance, teaching, leading, comforting, and converting power, it is our privilege to experience a spiritual revolution. "As the third message swells to a loud cry, and as great power and glory attends the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel."—*Spiritual Gifts*, vol. 4, part 2, pp. 112, 113.

May it be our precious privilege to see and to have a part in the second coming of the Holy Spirit.

A Running Story of the Conference

(Continued from page 3)

Appels, Nelsons, Williamses, Armstrongs, to mention only a few of those with longer service, were mentioned and those present rose as their names were called. Mrs. Theodora Wangerin probably had the longest record, 51 years.

C. D. Martin, division MV secretary, told of the miracles of God's intervention in making possible the Far Eastern Youth's Congress last year. It drew delegates from 18 countries by airplane, boat, train, bus, and bicycle. They launched a youth evangelism crusade in which more than 5,000 young people conducted over 200 evangelistic efforts.

Dr. R. F. Waddell, medical secretary of the division, who has been eminently successful in promoting the standards and influence of our medical institutions in these Oriental lands, spoke briefly of this phase of the work over there. He said since 1948 a new medical institution has been added on the average every year. These clinics and hospitals are receiving favorable notice in travel books, tour guidebooks, and by world travelers.

C. C. Cleveland of Indonesia recited a remarkable incident regarding Hadji Mohammed Sanusi, a leading Moslem teacher of this country, 90 per cent of which are followers of Islam. This leader came to the mission office and talked of the virgin birth of Christ, His resurrection, and His miracles, for all these things are in the Koran. He admitted that if anyone believed the Bible, he could not help being a Seventh-day Adventist Christian. He has come so far as to accept Christ as his Saviour.

W. T. Clark, president of the Japan Union Mission, reported a 700 per cent increase in membership in the last 15 years in that field. Because of a favorable impression created by the book *Education*, the head of the educational council in Yokohama invited Professor Yamagata, president of the Japan Missionary College, to address 60 of the principals of the high schools in the Yokohama prefecture. His address made a tremendous impression upon them. C. H. Davis of the Korean Union shared with us the joy he felt in the triumph of the 300 evangelistic teams that won 6,400 souls for Christ last year. He said that each decision for Christ cost our American believers just 40 cents. The fact that as many as 5,000 people attended an evangelistic meeting near Pusan suggests the intense interest these Koreans have in the gospel for this hour.

Our welfare and rescue work is having its influence as was seen in the report of A. J. Robbins of the North Philippine Union. He spoke of the destructive flood in the province of Bataan, where 80 houses were swept away and 38 persons killed. Two of our doctors, two nurses, and a church pastor responded with two trucks of supplies. That these services are winning favor for us is seen in the fact that prominent citizens are accepting the invitation to speak at our Philippine Union College.

So the wonderful stories continued from

Malaya, Cambodia, North Borneo, Vietnam, and other areas of Southeast Asia. Though churches have been destroyed and lives are frequently in jeopardy from guerrilla war forces, the march of the message goes on apace, and even gospel planes are having a part in the drama of missions over there. How wonderful that God's Spirit draws together many nationalities—diverse in culture, religion, and way of life—and makes of them brethren in the faith!

The same situation exists in Taiwan, in the South China Island Union. It embraces the great international city of Hong Kong and old Formosa. There are five times as many workers today as there were members in this field when it was organized 14 years ago. Elder Sorensen drew a graphic picture of the groundbreaking ceremony for our new hospital in Hong Kong. Three wielded the shovels, and 84-year-old Dr. Miller's shovel went in deeper and faster than the other two. This was the spirit that has marked Dr. Miller's eagerness for the advance of the medical work through all his long years of service.

South Philippine Union was the last to tell its story, and V. M. Montalban, its president, was the narrator. The remarkable success of lay workers in that field received special comment. Some of them thrown into jail continue to witness for God among the prisoners. One criminal lawyer who was baptized was able to defend one of our lay members who was arrested as an enemy of the Catholics.

The long program of the evening was brought to a fitting close by the Far Eastern Division choir. Miss Minera Arit, head of the music department of Mountain View College, carried the soprano of the song they so beautifully sang together. Concluding remarks by the division president, C. P. Sorensen, summarized the re-

markable progress that marks our advance in the Orient. One was impressed that the complete story could never be told, for the record grows more complex as the years roll on. One thing is constant, the spirit that moves our consecrated workers to move out in faith for the finishing of the work.

The Friday morning devotional with Prof. George Wargo and Alfred Walters featured in a violin duet, *Adagio* by Schubert, got the day off to a good start. The theme of the morning "Mark of God's True People" was one chosen by A. Graham Maxwell, director of the Division of Religion at Loma Linda University. It was a cogent and vigorous presentation of the deeper meaning of the Sabbath and confirmed the faith of many a heart.

At the conclusion of this morning devotional meeting the speaker, his father A. S. Maxwell, and three brothers, Mervyn, Malcolm, and Lawrence, were photographed together. All four sons are ordained for the proclamation of the message, and the father is the beloved "Uncle Arthur" of *Bedtime Stories* and *The Children's Hour*.

The minutes of the business session this morning included resolutions of appreciation to many groups and individuals who have made this conference a success. San Francisco has been a courteous city.

The early afternoon was given to motion pictures of our youth in action as medical cadets and a home missionary film portraying the importance of laymen's missionary work. The Seventh-day Adventist welfare service as a favorable public relations activity took up part of the afternoon session. The presentation of the re-elected and newly elected presidents of the ten world divisions marked an impressive close to the business of the forty-ninth session.



A Running

Story of the Conference

By a Special Review Reporter

Merwin R. Thurber

Sabbath, August 4, 1962

"Again the day returns of holy rest."

We are in the Cow Palace—with all the business of the forty-ninth session of the General Conference in the past.

This afternoon I sat in the Civic Auditorium and listened as R. R. Figuhr made his final statement. The meeting adjourned. The benediction was pronounced, and the great hall emptied. A great hush descended while I sat there.

There was a reason. Everybody wanted to get out to the Cow Palace on time for the vesper hour of music. San Francisco rush-hour traffic being what it is, I barely made it. With only five minutes to spare our editorial staff reached the reporters' table just in front of the platform in the Cow Palace.

Take General Conference Bulletin No. 4 and open it to the center spread. You will see a picture of the Cow Palace filled with last Sabbath's capacity audience. If you will keep this picture before you as you read the rest of this report perhaps you can imagine you are here in the audience with us.

There will hardly be space for me to recount and comment on all the musical numbers in this inspiring service, but a word about the musical organizations will be in order since they have not yet been introduced in our reports.

For the first time in our General Conference history we have a complete symphony orchestra. Dr. George Wargo, chairman of the music department of Pacific Union College, is the director. This 100-piece orchestra, with full instru-

mentation, compares favorably in size with the major symphony orchestras in this country.

The second organization is the massed youth choir under the direction of Harold Lickey, with young people from the colleges of the Western States.

The summons to worship God in song begins with the massed chorus, the orchestra, and a solo by Wayne Hooper. Appropriately, it is the General Conference theme song "We Have This Hope," especially arranged for chorus and orchestra by George Wargo for this occasion.

While these dedicated Christian musicians turn our thoughts heavenward through song and instrumental music, we have time to relax. I can sense a spirit of peace and confidence gently taking possession of the thousands who sit here. I see it in their faces. I feel it in the hushed silence. I see it in the lack of movement.

Confidence, hope, courage, high resolve, have been called for in the messages we have heard. Surely the calls have not fallen on deaf ears or unresponsive hearts. This hour of quiet meditation is good for us.

In a stirring climax the massed chorus and orchestra call us from our reveries with a reverent rendition of "The Battle Hymn of the Republic." We may have the peace of God in our hearts, but we are still soldiers in the Lord's army, with vast conquests yet to undertake. The truth will march on, and we will march with it.

H. M. S. Richards is the speaker tonight. He is so well known to Adventist audiences everywhere that anything I might say about him would be superfluous. He is, as Theodore Carcich said in his introduction, a voice alerting the nations to the coming of the Lord.

As you would expect, he asked the King's Heralds to sing before he spoke to us. They closed, with Del Delker joining them, by singing "The Love of God."

If you want to heighten the feeling that you are here with us perhaps you should turn back to the cover of this Bulletin and read Elder Richards' sermon at this point.

In his characteristic way Elder Richards used some striking illustrations to drive home his message. Since they do not all appear in his printed sermon, I'll repeat just one to help you share the mood of this meeting.

One day while Dr. Wilson, a good Christian, was sitting in church, the preacher said suddenly, "Who owns your body?" He looked over the desk and pointed straight at Dr. Wilson. Most people would say, "Why, I own my body." The preacher went on. "God doesn't need your body. He's up there in heaven. Jesus doesn't need your body. He has a human body that He took to heaven with Him when He ascended. But the Holy Spirit doesn't have a body. He needs your body to dwell in. He needs your hands to do God's work. He needs your feet to go on God's errands. He needs your mind to think God's thoughts."

Dr. Wilson went home, but he couldn't get away from the challenge. "Who owns your body?" "Who owns your body?"

"Who owns your body?" Finally he fell on his face and cried, "O Holy Spirit, take my body and make it yours. I give it all to thee!"

The next morning two girls came to his office, representatives of a paper firm. They were all business, with no time for religion. He had tried to win them before. This time in less than five minutes they were giving themselves to God. There was power in what Dr. Wilson said to them—the power of the Holy Spirit.

Elder Richards pressed home his evident lesson: "When God's remnant are filled with the Spirit, we will set the world on fire."

At the close of his sermon Elder Richards called for a new consecration, and the entire audience arose in dedication.

With the singing of the quartet and Del Delker we all resolve, "I'll go where you want me to go, dear Lord, I'll be what you want me to be."

And now for Sabbath morning.

This is Sabbath school. But what a school! Only at a General Conference

session does a Sabbath school superintendent have such a wealth of talent from which to draw. Missionaries from all over the world, nationals with colorful costumes, experienced teachers, all are available for the asking.

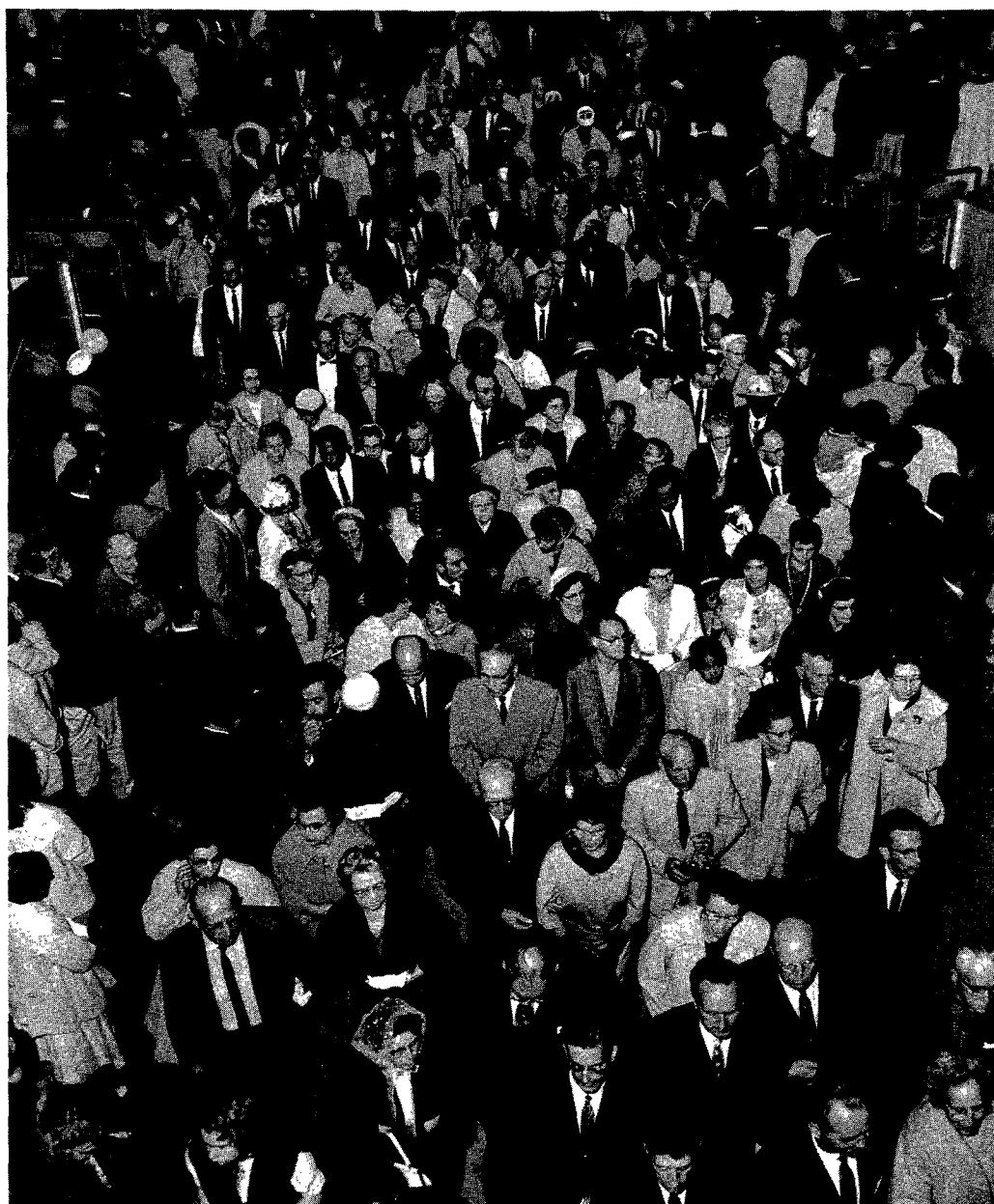
And a large share of the Sabbath school members came early and were in their seats before the song service began promptly at nine o'clock.

General Conference leaders, conference presidents, preachers, and other workers are the ushers.

And the number one Sabbath school man of the denomination, G. R. Nash, re-elected secretary of the Sabbath School Department, is the superintendent.

Charles Brooks of Pine Forge Academy is our leader for the song service. As he presented one of the special numbers, the platform manager came forward with an announcement. "There are several cars on the parking lot with their lights on, and we have not wanted to bother you with them. But there is a Maryland car with the engine running. And while the owner is out there shutting off the engine, perhaps he could turn off the lights of about twenty other cars." So eager are we to get

The immense crowd slowly leaving the Sabbath services at the Cow Palace.



here that we have overlooked a few mundane details in our enthusiasm.

Elder Nash took time at the beginning of the program to call Eric B. Hare to the pulpit. He said that Elder Hare might look a little surprised since he didn't know what was to take place. He told us that Elder Hare was now retiring from his official responsibilities in the Sabbath School Department. He wanted this General Conference to name Elder Hare Mr. Sabbath School for 1962. The congregation gave Elder Hare a standing vote.

Obviously, in a Sabbath school such as this there are features impossible to introduce in a local congregation. But this is really a model Sabbath school.

And quite in contrast to the dictionary definition that a model is a small imitation of the real thing, this Sabbath school is an immense example of what any Sabbath school should be: Singing, prayer, John 3:16 in Telegu by Brother John of India, the report, the Sabbath school lesson taught by C. E. Moseley of the General Conference.

Elder Moseley secured a surprising amount of response from his 16,000-member class. He conducted a quiz in which he asked the audience to hold up their hands if his proposition was true, sit still if it was false, and fold their arms if they didn't know. Not everyone knew the correct answers. Elder Moseley also shared the study time with other teachers who enlarged on various points in the lesson.

The mission report came direct from South America in the person of J. J. Aitken. Just one sentence from his appeal: "If the gospel message isn't carried everywhere, it will not be finished anywhere."

Sabbath school over, the missionary service was conducted by E. W. Pedersen, until a few days ago associate secretary of the General Conference Home Missionary Department. He was assisted by overseas representatives.

He asked the people present to stand in a new dedication to personal missionary effort in behalf of the unsaved.

"The Lord is in His holy temple, Let all the earth keep silence," the choir sings as the ministers enter for the church service and kneel in silent prayer.

The audience rises and sings again the song that has now become familiar to all of us here, and to you as well, for we published it in an earlier issue of the Bulletin, "We Have This Hope."

Invocation, Scripture reading, hymn, follow in order. Then as a reminder that we are a world church we listened to the Lord's Prayer in French, German, pidgin English, Spanish, Yugoslavian, and Chinese. For those who understand only English, the prayer season was concluded by a short prayer in the language common to the vast majority of the audience.

We were given another opportunity to contribute to the \$1 million offering, which up to this morning had reached a total of \$1.218 million. C. L. Torrey, treasurer of the General Conference, expressed the hope that today's giving might bring the total to \$1.3 million.

W. R. Beach's sermon was introduced by a woman's voice speaking over the public address system the words you will find in the first paragraph of his printed ser-

Greetings to Former President C. H. Watson

[The following statement was made by R. R. Figuhr at the fourteenth meeting, held Friday morning, August 3, 1962.]

Our only surviving General Conference ex-president is C. H. Watson, who is ill in Australia. Those of us who know Elder Watson hold him in the highest esteem. He was a leader with vision and he was aggressive. Yet he was careful, dedicated to the interests of this cause. He served in Australia for years before he came to this country and the General Conference. Later he became general vice-president for a period, during which time he traveled in the general interest of the work over the world. He was elected then to the presidency of the General Conference and served well a six-year term. Ill health kept him from serving longer, though the brethren desired that he should. He returned to his own country, Australia. His health improving somewhat, he served there in a responsible position for a time. Brother Chairman, in view of the fact that Elder Watson served this cause so well and so long, and since he sent us a warm, cordial word of greeting and good will [see page 1 of General Conference Reports], I move that we ask the secretary to send an appropriate message of greeting to Elder Watson.

[It was Voted to send cordial greetings and an expression of Christian fellowship to C. H. Watson.]

mon. You might as well continue to read, for we are listening as he brings us his earnest message.

At the close of the hour R. R. Figuhr led us in a prayer of dedication to the unfinished task of the church.

After lunch. Imagine this many people trying to eat while preserving their seats in the arena! Of course, they couldn't all do that, for hundreds had ordered box lunches to be delivered today at the Cow Palace. They must perforce go out and secure their food. But thousands had brought their own small packages. With surprising dignity, decorum, and good spirits, most in the audience partook of some nourishment, and settled back for the afternoon.

The musical organizations already introduced provide an inspiring interlude, ending with "The Heavens Are Telling" by Haydn.

The final program of this great General Conference session is a moving drama of Seventh-day Adventists at work. It is entitled "This Hope We Share." With roll of drums and the stirring strains of "Onward, Christian Soldiers" this theme is expanded by the parade of ten groups to represent categories of lay service in gospel promulgation—Medical Cadets, Pathfinders, welfare workers, nurses, physicians, teachers, secretaries, lay preachers, Bible instructors, and literature evangelists.

Listen! The narrator challenges us: "Soldiers of Christ—we are at war! We stand on the battlefield of the ages. The enemy has drawn tight his ranks, as the clock of God moves toward zero hour. While the hosts of heaven watch, we tread the war-scarred fields of earth, our soldier's commission ringing strong and clear above the din of battle: 'Go ye . . . Go ye into all the world, and preach the gospel to every creature.' How do you carry out our commission?"

I cannot recount all the stories enacted before us in picture, oral presentation, and personal participation. A few must suffice.

I liked this one about a literature evangelist and a preacher. Walter Womack always went to see the preachers of a community first. At the first church he encountered he made his way to the pastor's study. Right away the pastor asked, "Who publishes these books?" "Seventh-day Adventists," Brother Womack quickly replied.

This led to a discussion of various Bible texts, and before he realized it Brother Womack was in the middle of a full-blown Bible study. Although this preacher was a seminary graduate he was looking for something. He found it in the books that Brother Womack was able to supply him. In a few weeks he had read nearly 100 books. His Ministerial Association friends tried to "set him straight." And then he went to camp meeting with his colporteur friend. This cut the last link with his old life. He resigned his pastorate, and entered the colporteur work. But he was a preacher at heart. After nine months of successful sales work he enrolled in the Seventh-day Adventist Theological Seminary. Today he is Elder Robert McIntyre, pastor of one of our large churches in the Pacific Union.

At the conclusion of the presentation, Elder McIntyre himself came onto the platform and personally thanked Walter Womack for the contact that changed his life.

But ministers enter the ranks of service through another channel also—the educational system of the church. This story involves a little boy named Johnny, a preacher who had just raised up a new church, and the need for money to provide Christian education for the children in the congregation. Every Sabbath they passed the plate to gather money for a school bus to take the children to the next town, where a flourishing church school was in operation. So Johnny went to school. Sometimes he wore patched clothes, for this was in the depression days of the thirties.

And then one day in school they planned a program and Johnny was chosen to represent William Miller. "Mrs.

Tymeson," Johnny asked his teacher timidly, "do you think I could ever be a good preacher—like William Miller?" "Yes, I do, Johnny," she replied. "You could make a wonderful preacher if you would put your mind to it."

Well, Johnny put his mind to it—through academy, through college, through the seminary. And one of his first churches—you have guessed it—the very church where he sat as a boy, with the distinct honor of being pastor there on the twenty-fifth anniversary of the organization of that church. His first pastor was F. D. Nichol, editor of the *REVIEW AND HERALD*, who many years ago conducted an evangelistic campaign in Hyattsville, Maryland, a short distance from Takoma Park, organized a church, and became its first pastor. And Johnny? He is Elder John R. Loor, one-time pastor at Hyattsville, today pastor of the Dallas, Texas, central church. And here they are on the platform together in the Cow Palace at San Francisco.

We never know just how God will prepare the way for the reception of the truth. One young man, the only Seventh-day Adventist in his home, loved to read his Bible, but his mother watched him with angry eyes, for she resented his strange religion. One evening while her son was away, she took his Bible and hid it under the mattress of her own bed, certain that he would never think to look for it there. When he returned home and missed his precious Book, he asked her about it. "I thought perhaps you might have borrowed it to read."

"Me! Borrow your Bible!" she snorted disdainfully. "Why should I bother reading *that*?"

That night the young man asked God to help him find his Bible. He was sure it was somewhere in the house. While he slept he dreamed an angel stood by his bed. In gentle tones the angel said, "Your mother took your Bible. She has hidden it under the mattress of her bed. You will find it there."

The next morning when all were up and around, the young man went into his parents' room. His mother watched as he approached the bed and lifted the mattress. "What are you doing?" she asked.

"I'm getting my Bible from where you hid it," he replied.

"How did you know where it was?"

"Last night an angel told me in a dream where you had hidden it."

The next Monday night the young man's mother attended church with him. Pastor Walter Schubert of the General Conference was the speaker. At the close he made an altar call. The mother arose and without hesitation made her way to the front of the church. Later both she and her husband were baptized.

We have room for only one more story: Soldiers of the cross have many places on earth yet to enter for their Captain. On the gospel-lighted map of earth there are still vast areas of darkness. Every soldier is needed, even after retirement. And William and Olga Ashton are Christian soldiers who volunteered for new conquests after their principal lifework was over. William had been in the postal service. When he retired he bought a trailer. Just to travel? Oh, no. To take

him and his wife to a dark county. And they came to a stop at Batesville, Arkansas.

How do you go about starting a new monument to the third angel's message as a stranger in a town where there are no other Adventists? The Ashtons started with health and temperance. Soon they had appointments with the Kiwanis Club, the high school, and with families all over town. Bill became acquainted with the newspaper editor and the radio station manager and gave them news stories covering his activities.

Then people, knowing and liking the Ashtons for their contribution to community welfare, began asking questions about their beliefs. Through all their Bible studies and community contacts Bill and Olga dreamed and talked of a new church and a welfare center. Word got around and people asked if they could help. And then to the Ashtons' surprise Mrs. Selma McGuire handed them a deed to some property that would be ideal for the center. Oh, Mrs. McGuire didn't agree with everything the Ashtons believed, but she knew a man of God when she saw one. If he wanted a church with the welfare center he could have it.

When the community learned of Mrs. McGuire's generous gift, everyone wanted to do something. Some gave material, others labor. At last the church and the welfare center were completed. The little town of Batesville, Arkansas, has a new landmark, and there is one less dark spot on the map. Bill Ashton has been named the man of the year by the American Temperance Society. He is a true soldier of the cross.

And so the last act in our drama comes to an end and the spotlight focuses on the narrator. Listen as he challenges us all to march onward to victory:

"We stand today in a world grown weary from the ravages of Satan's warfare. The nations grasp at straws in a vain search for peace, and even as they grasp they fling high into the heavens their miasma of death. And two billion nine hundred million people wonder—they wonder about God, and tomorrow. Will the story ever be told? Ah yes, it *will* be told. But when God's infinite time-piece marks earth's end—when our King shall come—will you meet Him knowing you have had a part in heralding His coming? How will you stand among the ranks of His soldiers? Will yours be the assurance of a mission well done? Will your voice join with the angelic hosts in the glorious song of victory? Will you help make heaven's arches ring with hallelujahs, for the Lord God omnipotent reigneth?"

As the massed choirs and orchestra burst forth in the familiar and majestic strains of the "Hallelujah Chorus" the vast audience rises to its feet. Words fail me to capture the feelings of 17,000 people at this grand moment. We might almost imagine we were actually listening to the angels singing before the throne of God.

The singing ceases. Elder Figuhr comes forward to speak a few words of admonition and farewell. Then he pronounces the benediction.

The 1962 General Conference session is over.

Proceedings of the General Conference

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

Fourteenth Meeting

Friday, August 3, 1962, 10:00 A.M.

CHAIRMAN: M. V. Campbell.

PRAYER: M. D. Howard, president of the Iowa Conference.

M. V. CAMPBELL: In the early days of the Christian church, nearly every member of the church was a son of Abraham. As the years went on, it became almost a Gentile church. But we are glad that in these last days a special effort is again being made for the children of Israel, and this morning we are going to hear from the Hebrew Scripture Association. We will now turn the time over to Elder F. A. Mote.

[F. A. Mote presented the report of the Hebrew Scripture Association. The report will appear in a later Bulletin. At its conclusion a group of Hebrew Adventists sang "Since Jesus Came Into My Heart."]

M. V. CAMPBELL: At this time we are going to hear a statement on the International Insurance Company. J. W. Peeke is the manager of this company.

J. W. PEEKE: Our denominational administrators have a moral obligation to see that the property under their care is properly protected and insured. So when each delegate registered here at the conference we presented him with a brief case containing a folder listing the essential elements of an adequate insurance program. The General Conference Insurance Department and the International Insurance Company began in 1936. These have been a success from the beginning. William A. Benjamin was called to head up this feature of our work, with an appropriation of \$25,000. At the present time our consolidated assets consist of almost \$4 million. We have insured through our department over \$323 million worth of denominational property. We are here to be of service to our administrators. They not only have a moral obligation to see that the property of the church is adequately covered but the courts in many cases are now stating that administrators of various kinds have a legal obligation to perform their duties.

[J. W. Peeke introduced the members

of the Insurance staff and several of them spoke concerning the various aspects of the Insurance Service. Then a film was shown depicting the loss of life and property that a fire can cause.]

M. V. CAMPBELL: We will now ask Elder Figuhr to come to the microphone and say a few words.

[Elder Figuhr presented important facts about the life of C. H. Watson, former president of the General Conference. His remarks appear on page 20.]

M. V. CAMPBELL: We shall now give attention to further recommendations from the Plans Committee.

[Action was taken adopting the following recommendations.]

Worldwide Temperance Promotion

WHEREAS, The temperance reform movement is an integral part of the third angel's message, and

WHEREAS, The Spirit of Prophecy makes clear that the temperance work is to receive decided support from God's people,

We recommend, 1. That we reaffirm the historical stand of our church on total abstinence from alcoholic beverages, and tobacco in any form.

2. That all our English-reading workers be urged to make a careful study of the great principles of temperance as set forth in the Spirit of Prophecy book *Temperance*, and thus become fully informed of the part temperance is to play in the final evangelization of the world preparatory to the return of our Lord Jesus Christ.

3. That the divisions, in cooperation with the Spirit of Prophecy Committee of the General Conference and the Board of Trustees of the Ellen G. White Estate, give consideration to the early publication of an abridged edition of the book *Temperance* in as many languages as possible.

4. That division committees encourage the organizing of national societies in all countries where such societies are not yet organized and that these organizations adhere to the general principles agreed

upon at the 1960 Autumn Council, and further that we encourage these national societies who do not at present have a periodical to give consideration to bringing out a four-page quarterly, in order to help give stability, permanence, and prestige to the work.

5. That we continue to organize and foster a chapter of our temperance society in every college, academy, and church school, and that we appeal to our school administrators to intensify their chapter activities so that our youth may not only find their own protection from the evil of intemperance but may through their active participation become a positive influence for helping other youth.

Alcohol Desocialization Movement

WHEREAS, Polls and surveys in various parts of the world indicate that the vast majority of people drink because of social pressures, and

WHEREAS, We have been admonished by the servant of the Lord to present the total abstinence pledge to men in high position,

We recommend, 1. That our division, union, and local temperance secretaries take an active part in the movement sponsored by the International Commission for the Prevention of Alcoholism to desocialize alcoholic beverages, by inviting leading officials in their areas to sign the Declaration of Purpose.

2. That an attractive Award of Merit be prepared by each division for presentation to officials who have signed the Declaration of Purpose, as a recognition of their having signed this declaration.

Accelerated Antitobacco Program

WHEREAS, The tobacco issue is attracting the attention of thinking men and women everywhere, especially public health officials, scientists, physicians, and government leaders, and

WHEREAS, Efforts are already being made to educate the public, especially the youth, as to the hazards of smoking, and to restrict tobacco advertising and smoking in public places, and

WHEREAS, The American Cancer Society is urging all university presidents not only to restrict tobacco propaganda directed to university students but to launch an educational program against smoking, and

WHEREAS, More and more national governments, medical and other professional societies are taking a definite stand on this issue, and

WHEREAS, The film *One in 20,000* and the journal *Smoke Signals* have been major factors in stirring up this public interest and concern and receiving the active cooperation of public officials and leading men in the professional fields, and

WHEREAS, We have been admonished by the Spirit of Prophecy that we are to be in the forefront of this movement,

We recommend, That we intensify our activities on the tobacco issue by strengthening and enlarging *Smoke Signals* as a medium of public education, and that *One in 20,000* and *Time Pulls the Trigger*, and other tobacco films be more widely used in this campaign, and that the publication of additional books on this subject be considered.

Revision in Church Manual

We recommend, That the last two sentences in the paragraph on page 229 of the *Church Manual* under the heading "Lawyers Not to Represent Members" be revised by changing the words "The church may" to "The church should" so that the paragraph will read:

"The work of the church, in its administration of order and discipline, is an ecclesiastical function, and in no sense has to do with civil or legal procedure; therefore, the church does not recognize the right of any member to bring a lawyer to represent him in any church meeting or council called to administer order or discipline, or for the transaction of any business relating to the church. Therefore, our members should be informed that they would not be given a hearing if they endeavor to bring a lawyer into the meeting for such a purpose. The church should also exclude all nonmembers from any church meeting or council called for the administration of church order or discipline, except as they may be called as witnesses."

Appreciation

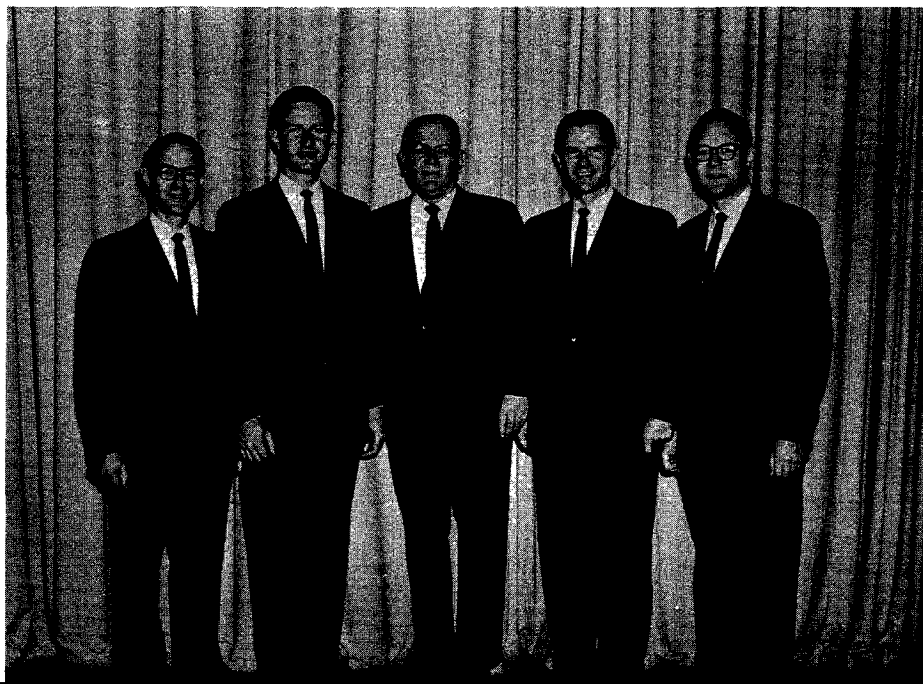
Resolved, That we express to the following persons, groups, and organizations our heartfelt appreciation for the interest they have shown in this conference and the services they have so generously rendered.

1. To the Honorable George Christopher, mayor of San Francisco, for his inspiring address of welcome to his city.

2. To the managers and staff of the many hotels, restaurants, and other places of business who have contributed so much to the comfort of our delegates and cared so patiently for their sometimes unusual requests.

3. To the Chief of Police, the Chief of the Fire Department, and their assistants for watching over our safety in many ways and particularly in regulating traffic around the Civic Auditorium and the Cow Palace.

The men of a famous Adventist family—the Maxwells—are reunited in San Francisco. Left to right: Mervyn, teacher at Union College; Malcolm, a minister in northern California; A. S. Maxwell (Uncle Arthur), editor of *Signs of the Times* and author of many books; Graham, head of the Division of Religion at Loma Linda University; Lawrence, editor of *Junior Guide*.



4. To the Board of United Air Lines for their cooperation in expediting the transmission of news to Washington, D.C., and the return of the REVIEW AND HERALD Bulletins.

5. To the many service clubs in San Francisco and nearby cities who have so graciously invited our overseas workers to address them during this conference.

6. To all members of the press, radio, and television agencies who have given freely of their time and space in publicizing the proceedings of this conference.

Thanks to the Review and Herald Staff

Resolved, That we express our sincere appreciation to the workers on the REVIEW AND HERALD staff who have labored so untiringly to produce the daily Bulletins of this conference for the blessing and edification of people in all the world.

Gratitude to God

Gathered from all the world in solemn assembly in San Francisco, we, the delegates of the forty-ninth session of the General Conference, unite in expressing to God our deepest gratitude for His abundant blessings during the past four years.

We thank Him for His watchcare over His church throughout the world, leading it on from victory to victory and bringing into its fold tens of thousands of new believers in the greatest advance in our history.

We thank Him for granting us so large a measure of freedom to proclaim His message and for preserving the lives of our workers as they have labored in the more difficult and dangerous fields.

We thank Him for the spirit of unity that binds the hearts of His people together in an ever-increasing brotherliness, linking the children of all nations, peoples, races, and tongues in one glorious Advent family.

We thank Him for raising up so many indigenous workers in all overseas lands, supplying them with wisdom and grace to take over so ably the burdens and responsibilities which have been laid upon them.

We thank Him also for the faithfulness of His people everywhere in contributing so liberally of their means that the expansion of our temporal facilities in the form of churches, schools, hospitals, and evangelistic centers has been the greatest we have ever known.

Recognizing all this evidence of His love and care, we here and now rededicate our lives and our all to Him for the finishing of the task He has committed to our trust.

[A message to our fellow believers in all the world was also *Voted*. This will appear on the cover of Bulletin No. 9.]

[At this point W. E. Murray was asked to take the chair.]

W. E. MURRAY: We now come to a very interesting feature. At no time in our history have we ever received a gift such as the gift that has been made at Dayton, Ohio, to erect the Kettering Memorial Hospital. We will now hear something about it and I will ask Elder Neal Wilson, president of the Columbia Union, to bring it to us.

[Neal Wilson reported on the wonderful gift that has been made to the denomination by Mr. and Mrs. Eugene Kettering, a gift which has made possible the erection of the Kettering Memorial Hospital in the State of Ohio.]

[Action was taken asking the secretary of the General Conference to send to Mr. and Mrs. Kettering a telegraphic message expressing to them the gratitude of the delegates for their splendid gift.] Meeting adjourned.

BENEDICTION: By H. E. Haas.

M. V. CAMPBELL, *Chairman*
W. P. BRADLEY, *Secretary*

Fifteenth Meeting

Friday, August 3, 1962, 3:00 P.M.

CHAIRMAN: M. V. Campbell.

HYMN: "Saved to Serve," announced by Marcel Abel.

PRAYER: R. M. Whitsett, of the Northern Union Conference.

SPECIAL MUSIC: J. L. Follette, from the South Atlantic Conference, sang "The Lord's Prayer," accompanied by Mrs. Rose Carter.

M. V. CAMPBELL: We have one more committee report to bring in. Elder Murray will introduce this.

W. E. MURRAY: The Committee on Credentials and Licenses is ready to report. We are bringing a report on the credentials and licenses of the elective staff and of some of our chaplains. Elder Dunbar is the secretary of our committee and he will read the report.

[Elder E. W. Dunbar read the report and it was adopted as follows:]

Division Presidents

J. J. Aitken, R. Dettmar, Marius Fridlin, R. S. Lowry, L. C. Naden, R. H. Pierson, C. L. Powers, E. E. Roenfelt, C. P. Sorensen, R. A. Wilcox.

Military Chaplains

Glenn I. Bowen, Norman Goodwin, William S. Hall, Wayne C. Hill, Carl R. Holden, John E. Keplinger, Earl T. Lee, Robert L. Mole, Joseph T. Powell, Richard Sessums, Christy M. Taylor, Davis A. Thomas, Ralph Workman.

Ministerial Credentials

W. M. Adams, Jr., Wesley Amundsen, R. A. Anderson, R. Curtis Barger, W. R. Beach, O. A. Blake, W. P. Bradley, F. L. Bland, M. V. Campbell, Theodore Carcich, James E. Chase, E. E. Cleveland, E. E. Cossentine, I. V. Counsel, Archa O. Dart, D. A. Delafield, E. W. Dunbar, N. W. Dunn, H. L. Dyer, J. E. Edwards, K. H. Emmerson, A. A. Esteb, A. C. Fearing, R. R. Figuhr, T. R. Flaiz, S. O. Francisco, T. S. Geraty, J. O. Gibson, C. E. Guenther, Richard L. Hammill, W. J. Harris, R. R. Hegstad, W. A. Higgins, Duane S. Johnson, Werber Johnson, J. C. Kozel, M. E. Loewen, H. W. Lowe, T. E. Lucas.

G. M. Mathews, D. A. McAdams, F. R. Millard, E. L. Minchin, C. E. Moseley, Jr., F. A. Mote, W. E. Murray, G. R. Nash, L. M. Nelson, J. R. Nelson, R. L. Odom, W. L. Pascoe, F. L. Peterson, R. J. Radcliffe, H. E. Rice, L. B. Reynolds.

W. A. Scharffenberg, James V. Scully, H. D. Singleton, L. A. Skinner, Clark Smith, Francis A. Soper, Carl Sundin, A. F. Tarr, E. W. Tarr, C. L. Torrey, I. M. Vacquer, G. E. Vandeman, E. R. Walde, R. S. Watts, A. L. White.

Ministerial License

E. L. Becker, C. D. Forshee, W. J. Hubert, G. A. Huse, J. W. Peeke, W. E. Phillips, C. E. Randolph.

It was *Voted* that all other names be referred to the General Conference Committee.

W. E. MURRAY: Now we have the pleasure of bringing to you a very important part of our work, especially in lands where there is catastrophe or famine. C. W. Bozarth will present the report on the Seventh-day Adventist Welfare Service Incorporated. [Elder C. W. Bozarth presented the report of the Disaster and Famine Relief Committee, which will appear in Bulletin No. 9.]

M. V. CAMPBELL: There is one more report, the Distribution of Labor. We will now hear it. F. R. Millard will read the report.

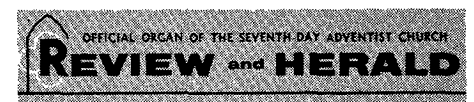
[The report on the Distribution of Labor was read and adopted as follows:]

We recommend: 1. That the Northern European Division be requested to release Jan Gudmundsen to connect with the Australasian Division to serve as a cook in the Sydney Sanitarium and Hospital.

2. That the Australasian Division be requested to release Miss Elizabeth Giles, of Wahroonga, Australia, to connect with the Southern Asia Division office for secretarial work.

3. That the Australasian Division be requested to release Alvin E. Cook to connect with the Northern European Division for evangelistic service in the British Union for a period of four years.

4. That the Northern European Division be requested to release Miss Myrna Beardsell, a nurse, to connect with the



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.

Editor: Francis David Nichol
Associate Editors: Raymond F. Cottrell, Kenneth H. Wood, Jr.
Consulting Editors: R. R. Figuhr, M. V. Campbell, W. E. Murray
Editorial Secretaries: Promise Joy Sherman, Idamae Melendy
Special Contributors: C. H. Watson, Frederick Lee, W. R. Beach, C. L. Torrey, W. B. Ochs, Presidents of all Divisions
Circulation Manager: R. G. Campbell

Subscriptions: United States, \$5.95 (slightly higher in Canada); other countries, \$6.95. When changing address, give both old and new address; allow four weeks for change.

TO OUR CONTRIBUTORS: Manuscripts should be typed, double spaced, with adequate margins. Use only one side of paper. Unsolicited manuscripts cannot be returned unless stamped self-addressed envelope is sent with them. The REVIEW does not pay for unsolicited material. Copies of manuscripts sent to other journals cannot be used. Lay members should identify themselves by giving the name of the church they attend and the name of their pastor or local elder.

Southern African Division for nursing service in the Zambesi Union Mission.

5. That the appointment of Charles E. Hellman be transferred from the Karachi Hospital in the Southern Asia Division, to the Andrews Memorial Hospital in the Inter-American Division for service as X-ray and laboratory technician.

6. That the Southern Union Conference and Madison College be requested to release Norman Gulley to connect with the Far Eastern Division for service as Bible teacher.

7. That the Southern Union and Georgia-Cumberland Conferences be requested to release Mrs. Izora Wood, to connect with the Far Eastern Division for service as a church school teacher in Bangkok.

8. That we pass on to the Australasian Division the call for H. Sinaga, currently a student in Australia, to connect with the Far Eastern Division for service at Sunnyhill School at Sarawak, Southeast Asia, on the basis of a national returning to his homeland.

9. That on the recommendation of the Far Eastern Division Committee, and his own request, Clyde C. Cleveland be permanently returned to the United States.

10. That on the recommendation of the Far Eastern Division Committee, and his own request, B. A. Aaen be permanently returned to the United States.

11. That on the recommendation of the South American Division Committee, and his own request, R. E. Adams be permanently returned to the United States.

12. That Clyde C. Cleveland, returned missionary from the Far Eastern Division, be invited to connect with the Columbia Union Conference and Columbia Union College, for service as business manager of the college.

13. That Vernon E. Kelstrom, returned missionary from the Far Eastern Division, be invited to connect with the Atlantic Union and Southern New England Conference, for service as church development secretary.

14. That R. E. Adams, returned missionary from the South American Division, be invited to connect with the Missouri Conference, as district pastor-evangelist.

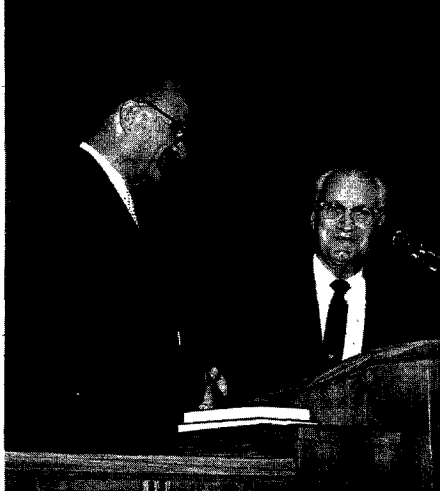
15. That E. A. Trumper, returned missionary from the Southern African Division, be invited to connect with the Columbia Union and Ohio Conference, for pastoral service in the Athens district; and also be invited to connect with the Missouri Conference for district pastoral service.

16. That the Northern Union Conference be requested to release R. H. Nightingale, to connect with the Central Union Conference to serve as president.

17. That the Central Union and Nebraska conferences be requested to release J. L. Dittberner to connect with the Northern Union Conference to serve as president.

18. That the Lake Union and Michigan conferences be requested to release Oliver L. Jacques, of the Battle Creek Health Center, to connect with Loma Linda University as community relations officer.

19. That the General Conference be requested to release Miss Louise Smith



Changing leadership, W. B. Ochs (right), for 14 years vice-president of the General Conference for North America, welcomes the incoming leader, Theodore Carcich. Elder Ochs retired at this session of the General Conference.

to connect with the Atlantic Union and Northern New England Conference to serve as office secretary.

20. That the Central Union and Kansas Conference be requested to release Robert Johnson to connect with the Atlantic Union and Northern New England Conference for pastoral work.

21. That the Pacific Union and Central California Conference be requested to release Charles A. Phelps to connect with the Manitoba-Saskatchewan Conference for pastoral work; and also to connect with the British Columbia Conference for pastoral work.

22. That on the recommendation of the Inter-American Division, Henry Westphal be permanently returned to North America; and that he be invited to connect with the Atlantic Union and Greater New York Conference, for service as church development secretary.

23. That the Atlantic Union and Northern New England Conference be requested to release C. G. Jackson to connect with the Columbia Union and Chesapeake Conference, to serve as principal of Greater Baltimore Academy.

24. That the Northern Union and Minnesota Conference be requested to release Lane Schmidt (now at Maplewood Academy) to connect with the Lake Union and Illinois Conference, to serve as music instructor for band and instruments at Broadview Academy.

25. That the Columbia Union and Potomac Conference be requested to release Charles White to connect with the Northern Union and South Dakota Conference to serve as evangelist.

26. That the Central Union and Nebraska Conference be requested to release Vernon Chase to connect with the Northern Union and North Dakota Conference to serve as district pastor.

27. That the Canadian Union and British Columbia Conference be requested to release G. E. Hochstetter to connect with the North Pacific Union and Oregon Conference to serve as district pastor.

28. That the North Pacific Union Conference and Walla Walla College Academy be requested to release Edward L. Timothy to connect with the Pacific Union and Northern California Conference to serve as teacher in the Lodi Elementary School.

29. That the Pacific Press Publishing

Association be requested to release Eric Kreye to connect with the Pacific Union and Northern California Conference to serve in Lodi Academy as instructor in German and to work in the academy press.

30. That Loma Linda University be requested to release Miss Alice Gregg to connect with the Pacific Union Conference and La Sierra College, to serve as assistant librarian.

31. That the Southwestern Union Conference be requested to release Cyril Miller to connect with the Columbia Union Conference to serve as Religious Liberty, A.S.I., and medical secretary.

32. That R. E. Adams, returned missionary from the South American Division, be invited to connect with the Atlantic Union and Greater New York Conference as temperance secretary; also that he be invited to connect with the North Pacific Union and the Upper Columbia Conference for pastoral service.

M. V. CAMPBELL: We shall now turn the time over to Elder Figuhr, our president.

R. R. FIGUHR: As a people we are deeply interested in the work everywhere. We are interested in our missionaries who go out unto the uttermost parts of the earth. Some have already been commended here for their extended years of dedicated service. They have made foreign mission work a career. Among these we mentioned Elder O. O. Mattison. There are others who should be mentioned. Elder R. H. Hartwell, who served in China, the Far East, and in the Middle East, is coming home. Elder L. H. Olson, who has been in South America, is coming home. Elder F. G. Clifford who hails originally from Great Britain, served many years in Africa, then in Australia, also is coming home. Elder Arthur Roth, who is returning, has been in South America and in Inter-America. We mentioned Elder Wm. Mueller, the former president of Central Europe, who has served many years in this cause. Elder W. B. Ochs has been mentioned here. He served in this country many years, especially as vice-president for North America.

We honor all of these, bearing in mind those who have gone from their own lands to serve. Ill health and other conditions have made it necessary for many of these to return to their homeland or to lay down their burdens. It is hoped that the health condition of some of these at least will so improve that they can find their way back into service. In behalf of the people, the church they served in distant lands and in the homeland, we wish to express to them our gratitude.

And now, Brother Chairman, we want the delegates and the people here this afternoon to meet the newly elected leaders of this denomination.

[Elder Figuhr called to the desk one after another of the general vice-presidents and the presidents of divisions and presented them to the congregation with appropriate comments. Then, as those thus introduced stood in a semicircle, Elder Figuhr asked J. J. Nethery to offer a prayer of blessing upon these leaders.]

M. V. CAMPBELL, *Chairman*
E. E. ROENFELT, *Secretary*