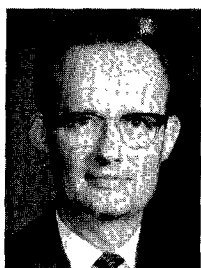


## SESSION HIGH LIGHTS

By DON YOST



"We have a great God who is leading this movement. With His help, with your prayers, and with the cooperation of the brethren, I will do my best."

With these words Robert H. Pierson accepted the standing vote of the dele-

gates to serve another term as president of the General Conference.

This major action of the church in its fifty-first General Conference session, here at Atlantic City, New Jersey, highlighted the business aspect of the first 24 hours. Last night the nominating committee was formed. This morning it organized. Now it was bringing its first partial report.

But "General Conference" means more than action and votes. It is a great social occasion, when men and women, who have perhaps passed through great difficulties together in the work of the church, may touch hearts again after many years. It is also a deeply spiritual occasion. Those with whom I have talked not only want but expect to witness an outpouring of the Holy Spirit here.

I saw the warmth of personal reunions over and over again as I strolled through the halls and among the delegate sections Thursday night and Friday. Just before the main meeting last night I saw a little Chinese woman in national dress whose face beamed across the delegate section toward the equally glowing face and outstretched hands of T. S. Geraty, chairman of the Department of Education, Andrews University. When the two reached each other they embraced.

Who was she? Mrs. Mi Teh-Fen, dean of women at China Training Institute while Dr. Geraty was president during the early forties. She had successfully hidden her dormitory girls in the attic while enemy soldiers moved across the countryside around Chiao Tou-Tseng. She and

Dr. Geraty had worked together for 11 years there and at two other places in China during the troubled times of World War II and after. Mrs. Mi now lives in the United States, but that fact did not lessen the Christian fellowship captured in that moment of reunion.

Characteristic perhaps of the spiritual atmosphere that prevails at the General Conference is the early morning devotional meeting. I stood at the left front of the horseshoe balcony as Fordyce Detamore closed his sermon and briefly called for a response. Hands shot up; the delegates wanted to show their determination to fill their places in God's great plan to save the world, and the hands came down slowly. This was no shy, casual response, nor was the appeal long or emotional. The response was simply there waiting to be tapped.

A moment later the entire congregation was kneeling in groups of four or five or six. All was quiet except for the gentle hum of a thousand prayers ascending to the throne of God. Could I have overheard all these prayers I know I would have heard deeply dedicated appeals to God for His power and strength.

Throughout this first day you could see and feel these three streams constantly converging, crossing, and comingling—the business, the social, and the spiritual. And so it will be until the last chord rolls from the organ and rumbles away into the then-deserted corners of the auditorium on Saturday night, June 20.

### A Great Meeting Begins

A feeling of world community filtered into the main auditorium of Convention Hall as hundreds of delegates and visitors began to stream down the aisles about 7:00 P.M. and found their places for the opening of the conference. The motto over the platform states, "That the World May Know," and the variety of faces and skin colors clearly announces that this is a world church with a world message.

In his report, given during the opening

### A REPORTER'S STORY OF FRIDAY'S HAPPENINGS

session last night, Elder Pierson, General Conference president since 1966, recognized not only the world scope of the church but also what is happening to this growing and widely scattered membership: "God's Spirit is at work, and thousands of God's children around the world are moving into line, seeking more diligently than ever before the experience of renewal that alone will prompt the outpouring of the latter rain." Then with all earnestness he said, "If 2 million Seventh-day Adventists can be brought to their knees in earnest, intercessory prayer *something is bound to happen.*"

Not only the president but the average delegate and visitor shows this belief, this concern. Witness to this feeling are the expressions of two American ministers and a Filipino layman I talked to during the early hours of the session.

"Time is short," said La Rue Cook, minister from Battle Creek, Michigan. "I expect that this meeting will renew the sense of urgency for us all to go out and finish the work. I would be disappointed



After his re-election as president, Robert H. Pierson asked Mrs. Pierson to join him on the platform. With her at his side, he gave an acceptance speech Friday morning.

if we heard the same old plans or went out to do our work in the same old way. *Now is the day.*"

Earl Zager, minister from Holly, Michigan, said, "At such a meeting as this I hope to see a demonstration of the power of the Holy Spirit and what He can do through the church in these last days."

Along the boardwalk I overtook a small but spiritually powerful layman from the Philippines in company with tall, white-thatched Todd C. Murdoch, president of the North Philippine Union Mission. Urbano Castillo, champion soul winner and church builder, is attending his first General Conference session. What did he expect of such a session—a gathering of friends and fellow workers, a business meeting, or a spiritual feast? He answered, "A great spiritual feast."

#### Magic Moment Arrives

It is hard to say at what moment a General Conference session opens. Officially it occurred at 8:50 P.M., when the 1,458 registered delegates were seated and the president declared the session open. To the hundreds who sat expectantly in their seats at 7:30 it was the cheery voice of Wayne Hooper, of the Voice of Prophecy, introducing the musical prelude to the program. But to me—and perhaps some others—that magic moment of beginning was the moment when the fingers of Donald Vaughn, of Loma Linda University, first touched the organ. We all know that at that chord the largest official business and planning session of the church since its birth was under way.

Unlike a youth congress or laymen's convention, this great meeting did not open with special fanfare. There was no sudden parting of curtain, no panoramic sweep or spotlight. Each delegate, each visitor, had to see in the meeting what was there for him. Casual onlookers, lingering in the rear foyer or moving along the outer halls, could come and go with little awareness of the meaning of the proceedings. But those who had attended

the pre-session meetings or who came to immerse themselves in the spirit and intent of the session, drew from each moment the essence of a great world movement undertaking a great world task.

During the morning the plans committee met, and the nominating committee continued its work. By the close of this afternoon's business session the nominating committee was able to bring a further partial report. Working under the chairmanship of W. J. Blacker, president of the Pacific Union Conference, the committee nominated Clyde O. Franz as secretary and Kenneth H. Emmerson as treasurer. The delegates voted their unanimous approval.

Elder Franz replaces W. R. Beach, who has served as secretary for the past 16 years. The chairman of the nominating committee reported that his committee expressed generous appreciation for the

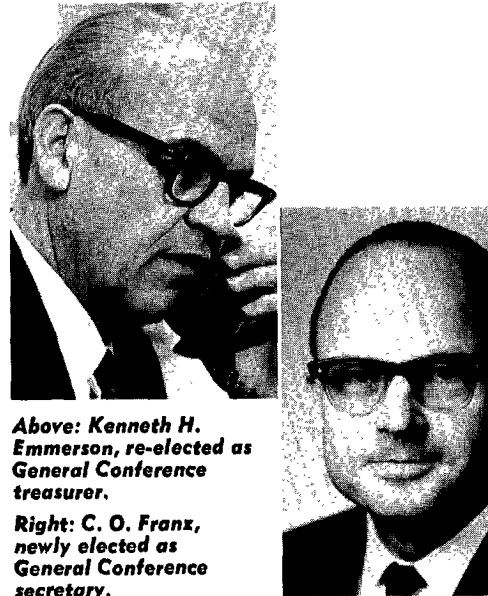
### Partial Report of the Nominating Committee

At the morning business session Friday, June 12, the nominating committee brought its first report. The name of Robert H. Pierson was submitted to the delegates to serve as president of the General Conference for the ensuing quadrennium. The nomination was approved unanimously.

A picture of our re-elected president appears on the front cover of this Bulletin.

At the third business meeting of the session Friday, June 12, the name of Clyde O. Franz was presented for secretary of the General Conference. Elder Franz was elected unanimously.

At the same session Kenneth H. Emmerson was nominated treasurer of the General Conference and was elected unanimously.



**Above: Kenneth H. Emmerson, re-elected as General Conference treasurer.**

**Right: C. O. Franz, newly elected as General Conference secretary.**

work of Elder Beach throughout the world. After Elder Pierson spoke of his appreciation for his co-worker of the past four years, the delegates responded with a standing ovation. Both President Pierson and Elder Blacker intimated that Elder Beach will continue to give valuable service to the church in a different capacity.

Such moments of emotion, when men of faith and mutual Christian love change working relationships and recall years of working together in the cause of God, are not missed by the scores of delegates who find it difficult to understand English. Scattered throughout the delegation are more than 400 persons with special radio receivers by which they may hear the proceedings in French, Spanish, Portuguese, or German. Clutching the radios and equipped with stethoscopelike earphones, these delegates show by the pleasure on their faces their satisfaction in being able to understand well the entire proceedings of the conference.

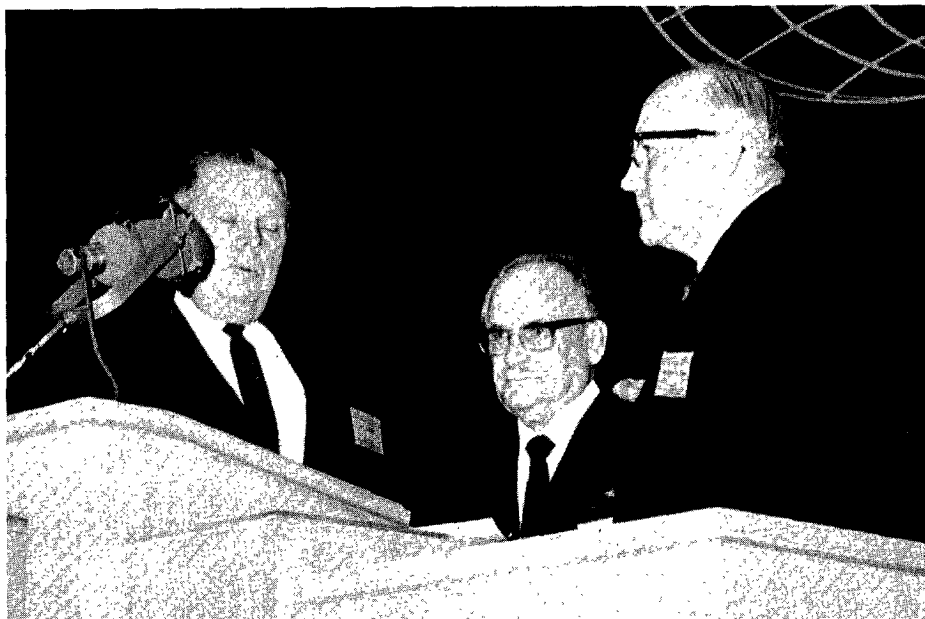
Of course, basic to the success of this operation is the translator, who simultaneously listens to the proceedings and transmits his translation. High above the north balcony on the mezzanine are four plywood-covered, soundproof booths large enough for two men to sit at a counter. There, with Bible dictionary, and a ready tongue, competent men of many lands translate for their fellow delegates—another concrete indication that this is indeed a world church, for which language is no barrier.

The French translators are: S. Appave, M. Guy, P. Lanares, S. Monnier, A. Richli, P. Steiner, P. Tische, G. Vandenvelde, H. Salzmann, H. Long, J. Zurcher, E. Ludescher.

The German translators are: O. Bremer, E. Denkert, H. Niemann, S. Ludewig, H. Hopf, H. Knott.

The Spanish translators are: A. E. Schmidt, C. R. Taylor, A. J. Alva, L. A. Ramirez, G. E. Wensell, H. Niemann, E. Chaij, J. Zackrisson, R. Scully, D. Christian, J. B. Youngberg, F. P. Baerg, G. E. Stacey, A. H. Riffel, R. F. Mattison, G. Castro, D. C. Taylor.

The Portuguese translators are: Milton Caputo, Emmanuel Zorub, M. M. Oli-



**W. J. Blacker, nominating committee chairman, and Robert H. Pierson, General Conference president, express appreciation to W. R. Beach (center) for his lifelong service.**

veira, A. A. Nepomuceno, Ida Bergold, Henrique Berg, Charles Griffin, Dr. Z. Deucher, F. N. Siqueira.

While delegates sit in the auditorium watching the proceedings from the audience point of view, they may wonder what takes place behind the scenes. The day of a typical delegate consists of attending the scheduled meetings, serving on committees, and informally meeting long-separated friends. To show the contrast between this day in the life of a regular delegate and this day in the life of a General Conference secretary, I talked first with Loren Gallardo, departmental secretary of the Upper Magdalena Conference in the Colombia-Venezuela Union Mission of the Inter-American Division.

Mr. Gallardo entered the auditorium last night while Wayne Hooper was leading the song service and, like hundreds of other first-time delegates, sat enthralled through the opening session. Afterward he met with the delegates from the Inter-American Division to select from among their number those who would be members of the nominating committee.

Throughout today Pastor Gallardo differed from other delegates only in such small details as where he took his meals and which long-time friends he greeted. Yet these hours meant much to him. He told me, "My first impression is a heart-moving and soul-inspiring one. Every lecture presented has been a solemn call to be ready for the outpouring of the Holy Spirit, for it is now time for Pentecost to be repeated.

"It is amazing to listen to the triumph of the Advent message. Indeed the work is being cut short in righteousness."

Meanwhile, on the other side of the platform as it were, a man of long service in the General Conference as associate secretary rushed from duty to duty to keep the wheels running smoothly during the session's first 24 hours.

W. Paul Bradley was already in the auditorium at supertime last evening. After a sandwich and a cup of boysenberry juice at one of the Loma Linda snack bars and several encounters in the corridors with delegates and friends wanting to know the how, where, and why of the session, he returned to his hotel for the first time since six-forty-five A.M.

Before returning to the Convention Hall he consulted with Neal C. Wilson, vice-president of the General Conference for North America, on the procedure that might be followed in selecting members for the nominating committee from North America. Then back at the Convention Hall, he served as back-up platform chairman, helping those who would be on the evening program. Backstage during the meeting, he learned that speakers on the platform were bothered by sound reverberation and checked with the sound experts, Leston Post and Robert Seamont.

At nine-forty-five Elder Bradley met with the North American delegation to assist in selecting its five representatives for the nominating committee. By ten-forty-five he was prepared to report the five names to his associate, D. W. Hunter, who was collecting names from all divi-

## The Nominating Committee

(Recorded at the second business meeting, June 12, 9:15 A.M.)

### Australasian Division

G. A. Lee, E. Long, O. D. F. McCutcheon, E. G. McDowell, A. R. Mitchell, W. J. Richards, L. S. Rose, S. M. Uttley.

### Central European Division

M. Bottcher, E. Denkert, J. Hildebrandt.

### Far Eastern Division

A. M. Bartlett, E. A. Capobres, T. K. Chone, T. M. Chu, W. T. Clark, M. M. Claveria, P. M. Diaz, Dr. F. T. Geslani, Yeon Hee Lee, Dr. S. K. Lee, B. Malingkas, J. C. Medina, T. C. Murdoch, Y. Okafuji, C. I. Shankel, C. B. Watts, R. S. Watts, Jr., A. Walean, W. I. Wilcox.

### Inter-American Division

A. M. Abel, A. Aeschlimann, R. Bustillos, J. G. Castro, A. A. Ceballos, S. L. Folkenberg, S. L. Gadsby, T. J. Harper, R. L. Hoyte, G. E. Maxson, S. M. McKinney, Felix Rodriguez, G. E. Sablier, G. R. Thompson, W. R. Vail, K. G. Vaz, W. H. Waller, H. S. Walters, F. E. White, E. R. Wright, E. Zambrano.

### Middle East Division

Salim Japas, George Khoury.

### North American Division

G. N. Banks, D. J. Bieber, W. J. Blacker, W. D. Blehm, L. I. Bock, L. F. Bohner, J. W. Bothe, C. E. Bradford, W. O. Coe, Dr. C. L. Dale, J. L. Dittberner, C. E. Dudley, G. R. Earle, F. E. Froom, V. E. Garber, Frank W. Hale, Jr., A. N. How, B. E. Leach, Merardo Leon, E. J. Marley, R. D. Moon, A. G. Munson, R. H. Nightingale, R. L. Reynolds, F. O. Rittenhouse, Cree Sandefur, F. O. Sanders, H. H. Schmidt, W. M. Schneider, Frank

The committee chose the following for officers: W. J. Blacker, chairman; Cree Sandefur, vice-chairman; B. E. Seton, secretary; F. W. Hale, assistant secretary.

Sherrill, George Suhrie, W. A. Thompson, K. W. Tligham, M. C. Torkelson, E. R. Walde, F. W. Wernick.

### Northern European Division

W. Aittala, S. Dabrowski, F. Dare, Bekele Heve, O. Jordal, Th. Kristensen, J. Madsen, B. E. Seton.

### South American Division

L. A. Alana, O. R. Azevedo, Djacy Barbosa, Alfredo Bellido, J. G. Clouzet, C. E. Drachenberg, Zizion Fonseca, C. J. Griffin, J. D. Huayllara, A. A. Nepomuceno, Eduardo Ocampo, Paulo Passos, Elbio Pereyra, L. S. Ranzolin, D. J. Sandstrom, Wilson Sarli, B. W. Steinweg, W. J. Streithorst, Oswaldo Teixeira, Joao Wolff, Emmanuel Zorub.

### Southern Asia Division

M. E. Cherian, G. J. Christo, Jamille Jacobs, A. J. Johanson.

### Southern European Division

A. Casaca, E. Ferreira, E. Ludescher, H. Moeschinger, Rajoelison, O. Sladek, J. Slankamenac, I. Tachici, O. Uebersac, G. Vandenvelde, J. Zurcher.

### Trans-Africa Division

A. Bristow, H. P. Charles, R. E. Clifford, P. H. Coetzee, G. M. Ellstrom, R. J. Harvey, R. H. Henning, B. E. Jacobs, S. Karakezi, R. C. Magera, H. Marrais, T. T. Mthombeni, R. R. Ndlovu, E. Ntakurutimana, L. C. Robinson, S. M. Samuel, D. K. Short, F. C. Thomas, P. G. Werner.

### East African Union

C. D. Henri, E. M. Nyamweya, F. G. Reid, K. H. Sturdevant, G. N. Kasozi Tamale, T. E. Wilson.

sion delegations to prepare the master list of 163 names. At 11:00 he returned to his hotel, talked over the day's activities with friends, and retired at midnight. The next day, today, came all too soon—another day full to the brim, part of the time being devoted to serving as secretary of the morning business session.

And now the Sabbath draws on. The afternoon business session closed with the three top officers of the General Conference chosen for the next term and with reports from president, secretary, treasurer, auditor, statistical secretary, the Voice of Prophecy, and Andrews University ringing in their ears. The Sabbath will be different in a way, for there will be no business sessions, and the audi-

torium will be filled to overflowing with weekend visitors from churches within driving distance and by those who have been able to plan a weekend at the session.

That the Spirit of God is here and will be here is undoubted. The weekend services will attest to that spiritual fact. Don Simons, president of the Allegheny West Conference, stated it well when he told me, "I am gratified by the sense of mission and urgency that characterizes our meetings and the action-attitude of gospel workers from many lands. It was pleasing to witness the re-election of our progressive and dedicated president, Elder Pierson. I believe we are under way for an historic conference."

# The Certainty of Biblical Authority

Message at Bible Study Hour, June 12, 10:45 a.m.

By JEAN R. ZURCHER



Ever since I was asked to deal with the subject "The Certainty of Biblical Authority" before this important assembly, as one of a series on "Certainities of the Message," I have myself experienced the apostle Paul's feelings be-

fore the Corinthians—feelings of "weakness . . . much fear and trembling." But following his example I am asking the Lord that my speech and my message not be "in plausible words of wisdom, but in demonstration of the Spirit and power, that your faith might not rest in the wisdom of men but in the power of God" (1 Cor. 2:3-5).\*

It would, at first glance, seem only natural to treat such a subject by considering all that human wisdom has accumulated in the way of knowledge and certainty as concerns the problems of the Bible. Nothing would seem more logical than to endeavor to establish the Bible's authority, so disputed in our day, on the historical and exegetical certainties that are today at our disposal. Such a method is often necessary, and at times indispensable, as one means of defending the truth. But before a gathering such as this, where there is no need of convincing anyone that the Bible is the Word of God, the authority of the Scriptures could not be presented as dependent on the solutions of textual criticism of the Holy Book. Recourse to this kind of certainty would in fact be founding the authority of the Bible on human wisdom.

No one, then, will find it strange that we call on no other authority than that of the Bible itself. And as a guide for our study we will make use of one of the apostle Paul's most important statements, found in 2 Timothy 3:14-17: "But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and profitable for teaching, for reproof, for correction,

and for training in righteousness, that the man of God may be complete, equipped for every good work."

This statement might be called Paul's spiritual will and testament. It is taken from his last Epistle, written when he knew that his moment of departure was near. "I have finished the race," he says (chap. 4:7). So it is all the more moving that this last statement of the apostle dealt with "the scriptures," "the sacred writings," "the sound doctrine," "the word of truth," "the entrusted truth"—expressions used throughout the Epistle.

At least to a degree, it seems to me that it is possible to say that the main subject of this Epistle is scriptural authority itself. For Paul is aware that "evil men and impostors will go on from bad to worse, deceivers and deceived" (chap. 3:13). Even more, he already sees the day "when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths" (chap. 4:3, 4).

Against this evil there is only one remedy—faithfulness to the Word of God. That is why Paul urges his young disciple to stay firm in what he has been taught. His first Epistle had already ended with a pathetic appeal: "O Timothy, guard what has been entrusted to you" (1 Tim. 6:20). Now he takes up his appeal again, insisting even harder: "Follow the pattern of the sound words which you have heard from me . . . ; guard the truth that has been entrusted to you" (2 Tim. 1:13, 14). And finally his primary concern culminates in the text we are studying: "As for you, continue in what you have learned and firmly believed" (chap. 3:14).

What are these things in which Timothy has so firmly believed? The sacred writings, as the apostle so clearly indicates. And what is the foundation of this certainty on which Biblical authority itself rests? The analysis of verses 15 to 17 enables us to distinguish three elements that we must consider in a special way.

## The Testimony of Others

First, the basis of any Biblical certainty comes from the witness for the Word of God given by those who have the responsibility of transmitting it to us—parents, educators, and ministers. This is exactly what Paul has in mind when he writes these words for Timo-

thy: "As for you, continue in what you have learned and have firmly believed, knowing from whom you have learned it."

There can be no doubt. The apostle is thinking here first of all of the role played by Timothy's mother and grandmother. In 2 Timothy 1, verse 5, he mentions them by name: the grandmother, Lois, and the mother, Eunice, whose faith Paul has kept as a precious memory. And, referring to this basic education, he writes: "From childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus" (chap. 3:15).

Never can we emphasize enough the importance of this first education in the Word of God, founded on the living, daily influence of the parents. It certainly determines the child's faith and his future attitude toward the Word of God. The faithfulness of a Joseph, the decision of a Moses, the resolution of a Daniel, are all the fruits of this education in a home where God is feared and respected above everything else and where each member's "delight is in the law of the Lord" (Ps. 1:2).

Sister White tells us that Jesus Himself was educated in no other way: "In childhood, youth, and manhood, Jesus studied the Scriptures. As a little child He was daily at His mother's knee taught from the scrolls of the prophets. . . . And since He gained knowledge as we may gain it, His wonderful power, both mental and spiritual, is a testimony to the value of the Bible as a means of education."—*Education*, p. 185. In this same chapter on Bible teaching and study, the messenger of the Lord also wrote these words: "In arousing and strengthening a love for Bible study, much depends on the use of the hour of worship. . . . And parents should take time daily for Bible study with their children. No doubt it will require effort and planning and some sacrifice to accomplish this; but the effort will be richly repaid."—*Ibid.*, p. 186.

When they grow up, young men and women will show by their resolutions what they have learned from their parents concerning the Word of God. I know personally the weight of scriptural authority in my decision for the Sabbath and the Second Advent when these truths were first presented to me. Immediately, and with no arguing, I accepted the Biblical evidence. I was then 17 years old and had been in an Adventist school for only a week. Although she was not an Adventist, my mother read to us from the Bible every day, and it was to her daily witness in favor of the Word of God that I owed my personal certitude of Biblical authority.

In his references to the witness of those persons whose role in Timothy's religious education was decisive, Paul was also thinking of the influence of his personal witness as a preacher of the gospel. "Now you have observed my teaching, my conduct, my aim in life, my

\* All texts quoted from the New Testament are from the Revised Standard Version, except as otherwise indicated.



faith, my patience, my love, my steadfastness, my persecutions, my sufferings" (2 Tim. 3:10, 11). It is readily apparent that Paul's teaching was not restricted to the spoken word only. As did Jesus, he lived what he preached. What sufferings had he endured for the Word of God? "Yet from them all the Lord rescued me" (verse 11). This testimony was for Timothy, and is for us, a living demonstration of unshakable confidence in the divine authority of the Scriptures.

It is just that kind of certitude that the men of our generation need so urgently. The crisis of Biblical authority is unprecedented, but it will never be solved by theological arguments. Nothing but the authentic testimony of Christians, living according to the Word of God, can today be of worth for our contemporaries.

### The Testimony of God

The testimony of God, since He is the Author of the Bible, must be the crowning certitude of Biblical authority. "All scripture is inspired by God" (2 Tim. 3:16). This is the key statement for the divine origin of the Scriptures. If the "sacred writings" are so important for Paul, it is only because he is absolutely certain that God Himself is their Author.

Human wisdom would dictate that we take time to consider the various theories of Biblical inspiration. You are as well acquainted with them as I am, and you are well aware that their common tendency is to posit more and more clearly the exact opposite of our Biblical statement. Today's fashion is to declare that "the Bible . . . is not itself the Word of God;" "there is only one word of God, Jesus Christ."

Well known also are the efforts of contemporary theology to free the Bible of its myths in order to reduce it to its essence, the *kēruōma*, that is, the truth to be preached. The intention of all these subtleties is simply to gain the freedom of rejecting and correcting the inspired message—once the refusal to recognize the authority of the Sacred Text has been effected.

But Paul's statement must be accepted as determinative. First, because it affirms that "all scripture is inspired by God," even those pages and books read less frequently, even genealogies and lists of names. Paul is categorical: "All scripture is inspired by God." Literally, the Greek term *theopneustos* means "God-breathed," that is, given by Him. Just as "by the word of the Lord the heavens were made, and all their host by the breath of his mouth" (Ps. 33:6), so Scripture is the work of God. It is truly the Word of God, "because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" (2 Peter 1:21). And when he speaks of the things of God, Paul explicitly states, it is not in words "taught by human wisdom but taught by the Spirit" (1 Cor. 2:13).

### The How Not Understood

We must realize, however, that the human being is only considered here as a simple instrument of divine revelation. The object of inspiration is in the "scrip-

ture inspired by God," that is, the text—the purpose of which is to transmit to us God's message. Neither is an explanation given in these texts of the "how" of inspiration. It is a problem beyond human understanding, and discussion of it would be pure speculation. Paul's words concern only the divine origin of Scripture. That is the essential point, the fundamental certitude on which Biblical authority itself must depend. For that great apostle, God is the Author of the Bible, the Bible is truly the Word of God, and as such it truly bears the sign of His authority.

If there is one certainty in the Bible, it is the declaration that God is its Author. According to one estimate, the Old Testament authors state 3,808 times that they are only retransmitting God's own words—"Then God spoke all these words, saying"; "Thus says the Lord"; "The word of the Lord was given to me in these words"; "Thus the Lord said to me." According to the same estimate, expressions of this kind recur some 420 times in the Pentateuch, 430 times in Jeremiah, 329 in Ezekiel, and hundreds of times in the writings of the other sacred authors. Statements of that kind, repeated thousands of times, saying plainly that God is in fact the Author of the Bible, cannot be the object of quibblings. And as for us, we can be absolutely certain that the Bible is exactly what it purports to be—the Word of God.

In comparison with Christ, the Word of God revealed in flesh, I would say that the Bible is the word of God expressed in a book. Moreover, for those who search the Scriptures, Jesus says, "It is they that bear witness to me" (John 5:39). Jesus Himself bore striking witness to their authority and divine inspiration. For Him, it was God Himself who spoke through the Biblical text: "Have you not read what was said to you by God?" (Matt. 22:31). The inspired text was for Jesus "the commandment of God," "the word of God," for it was God Himself who "commanded" (chap. 15:3-6). For the apostles, as for Jesus, the relation between God and Scripture is such that the same direct authority is recognized for both. On the one hand, they do not hesitate to say or write that "God said" when, in fact, they are quoting the Scripture. On the other hand, when they use the expression "the Scripture said," they mean, in reality, "God said" (cf. Gal. 3:8; Rom. 9:17; Matt. 15:4-6; 19:4, 5). For them, the authority of Scripture and the authority of the God who speaks are the same. Paul praises the Thessalonians for having received the Word that was preached to them, "not as the word of men but as what it really is, the word of God" (1 Thess. 2:13). How could it be otherwise when the angel tells John: "These are true words of God" (Rev. 19:9)? And because they are truly from God, the angel repeats twice: "These words are trustworthy and true" (chap. 21:5; 22:6).

Nevertheless, God does not ask us to believe in the inspiration of the Scriptures without proof. He did not intend that the primary problem, that of scriptural authority, should depend on the

minute research of scholars or the complicated solutions of textual criticism inaccessible to the man on the street. But He prepared the Scriptures in such a way that they should include within themselves the proof of their supernatural character and enable every man personally to experience that proof. It is to this that Paul was referring when he wrote to Timothy: "As for you, continue in what you have learned and have firmly believed. . . . From childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus" (2 Tim. 3:14, 15).

### The Experimental Power of Salvation

The personal experience of the effectiveness of Scripture as a power of God for the salvation of whoever believes—this is the experimental proof of the certitude of Biblical authority. To the firm assurance that Scripture is truly the Word of God, Paul adds what serves as its demonstration: its action, its reason for being. Not only is "all scripture inspired by God" but it is also "profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (verse 16).

Notice that from all the proofs for the inspiration of the Bible, Paul chooses the most ordinary, the most obvious, the simplest, the one experienced by everyone who submits his life to the authority of God's Word: its regenerating power. In place of the revelation of God's mysteries or the marvelous accomplishment of prophecy, Paul preferred what in fact constitutes the *raison d'être* of God's Word: it is an instrument of salvation. For him, none of the values of Scripture could surpass that found in its divine power capable of transforming the greatest of sinners into a man of God "complete" and "equipped for every good work."

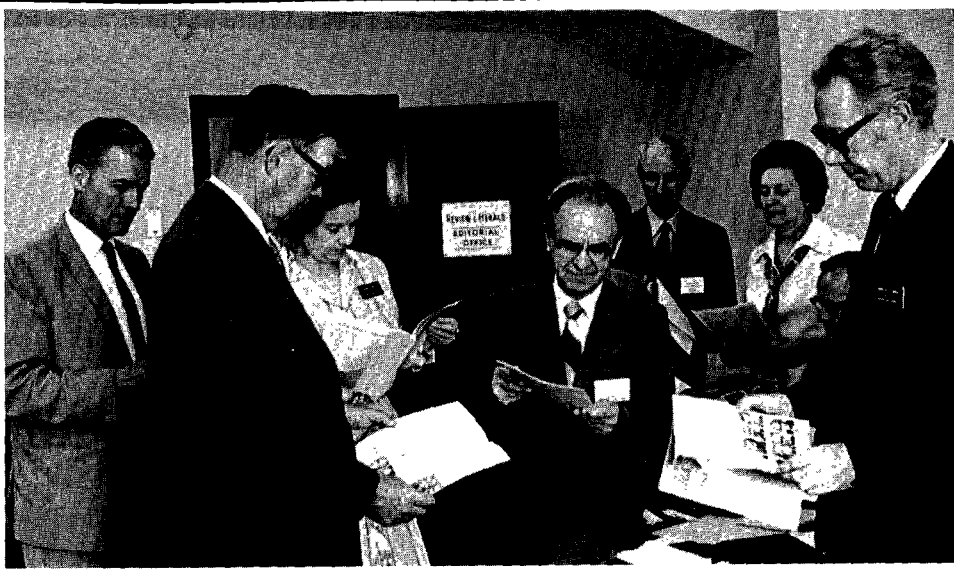
Having had the experience himself, and having seen it in the life of those to whom he preached, Paul could compare the Word of God to a sword. He calls it the "sword of the Spirit" (Eph. 6:17). And speaking of its effectiveness, he adds that it is "sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart" (Heb. 4:12). That is why Jesus Himself used it as the most useful weapon.

No one recognized more clearly than Jesus the authority of the Scriptures. They were first of all His road maps. He submitted His life without reserve to the accomplishment of what was written concerning Him. In His struggle with the tempter, each of His replies was taken from Scripture. In His discussions with His adversaries, He always referred them to the Written Word: "'Have you never read in the scriptures?'" (Matt. 21:42). "What is written in the law? How do you read?" (Luke 10:26). "Is not this why you are wrong, that you know neither the scriptures nor the power of God?" (Mark 12:24).

## Columbia Union Appoints Executive Secretary

At a meeting of the Columbia Union Conference committee Friday afternoon, June 12, W. A. Thompson, president of the Allegheny East Conference, was appointed executive secretary of the Columbia Union. A. B. Butler, now union treasurer, formerly was secretary.

No one established more clearly than Jesus the perfect sufficiency of Scripture to lead man to salvation. "Sanctify them in the truth; thy word is truth" (John 17:17). He wanted men to believe in their authority. Concerning the brothers of the evil rich man, Jesus had Abraham say: "They have Moses and the prophets; let them hear them. . . . If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead" (Luke 16:29-31). In other words, the Scriptures contain all there is that can lead the sinner to a knowledge of God and eternal life. No other certitude can be



Some members of the REVIEW staff on duty in Atlantic City share the excitement of receiving the first General Conference Bulletin on Friday morning, June 12, 1970.

given, no other authority is necessary. A man resurrected from the dead, an angel of glory, could say nothing more.

Having studied at the Master's feet, the apostles were able to preach the Word of God with the same certitude and authority. When the rulers of the

people "saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus" (Acts 4:13). Such unshakable certitude is to be explained only by the use they made of the Word of God. In it is found both the certitudes so needed by men and the authority necessary to lead them to their Saviour. "For the weapons of our warfare are not worldly but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ" (2 Cor. 10:4, 5).

"Declare these things . . . with all authority"

The authority of the Word of God is no less certain today. The Bible is, of course, undergoing terrible assaults in our day. But to the extent that we remain faithful to Scripture, to all of Scripture and to Scripture alone, we shall live anew the experience of the apostles. Like them, we will have the certitude to go as God's messengers and speak to the men of our generation, proclaiming to them God's message for our time, declaring openly that "it is written." "the Lord says." "Declare these things; exhort and reprove with all authority" (Titus 2:15).

The Spirit of Prophecy writings assure us that "the great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close" (*The Great Controversy*, pp. 611, 612). I believe the day is near when we will see the angel of Revelation 18 "coming down from heaven, having great authority; and the earth was made bright with his splendor" (Rev. 18:1).

Are you ready for such a time and for such a task, being "blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life" (Phil. 2:15)?

## SAWS Aids Peru Earthquake Victims

Seventh-day Adventist Welfare Service has supplied massive aid to survivors of the great earthquake of northern Peru. On hand before the disaster were substantial inventories of clothing and food, as well as some bedding. Additionally, 250 bales of clothing and bedding and 29,000 pounds of powdered milk were en route by sea. These arrived June 8. Another shipment is due June 15.

Delivered by air within the first week of the earthquake were 500 bales of clothing, each weighing 125 pounds, 2,000 new blankets, and 300 large new tents. These tents were purchased at a cost of \$27,000.

Three divisions have also sent aid. Shipments are presently en route from Central Europe and Southern Europe. The Australasian Division has appropriated \$2,000 for relief operations.

Our SAWS agency in Peru, known as OFASA—Obra Filantropica Asistencia Social Adventista—is the second largest welfare agency in the country. It is highly respected by government leaders and the public. Directing relief measures and distribution are Arturo Weisheim, lay activities secretary of the Inca Union, and James Patton, SAWS representative.

Field kitchens have been set up in a number of locations, and an extensive program of mass feeding is in progress. Our mission planes—one a Cessna 180 piloted by Stanley Sornberger, the other a Super Cub piloted by Clifford Port—are flying daily mercy missions. They are carrying four of our physicians—one from Lima and three from California—to isolated villages to aid the sick and injured, and flying out ambulance cases to hospitals and medical stations. They also are delivering food, bedding, clothing, and medicines.

On Friday afternoon, June 12, a special SAWS committee met in Atlantic City to plan further relief measures. Donald Sandstrom, president of the Inca Union, who is in almost daily radio contact with OFASA in Peru, reported on present and future needs. The committee voted to make available another \$45,000 from SAWS funds for purchase of other needed supplies and tools for rehabilitation and rebuilding. To this will be added \$5,000 by the South American Division and such funds as are contributed by North American church members in June and July in gifts through tithes and offerings envelopes, marked "Disaster." It is expected these gifts will provide at least \$25,000.

This has unquestionably been the most devastating disaster ever to visit the South American continent, and one of the most destructive earthquakes in world history. The number of estimated dead is now in excess of 60,000. Scores of thousands were injured and 800,000 are homeless.

We invite the world family of Adventist believers to join in prayer for and in relief of the suffering survivors.

C. E. GUENTHER, Secretary SAWS

# General Conference Secretary

By WALTER R. BEACH

On the threshold of the 1970's the Seventh-day Adventist mission to the world is beset with awesome but challenging responsibility.

God has led His people a great way toward the ultimate goal. Most of the principal areas of earth are studded with beacons of light. Many lands have been inundated with the printed page. The air is being saturated with the spoken word, the graphic picture. Messengers now labor in 867 languages and ensure a Seventh-day Adventist presence in lands that represent 99 per cent of earth's populations. The achievements of the past cheer our hearts—as do those of today. Yet, as the church gains momentum in the last third of the twentieth century, the world scene demands careful, perceptive attention. We do well to face the facts, see the situation as it is, and then to be Issachar men with "understanding of the times, to know what Israel ought to do" (1 Chron. 12:32).

This is a time marked with foment and change. To say that the age is revolutionary has become a truism. Repercussions run like a chain reaction through the political, economic, social, and religious structures. This foment and change have surfaced a number of new facts that have directly affected the world and the Christian mission today.

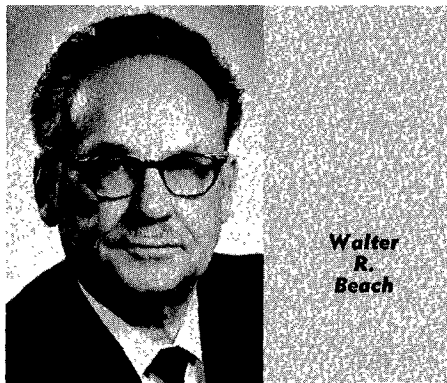
There is, first, the birth of what we must call a single world civilization. Every part of the world, even to the most remote village, is being drawn irresistibly into the current of a single global civilization. The outward signs are obvious in modern techniques of production, transport, and communication. Behind these, less obviously, lie modern methods of business organization and government. At a deeper level yet there are questions concerning the whole nature and destiny of man. To a certain degree the same techniques, the same problems, the same answers, the same philosophies tend to become universal. Human rights, security, health and happiness for all citizens, a linear conception of history replacing the non-Christian cyclical process—all are becoming part and parcel of a single world civilization.

Let us note, second, the rebirth of non-Christian religions. These ancient faiths and some modern, twisted counterparts are on the march, experiencing an unprecedented upsurge. The educated Hindu no longer reacts passively or defensively to the Christian message. By systematic revision, the Hindu sacred writings are being made intelligible to the masses. Buddhists are expanding and adapting their program, setting Buddhist doctrine to Christian hymnody. Up Man-

dalay way, for instance, Buddhists have suggested to the children, "Buddha loves me, this I know." Building bigger shrines, Shintoism now hopes to restore ancient splendors of ancestor worship. Islam, reorganized and more united—at least on the surface—hobbles toward Pan-Islam for Asia and Africa. All this is, indeed, a new situation.

Third, the fast-changing world scene has fostered a proliferation of new sovereign states. On the eve of World War I, 63 countries were independent as their status would be evaluated by current criteria. The number stands today at 143.

Stemming out of these first three facts is the change of emphasis in world cul-



ture. The great period of Christian expansion in the nineteenth and early twentieth centuries coincided with and was intimately tied to the cultural, political, and economical expansion of the Western world into all parts of the earth. Such expansion generally has been either halted, reversed, or stabilized. This fact creates a new situation. World missions no longer can, or should, be associated with an expansion of foreign culture or political power. Any such identification may be the most severe handicap, for vast segments of the world are rejecting Christianity because it is too often identified with the compromises and sins of Western civilization. Multitudes of men are today disposed to neglect or repudiate the gospel because of the rising tides of nationalism.

Also, on the world scene ecumenicity moves toward an all-embracing religious union. This is what Archbishop Temple called "the great new fact of our era." Along with Protestant and Orthodox Christians, the Church of Rome now has addressed itself to the long-range achievement of Christian reunion. The Vatican Council started the long course toward complete reunion by stating a new pol-

icy toward men of other faiths. First timidly but now with bold assurance, outstretched hands reach across the gulf of separation, fulfilling awesomely the words of Ellen G. White written more than 100 years ago. On the basis of this prophetic word, Seventh-day Adventists have long warned of a coming union of churches and eventually, alas! monolithic church-inspired intolerance. Some churchmen said this was a mischievous Adventist phantasm, a sort of bogeyman set up to frighten Christians. Today, union of a sort is here and more is on the way. Only a short time ago, how unthinkable!

A yet closer look reveals that organized Christianity appears to be afflicted with what many consider to be a terminal sickness. Clerics have been leaving the Catholic priesthood and the Protestant denominations in increasing numbers, both in North America and abroad. The percentage of North Americans, for instance, who feel that "religion as a whole is losing its influence" has increased from 40 per cent to 75 per cent in a scant 13 years. The same poll shows that regular church attendance reached a low for a decade: 42 per cent in 1969; while church revenues lagged far behind population growth. Statistical projections suggest that at least 3,000 Protestant ministers have abandoned American pulpits in each of the past two years, while Roman Catholics estimate their loss at 2,500 priests yearly. The root cause behind the loss of vocation may be unknown even to the person who suffers it; however, a two-year study indicated that the principal factors influencing Protestant clerics to doff their clerical robes are, in order of importance, moral and marital instability, irrelevant theology, and low pay. All of which add up to an extinction of faith.

Lay attitudes to some extent seem to be reflections of the clergy. Despite "jazz masses" and the use of church property for functions unthinkable a decade ago, evidence suggests a worsening rather than an improvement of the situation. At the heart of this disaster, a growing number of observers believe, is the substitution of a strictly social gospel for the eternal gospel. Political activism within the church many times replaces the saving of souls and the regeneration of individuals. Some are so busy being "relevant" (or whatever else is in fashion) they make no effective presentation of God's good news. The result is that many denominations are under fire from within and without. In their neglected garden congeries of garbled, far-out faiths, vaguely Far Eastern, somewhat mystical, grow like weeds. Some practices seem to reverse Marx's dictum to read, "Opiates are the religion of the masses."

A nagging question haunts Christian leaders today: Is the last great opportunity for a world witness knocking at the door, or are we too late? Can one today speak of Christian evangelism in global terms?

From the purely human viewpoint the outlook is dismal. Almost half of Asia's 2 billion people now live in countries more or less sealed off from an effective global strategy. One-half the world popu-

lation lives under official atheism while the other half, more significantly perhaps, yields increasingly to the pressures of secular materialism and sensate "culture." At such a time some church leaders find it easier to postulate a universal and cosmic redemption in Christ, which would remove the burden of a particular message to earth's 3.5 billion people.

The challenge of communicating the eternal gospel faces still another problem. The church ever must struggle to find ways of interpreting God's messages to fast-moving, contemporary-oriented minds. But today we must face also a dangerous delusion—words masquerading as decisions, activity masquerading as progress, and meaningless dialog masquerading as constructive debate. It is easy to be deceived into thinking that because we talk we are being heard, that because we expound we are being understood, that because we plan an event takes place. Furthermore, so many words (*love, peace, lawlessness, morality, salvation*) are defined oftentimes in ways that reverse previous understanding of the same terms. Scarcely one of the cardinal words of the New Testament vocabulary has escaped a shattering of its original intent.

### The Message for All Men

Indeed, the outlook is forbidding. A vast array of earthly powers *do* hold their sway over the lives and bodies of countless men and women. Materialistic, selfish philosophies *have* engulfed imposing sections of the globe. Men *have* been regimented into combat against God. The challenge of a secular, churchless, religion *has* become formidable. In some traditional citadels of Christendom, great Gothic cathedrals *have* become mute witnesses to a lost faith. Deeply entrenched religions *do* hold people in the grip of gross idolatry. Populous centers are sated with extremes of sensual pleasures. Heathen darkness *is* still a tragic sight. So many homes *are* still draped in deepest night. Despite the mass media, communication problems *do* defy human ability. The logistics of a world strategy today *do* stagger the mind, let alone the resources of a church.

However, we are more thoroughly convinced than ever that the Advent message and the church of the remnant are tailored for this "time of the end." This is our day. In this day of change and uncertainty, the Seventh-day Adventist message is sure. At the time of the end, God lifted the scales from the eyes of His men. In response to the prophetic call a people set out upon a world task. We are that people. The work was scheduled to begin in 1844. And it did. The proclamation of the eternal gospel in the setting of the judgment hour was to rescue the Christian cause from the grips of apostasy and a mistaken view of the Christian mission.

Beginning with the sixteenth-century reformation, the temple of truth has been in the process of being rebuilt. Gospel truths long lost, and neglected, or scorned were brought into proper setting. Seventh-day Adventist theology helped to complete the fullness of the everlasting

gospel. This all-inclusive message—designed to make man whole—identifies with the needs, though not always with the desire, of all peoples. It can be carried to all races, languages, and national entities. The universal Master must be followed to the ends of His domain.

This means that in every section of the world field we should preserve ourselves from ecclesiastical commitments and affiliations, from regional philosophies of religion, economics, government, or culture. Thus we can work and be received without prejudice. We wear the garb of divine revelation and carry with us the atmosphere not of this land or of some other land, not of this culture or of any other culture, but of heavenly places. We go to all men with God's message for all men.

### Toward a True Unity

Now, the Seventh-day Adventist church, compassing as it does peoples in 99 per cent of earth's population, must be international and ecumenical in outlook; it must promote *true* Christian unity. Our church is universal, with doors open to all men regardless of color, origin, or race. Our unity is based on oneness in Christ as the head of the new humanity. Seventh-day Adventists believe in such Christian unity. But this unity does not require a union of denominations, nor does such church union necessarily produce Christian unity. Church groups can be caught up in the official ecumenical movement, yet differ deeply in motive and spirit; Christian groups not mutually involved in union can share unity in Christ through faith and conscientious cooperation.

It was this basic oneness that the Master set down as a sign of the true Christian cause. Paul explained it thus, "Grown up, mature Christians enjoy a unity that is inherent in their faith and knowledge of the Son of our God" (Eph. 4:13, *Fan Noli, The New Testament of Our Lord and Savior Jesus Christ*). In fact, union without that unity could only breed disunity. Actual unity is expressed in terms of communication channels, in avenues of genuine interaction between people or things that are important to them where it counts. It is based on fellowship, and does not come by removing organizational differences that reflect the clear-cut convictions of dedicated Christians on doctrines, methods, and goals. To win people to Christ and to advance God's cause must always be more important than method or organization. The Christian church is strongest when Christians work toward common goals, unconfined, uncramped, and in harmony with the beliefs and purposes espoused. In this sense, Seventh-day Adventists have a mind to be conscientious cooperators and promoters of true Christian unity. Such unity will enhance the Christian's moral prestige so needful in the world today.

We believe that the organization and strategy of the remnant church should meet perfectly the challenges of a world mission under existing conditions. Our structural framework provides for a self-supporting, self-governing, and self-extending church in all lands. The whole

is responsible for every part; the weaker units find assistance in associating themselves with the whole; the stronger gather inspiration in this mutual association. All build up the house of God and extend His work; all counsel with one another through a general leadership which itself is the sum total and expression of the component parts. These fundamentals largely explain the normalcy in our organization; the foreshadowing of an emergency or crisis should not be a determining factor. Without thought of crisis or of the forced departure of overseas workers, the leadership of the church will be appointed as the natural projection of our world conception. Qualifications for this leadership will not be the special gifts of any particular race or people.

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

As the universe has grown larger, the divisions of earth run deeper. The result is an age of cosmic thrust but parochial insight. Over and against deepening divisions is Seventh-day Adventist unity and collaboration in the accomplishment of a world mission.

### The Church and Politics

More and more fields across the world are now able to assume a greater share of responsibility for the home base and the world outreach. More and more our workers are proceeding from all divisions to all divisions. This, in fact, is a present-day phenomenon on the Christian scene. During the past quadrennium every world division reporting at this conference contributed funds and workers for both their home base and the work abroad. Of the total 2,949 workers sent to the front line from 1966 to 1969, 1,169 were from the overseas divisions. This was 39.6 per cent. These stalwarts go everywhere from everywhere and, like the 65,000 national workers employed by this church, go with the word *service* etched in their hearts and on their hands.

Furthermore, in the area of church leadership the Seventh-day Adventist color spectrum continued to expand. This is the outgrowth of a basic concept. In the Advent Movement the elect of all nations become a universal race, a new humanity. The total resources of this "new creation" are available for the advance of the church and are to be trained to assume an effective role. A denial of this program in any form would eat the



heart out of a world movement and stifle as nothing else could the spirit of "Abba, Father."

But this denial will not come to pass. Others may have an eastern church or a western church, a mother church or a younger church; still others may have a church south and a church north, a work on one continent or a work on other continents, a work for one race and a work for another race. But with us there is one field—the world that God so loved; one work—the proclamation of the definite messages of God for this last time in the setting of the eternal gospel; and one church—the people of God in all the world. Organizational lines are purely for geographic, linguistic, cultural, or evangelistic purposes. This is one church, one people "from the rising of the sun unto the going down thereof."

It must be evident from what has preceded that the Seventh-day Adventist message and presence meet the challenge of today's national proliferation. This church recognizes human governments as an ordinance of divine appointment and teaches obedience to them as a sacred duty within their legitimate sphere. We act with complete loyalty to government, whatever or wherever it be, insofar as that loyalty does not conflict with loyalty to God. The Seventh-day Adventist church never forfeits its mission of redemption for the lure of political action. The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses—extortion, intoler-

ance, and grinding cruelty. Yet the Saviour attempted no civil reforms, attacked no national abuses, condemned no national enemies. Nor did He interfere with the authority or administration of those in power. He was not indifferent to the woes of men, but He knew that the remedy lay not merely in human and external measures. To be effective the cure had to reach men individually and regenerate the heart. This He strove incessantly to do.

### Saving Men Our Concern

So Seventh-day Adventists preach God's good news, not politics, not social reform. By no stretch of the imagination, much less of sound Biblical exegesis, could they equate anarchy in any form with the will of God. And the extension they make of their loyalty to God to government forbids any participation anywhere in so-called "underground" movements. "Underground" activity would be dissonant, a contradiction in terms for Seventh-day Adventists. They conspire against no one, nor do they hide underground in fear. They persist as did Jesus in public ministry and undertake its consequences. Said Jesus, "My kingdom is not of this world" (John 18:36). Capitalism, Communism, and all theories of property are irrelevant. Adventists serve mankind, standing shoulder to shoulder with men of good will in noble endeavor. Possibly they stand closer to the oppressed, the destitute, and the poor; yet, they must also speak their message to the rich and the powerful. They say, "There is no

power but of God." Even in the bitter times of oppression, in the midst of difficulty, the stream of faith must flow stronger and deeper because of it. Though such faith may be frowned upon by the "powers that be" in some lands, the way of Christ's messengers is to witness openly through life and word; and this is the Seventh-day Adventist way.

This church's program involves many lines of activity. A health message and the related medical work were early features. A unique educational system came into existence, based on the necessity of physical, mental, and spiritual development and integration. The pulpit, the printed page, radio and television, along with every means of mass communication have been enrolled in this worldwide mission. These endeavors implied the creation of supporting institutions. Many such institutions now exist as the reports rendered at this session will make clear. From very small beginnings they have grown in number and complexity. I have visited personally thousands of them. They range from small jungle dispensaries to 500-bed modern hospitals; small station schools to the university-type training centers; modernly equipped and operated health food factories; from the small book depository to the large, complete publishing and printing plant; from the simple "church in the home" to the 3,000-seat sanctuary. I am sure the delegates will treasure the information and encouragement that the reports from these institutions will bring from day to day. We must multiply institutions and eschew institutionalism. People and their salvation—for this life and life hereafter—are the focal concern of Seventh-day Adventists.

That concern was richly rewarded during the past quadrennium. The Statistical Report will reveal that world accessions to membership by baptism and profession of faith for the four-year period were 600,553—a total surpassing the world church membership of the first 77 years of work. The baptized membership of the world church now stands at 2 million. Significantly, the largest block of Seventh-day Adventist population no longer is found in North America, but in Latin America, where the combined membership of the two divisions stands at 515,034 against 426,295 in North America. Of further significance is the fact that the total church membership is quite evenly divided between the Western and the Eastern hemispheres. The story of achievement is a thrilling one. Activities old and new have been brought into focus for the finishing of God's work. Tried and honored plans are being further developed while many of the thousand ways God has in reserve to proclaim the gospel in all the world are being discovered and adopted. New and specialized workers are being called and sent into the vineyard. "Ever onward" is our marching order. Division and departmental leaders will make this stand out in bold relief every day of the quadrennial session. The delegates at this session represent the organizational forces that have made the success of the quadrennium possible. We welcome you from so many lands and we invite you to assume with us

### FROM HOME BASE TO FRONT LINE 1962-1969

Home Bases	1962			1963			1964			1965		
	New Workers	Returning Workers	Total	New Workers	Returning Workers	Total	New Workers	Returning Workers	Total	New Workers	Returning Workers	Total
Australasia .....	30	19	49	44	30	74	37	35	72	51	28	79
Central Europe .....	.....	.....	.....	4	.....	4	.....	4	.....	6	.....	6
Far East .....	.....	.....	.....	12	.....	12	10	.....	10	3	.....	3
Northern Europe .....	15	15	30	14	10	24	17	4	21	14	.....	14
South America .....	34	10	44	28	.....	28	37	.....	37	24	15	39
Southern Europe .....	10	22	32	24	11	35	22	17	39	15	30	45
Trans-Africa .....	3	12	15	14	7	21	12	8	20	11	10	21
North America .....	115	164	279	178	143	321	153	139	292	163	153	316
<b>TOTALS .....</b>	<b>207</b>	<b>242</b>	<b>449</b>	<b>318</b>	<b>201</b>	<b>519</b>	<b>292</b>	<b>203</b>	<b>495</b>	<b>287</b>	<b>236</b>	<b>523</b>
Nationals returning to homeland after training in North America .....	.....	.....	14	.....	.....	26	.....	.....	24	.....	.....	26
Student Missionaries from North America .....	.....	.....	5	.....	.....	4	.....	.....	6	.....	.....	8
Home Bases	1966			1967			1968			1969		
Australasia .....	46	29	75	74	46	120	37	26	63	67	53	120
Central Europe .....	4	.....	4	2	2	4	2	.....	2	2	.....	2
Far East .....	13	.....	13	16	.....	16	15	.....	15	27	.....	27
Inter-America .....	.....	.....	.....	1	.....	1	2	.....	2	.....	.....	.....
Northern Europe .....	30	18	48	27	13	40	21	4	25	21	25	46
South America .....	19	49	68	16	31	47	13	42	55	38	54	92
Southern Europe .....	19	20	39	38	18	56	29	38	67	48	20	68
Trans-Africa .....	16	.....	16	10	1	11	7	2	9	12	6	18
North America .....	218	214	432	237	204	441	237	173	410	258	239	497
<b>TOTALS .....</b>	<b>365</b>	<b>330</b>	<b>695</b>	<b>421</b>	<b>315</b>	<b>736</b>	<b>363</b>	<b>285</b>	<b>648</b>	<b>473</b>	<b>397</b>	<b>870</b>
Nationals returning to homeland after training in North America .....	.....	.....	41	.....	.....	63	.....	.....	25	.....	.....	33
Transferring .....	.....	.....	.....	.....	.....	4	.....	.....	.....	.....	.....	.....
Student Missionaries from North America .....	.....	.....	15	.....	.....	28	.....	.....	46	.....	.....	71
A.V.S.C. from North America .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	9

## Additional Appointments to Plans Committee

George Bryson, Evert Joreteg, Dennis Keith, David Gronert, J. D. Johnson, Johnson Adeniji, D. K. Omoleye, K. Van Oossanen, J. Reith, Paul Lundstrom, A. E. Anderson (Ethiopia), Sulo Rehumaki (Finland), P. Chrolus (Finland), S. B. Johansen (Iceland).

the weighty responsibility of facing this last day with God's last message. The task is immense. The logistics of our world strategy stagger the mind and the resources of the church. I make bold to state, however, that the immensity of the task is not the chief problem. The problem is the measure of our faith, our spiritual vision and experience. We think and work too often on the scale of a human enterprise. For us the Advent Movement is too often the End of the World, Incorporated, or Limited. The challenge requires faith and experience on a high plain of a divine task. We must lift our sights. We must step upward, as it were, into a supernatural realm, into a heavenly experience. Then we shall see this world task in a correct perspective. We will recognize that God is in charge of the evangelization of the world. Ultimate success will appear as *His* responsibility, *His* achievement. We will go with Him, we will be co-workers with Him. The apostle Paul rose to this viewpoint. Quoting from Isaiah, he wrote this: "A remnant shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:27, 28; see Isa. 28:22).

Let us never lose sight of this great fact. It clears vision, it imparts confidence, it gives faith bright as the noonday sun that God is proceeding according to His plan, in His time, with His message. Our great need is to identify ourselves with God. The must of the Advent Movement



The King's Heralds quartet of the Voice of Prophecy sing at the first session. They are, from left to right: Bob Edwards, Jim McClintock, Jerry Patton, and Jack Veasey.

is to fall in step with God and to advance with Him to the ends of the earth.

This we will do. In addition to traditional evangelism, world mission outreach, ways and means of employing mass media, and our providential institutional and welfare outreach, we must now focus on the dormant potential of the local congregation and the practicing Christian. We must consider more systematically than ever the powerful forces about which Jesus spoke: the inexorable penetration of salt and seed, and the infusive power of love. Then the evangelistic potential of the church will come alive. For this we must go to Calvary, there to witness anew the self-giving love of our Lord, and then make the love response that His act of sacrifice deserves in a renewal of Pentecost.

And of all this I too have a dream—I have a dream of a church so enthralled in her love of Christ that she will

break with lethargy and overcome inertia.

I have a dream of a witnessing, pentecostal community come alive in which all members will deploy and witness to all social structures with benevolent and contagious love.

I have a dream of a fellowship of those who believe and are of one heart and soul, none saying that any of the things that he possesses is his own; a fellowship so rich in fraternity and brotherly love that multitudes—including the sick and afflicted and underprivileged—will take refuge in its compassionate embrace.

I have a dream of a church that will advance to God's unchanged purpose and her glorious destiny—undeterred, however fascinating the allurements of side issues, with a thrust that will remain evangelical; that is, a proclamation (*kērugma*), a service (*diakonia*), a fellowship (*koinōnia*), a teaching (*didachē*), a healing (*iama*), without neglect for any one of these imperatives and with all in proper balance and emphasis.

I have a dream of an unconquerable fellowship here and now that will arise in the might of the latter rain "to see how each of us may best arouse others to love and active goodness" (Heb. 10:24, N.E.B.).\*

I have a dream of a finished work and a glorious eternity for the citizens of God's kingdom—an elect of "every nation and tribe, language and people" (Rev. 14:6, N.E.B.).

I have a dream of that personal, face-to-face encounter with our Lord on the fire-flushed sea of glass with the redeemed of the ages.

I have this dream—and thank God, this dream is now about to come true.

\* Texts credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

## Necrology Listing

During the past four years 806 workers have fallen at their posts of duty and await the call of the Master at the resurrection morn. We note with sadness the vacant places. Like their predecessors down through the centuries, these have "fought a good fight." They have finished their course. In the faith of the apostles, henceforth is laid up for them a "crown of righteousness." Their names and their deeds have been appropriately recorded, and we do honor them and their families today.

Following is a partial listing of workers who have died in the past four years:

### MEN

Adams, Vinston  
Ams, K. F.  
Anderson, Clifford  
Russell

Bahr, E. W.  
Baird, Harold  
Benjamin, W. A.  
Bernstein, O. O.  
Bunch, Taylor G.  
Capman, Elmer

Cormack, A. W.  
Elliott, Henry T.  
Elliott, W. P.  
Farley, R. F.  
Greer, George W.  
Halliwell, Leo B.  
Hansen, Louis A.  
Hare, Dr. Robert A.  
Higgins, W. B.  
Jewell, F. B.  
Kotz, Siegfried A.  
Livingston, John D.  
Loasby, Frank H.  
MacGuire, Meade  
Miller, Harold A.  
Minchin, Gerald H.  
Neff, Merlin L.  
Nelson, J. R.  
Nichol, Francis D.  
Nussbaum, Jean  
Oswald, Theodore L.  
Peterson, Frank L.  
Reavis, James D.  
Rice, M. L.  
Roberson, Leon V.  
Schuberth, Otto  
Schultz, Warren R.  
Tarr, W. C.  
Wilcox, Lyle C.  
Wellman, S. A.  
Wells, Frank  
Wilkinson, B. J.

Wilson, Rowland J.  
Wood, E. C.

### WOMEN

Abbott, Mrs. Stella  
Thompson  
Benjamin, Mrs. W. A.  
Butler, Mrs. George  
Cobban, Mrs. Harold H.  
Conard, Mrs. Claude  
Currow, Mrs. May Lacey  
White  
French, Mrs. R. E.  
Froom, Mrs. LeRoy E.  
Howard, Mrs. Ellis P.  
Lamson, Miss Mary E.  
Lee, Mrs. Frederick  
Lowe, Mrs. H. W.  
Mace, Mrs. J. W.  
MacGuire, Mrs. Meade  
Maxwell, Mrs. Arthur S.  
Neilson, Mrs. N. P.  
Nichol, Mrs. F. D.  
Peck, Sarah  
Rees, Pearl Lane  
Russell, Mrs. Clifford  
Stahl, Mrs. F. A.  
Teesdale, Mrs. W. H. F.  
Wells, Mrs. Frank  
Wilcox, Mrs. E. H.

# General Conference Treasurer

By KENNETH H. EMMERSON

"O Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. . . . O come, let us worship and bow down: let us kneel before the Lord our maker" (Ps. 95:1-3, 6). "The Lord hath done great things for us; whereof we are glad" (chap. 126: 3).

We need only reflect a moment on the beginnings of our church to realize how great the Lord has worked in our behalf. Toward the end of the year 1846, when James and Ellen White began to observe the seventh-day Sabbath and to teach the third angel's message, there were only about 50 Adventists who joined with them. Their labors began in extreme poverty and sacrifice, and without financial support except as some truth-loving person occasionally gave them money. Elder White wrote in his memoirs that "poverty, feebleness, and great discouragement were our portion in the early history of the cause."

The early pioneers had no money, no organization, and no large lay membership for supporting their endeavors to preach the gospel in all the world. However, through the love God demonstrated in His plan of salvation His work has prospered. As the work has expanded year by year, the funds returned to the Lord by His faithful followers have increased. The demands of the ever-expanding work have been met through the liberality of God's people.

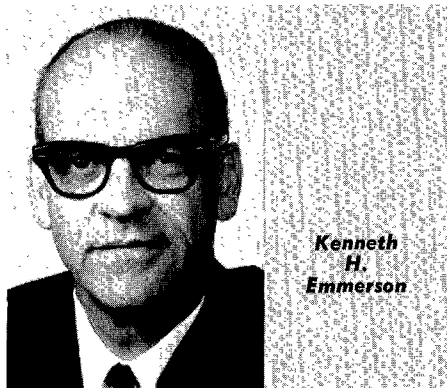
As thousands join the ranks of believers they are constrained through the love of God to extend the influence of the gospel of Christ, for all true children of light will always do their utmost to bring the "good tidings" to those in darkness. God's plan for the support of His kingdom on earth is plain and simple. The paying of tithe and the giving of free-will offerings have been a part of the Advent Movement since early in its history. The vitality of the church is to a large measure attributable to the following of this plan for its support.

## World Conditions Confusing

More than ever before in history, world conditions are increasingly confusing, dark, and foreboding. Although we have not been faced with global war, there has been constant war and conflict in many areas of the world. Surely the words of Isaiah are pertinent: "There is no peace, saith my God, to the wicked" (Isa. 57:21). Instead of peace and harmony as advocated by the leaders of nations, there has been crisis after crisis. These are the times of which Christ

spoke—"men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:26). Never has there been so much crime, riot, unrest, war, death, disease, famine, and destruction of every description as we see today. Men's hearts are failing them for fear. It is only through the working of the Holy Spirit that any hope can be maintained. However, we have God's promises to strengthen us in our work of warning the world.

As we go forth to conquer the world for Christ we are assured, by God's leadership in this movement, of the final triumph of the message. We take courage as we read the words of God's messenger:



Kenneth H. Emmerson

"The work that lies before us is one that will put to the stretch every power of the human being. It will call for the exercise of strong faith and constant vigilance. At times the difficulties that we shall meet will be most disheartening. The very greatness of the task will appall us. And yet, with God's help, His servants will finally triumph."—*Selected Messages*, book 2, pp. 407, 408.

In spite of rising nationalism, conflict, and troublous times, the work continues to advance in new fields; and the flow of sacrificial gifts for the financial support of the church has not failed. It is an ever-present miracle of God's grace that the tithes are returned to the Lord and the mission offerings flow into the treasury in an ever-increasing amount from all parts of the world. Our Lord and Saviour is pleased with those who are faithful in the payment of tithe and the giving of offerings for the finishing of His work.

We cannot overemphasize the factor of sacrifice. Just as sacrifice was practiced in the days of the early pioneers, so we must continue to practice sacrifice and self-denial to ensure the rapid triumph of truth.

The tithing principle was adopted at the General Conference session in 1878. The tithe received during the past quadrennium, 1966 to 1969, totaled \$411,673,741.40. During the previous four years it was \$289,925,379.18, or an increase of \$121,748,362.22. Since 1863, when the General Conference was organized, through December 31, 1969, the total amount of tithe received in the treasury is \$1,561,479,737.12.

For many years it has been the plan for the conferences in North America to appropriate a percentage of their tithe to the General Conference for the world budget, thus aiding in the support of the ministry in the overseas mission divisions. This plan is in harmony with the divine principle set forth in the Bible and the Spirit of Prophecy writing that all both strong and weak, should share in the responsibility of supporting the worldwide work of the church.

During the past quadrennium the tithe percentage given by North America was \$60,368,631.25 as compared to \$42,868,776.52 during the period of 1962 to 1965. We give glory to God and thanks to our members in North America for this loyal support to the work that is one in all the world.

## Mission Offerings

The second major source of income to the General Conference through both the churches in North America and the overseas divisions is the mission offerings. The faithfulness of our members, as demonstrated by their generous and sacrificial gifts, has been an inspiration. The mission offerings have increased by \$20,607,386.20, reaching a total of \$98,325,398.85. Table A shows a comparative report for the past two quadrenniums.

The division of offerings between North America and the overseas fields for the past four years is seen in Table B.

In 1966 C. L. Torrey, treasurer of the General Conference, reported that the total income to the General Conference for the year ending December 31, 1965, was \$35,604,173.33. Just one hundred years before that, Treasurer I. D. Van Horn reported the income for the fiscal year ending May 1, 1866, at \$1,751.22. The expenses for the year were \$1,460.27, which left a gain of \$290.95. This gain, together with the previous balance on hand of \$1,739.43, left a balance of \$2,030.38 for the church's mission in the new year.

God has blessed and multiplied the tithes and mission offerings of His people. In the year 1969 the total of tithes and offerings turned into God's treasury was \$195,235,352.13 and during the years 1966 to 1969 it was \$700,412,169.43, showing an increase over the period of 1962 to 1965 of \$200,418,520.95.

As the church is one in all the world, the denomination's plan of finance provides for the gathering of funds into the General Conference and then the reappropriating of them to the world field as equitably as possible in the light of changing world conditions and the most urgent needs of the hour.

The total appropriations to the world field in 1939 were \$4,421,227.23. Thirty

years later, or in 1969, the appropriations were \$46,985,537.51, an increase of \$42,564,310.28. Total appropriations to the world work during this quadrennium were \$171,305,316.50, exceeding the four-year period ending December 31, 1965 by \$37,271,928.39.

It is of interest to compare world membership with world appropriations:

	World Appropriations	World Membership
1939	\$ 4,421,227.23	486,670
1949	15,935,955.73	716,538
1959	25,314,762.98	1,194,070
1969	46,985,537.51	1,953,078
Increase 1969 over 1939	962.7%	301.3%

It is only through the Spirit of the Lord acting upon the hearts of individual church members to give liberal and benevolent tithes and offerings that it is possible to maintain present work and enter new fields of activity. The increased appropriations combined with the work of the Holy Spirit are the forces that make it possible to report such progress.

#### The Sustentation Fund

The sustentation plan was authorized by the General Conference Committee at the 1910 Autumn Council held in Takoma Park, Maryland. The first sustentation committee was composed of W. T. Knox, General Conference treasurer and chairman; E. R. Palmer, corresponding secretary; and G. C. Thompson, field secretary.

The Sustentation Fund began its operation January 1, 1911, and has been in continuous operation since that date. At the end of the first year there were 120 beneficiaries receiving assistance from the fund. The receipts during the year 1911 amounted to \$45,757.59, and the disbursements amounted to \$41,364.31, leaving a balance in the fund December 31, 1911, of \$4,393.28. There has been a balance in the fund ever since its beginning, with the exception of four years from 1931 to 1934 inclusive, when the fund was overdrawn to a certain degree. The number of beneficiaries receiving assistance from the fund has continuously increased until at the close of 1969 there were 3,517.

During the past quadrennium the Sus-

tentation Fund was divided into four separate funds; namely, the general sustentation fund, the publishing house sustentation fund, the hospital retirement fund, and the special fund for non-Seventh-day Adventists. The receipts and disbursements for each fund are kept separate, but for comparative purposes we are combining the totals of the four funds for 1969. On December 31, 1965, the balance in the Sustentation Fund was \$12,849,736.47. During the quadrennium receipts to the fund amounted to \$36,921,234.26, and disbursements and operating expense totaled \$31,677,615.94, leaving a balance in the funds of \$18,093,354.79 on December 31, 1969.

During the quadrennium the number of beneficiaries increased from 2,854 to 3,517, an increase of 663 for the four-year period, or an average annual increase of 166. On December 31, 1965, the maximum family rate of sustentation for 40 years of service was \$225.00 per month. On December 31, 1969, the maximum family rate of sustentation for 40 years of service was \$313.60 per month.

In addition to the regular monthly sustentation benefit checks, our retired workers receive assistance on their medical expenses. Assistance is also granted on funeral expense. During the year 1969 the total assistance on medical and funeral expenses amounted to \$778,779.

#### Deferred Giving

During the past quadrennium outstanding growth has been seen in the trust services and plans of deferred giving offered to our constituency through the legal associations of the church. For a number of years the union and local conferences have given attention to this challenging aspect of the conference program, but since the year 1966 the General Conference has taken a more active part in coordinating plans for special and deferred giving.

In 1968 it was decided to elect a person who could serve exclusively as the director of deferred giving at the General Conference level and who could devote his full time to the coordination of this important work, not only in North America but around the world. A number of important policies have been formed by the General Conference Committee as guidelines for the invest-

ing and safeguarding of funds held in trust by the denomination, and for providing a clearer understanding of inter-organizational relationships in the field of deferred giving.

We are convinced that tremendous resources are available to the denomination through the deferred giving and trust aspects of estate planning. During the past four years many millions of dollars in cash and property have been placed in trust with the church. The church is being designated as beneficiary in an increasing number of wills by our faithful members.

Each year more and more of these trusts and wills are maturing, and every aspect of denominational activity is being benefited. As the statistics of future years reflect the increased maturities that will result from this greatly increased activity, resources will be made available for a more rapid finishing of the work commissioned to the remnant church.

#### Investments

Proper investment of General Conference funds entails care and attention. A correct balance is needed to provide safety of capital, steady income, and growth to offset the inflationary erosion of capital. Careful attention is continuing to be given to the proper investment of denominationally owned funds, as well as funds held in trust.

In the investment of the General Conference funds we have followed a conservative plan. Because of the need for constant liquidity, this limits us somewhat in the type of investments we can make. We use deposits in banks and savings and loan associations, governmental and Federal agency obligations, and high-quality bonds and equities of well-known companies whose services and products are compatible with our denominational standards. To assist us in this regard we retain professional investment counsel, the highly respected Lionel D. Edie & Co., of New York City.

To give our organizations in the field special help in the area of investing, the General Conference established in April, 1967, a unitized Investment Fund and one year later a unitized Income Fund, which operate similar to mutual funds. These were created in order to provide investment services for the General Conference institutions and conference associations in the United States, and for the overseas divisions.

#### Disaster and Famine Relief

Seventh-day Adventist Welfare Services, or SAWS, beams its aid specifically to disaster victims. During the past quadrennium SAWS provided aid to peoples in 79 countries. Typical were such disasters as floods in Brazil, Pakistan, Mexico, Argentina, Canada, and here in the United States; famines in India and Africa; tornadoes in Kansas, Iowa, and Florida; and man-made disasters in Vietnam and Korea.

During the past quadrennium aid materials distributed totaled more than 10.25 million dollars in value. Of this amount 3.5 million dollars was the estimated value of bedding and clothing dispensed. More than 3.1 million dol-

TABLE A

	1962-1965	1966-1969	Increase
Sabbath School Offerings	\$38,939,354.33	\$51,615,853.69	\$12,676,499.36
Ingathering	32,721,939.58	38,371,952.37	5,650,012.79
Other Mission Offerings	6,056,718.74	8,337,592.79	2,280,874.05
Total	\$77,718,012.65	\$98,325,398.85	\$20,607,386.20

TABLE B

	North America	Overseas Divisions	Total
Sabbath School Offerings	\$38,612,238.04	\$13,003,615.65	\$51,615,853.69
Ingathering	26,268,531.88	12,103,420.49	38,371,952.37
Other Mission Offerings	4,851,855.90	3,485,736.89	8,337,592.79
Total	\$69,732,625.82	\$28,592,773.03	\$98,325,398.85



lars worth of food was shipped overseas and given disaster victims. Medical supplies and equipment totaled another 3.1 million dollars.

In addition to giving of their time, church members contributed to the regular program a total of \$852,000 in cash above the \$447,000 in cash specifically beamed to victims of the civil war in Nigeria where so many thousands perished of starvation.

### The Insurance Company

The International Insurance Company of Takoma Park, Maryland, and its General Conference Insurance Agency were both organized by Autumn Council action in 1935. The insurance company and agency have been writing fire and related kinds of insurance to the world field for 33 years, and their success is evidenced by their fine growth.

It was through an appropriation of funds by the General Conference Corporation that it started with \$25,000 in assets and surplus. On December 31, 1969, its total assets were \$7,908,729 and the net surplus stood at \$6,758,501.

The company and agency are controlled by a board of 11 directors. Those who serve on the board are elected at Autumn Councils of the General Conference Committee. Under the very able leadership of the operating managers, W. A. Benjamin and his two successors, V. L. Sanders and J. W. Peeke, the company has saved upwards of \$5,500,000 in insurance costs on denominational properties throughout the world field.

### Harris Pine Mills

The story of God's blessings to dedicated service is demonstrated by the gift of Clyde and Mary Harris in September, 1951, of their Harris Pine Mills, which they built over a period of 40 years of hard labor. The donation to the church was made with the understanding that the available earnings were to be used solely for the support of the third angel's message throughout the world field. A brief review of the company's success will serve to highlight its importance in the support of the church now, some 18 years later.

Charles J. Nagele, in his report to the Board of Management for the year 1969, revealed that currently the company has grown from the original plant given to the denomination by Mr. and Mrs. Harris to 19 plants, many of which are located near educational institutions. In addition to the \$4,285,310.83 contributed directly to the General Conference for the world budget during its denominational life, the company has provided ever-increasing amounts of cash to our institutions through the channel of student earnings. In 1969 work was provided for 2,037 students. These amounts are of real significance as indicated by the following figures:

1966	\$ 647,351.00
1967	842,702.00
1968	1,107,573.00
1969	1,481,740.00
<b>Total</b>	<b>\$4,079,366.00</b>

The growth of the business, although operating in a highly competitive market, is noted by the increase in sales. In its first year of operation as a wholly owned denominational company the total sales were \$4,108,223. Ten years later these had increased to \$10,779,636, and in 1969 they reached the sum of \$23,026,282. The sales for the past two quadrennium periods were as follows:

1966-1969	\$77,325,589.00
1962-1965	53,083,094.00
<b>Increase</b>	<b>\$24,242,495.00</b>

Surely the Lord has opened the windows of heaven and poured out an abundant blessing for His people as they work to warn the world in these times.

### General Conference Expansion

As conditions in the world have become more complicated and confused, it has been necessary to provide in the General Conference office more and more services that normally would be handled in other areas of the world. These additional activities, added to the normal growth of the church in North America and around the world, have created the need for more workers at world headquarters and have made the provision of additional office space absolutely imperative.

Because of the growth of the General Conference office staff and services, it has been necessary to situate personnel in space converted to office use in seven or eight different places in and around the General Conference buildings. In the existing facilities there is serious overcrowding, for in some instances three or more people are working in space that is hardly sufficient for one worker. Committee and lounge space, which are very urgently needed, have been converted into office space in order to accommodate the staff.

Consequently, the General Conference Corporation is now in the process of erecting a ten-story office building that will have an effective area of about 75,000 square feet of office space. In order to meet the requirements for parking facilities, a two-level parking garage is being constructed under the building

that will accommodate about 125 automobiles.

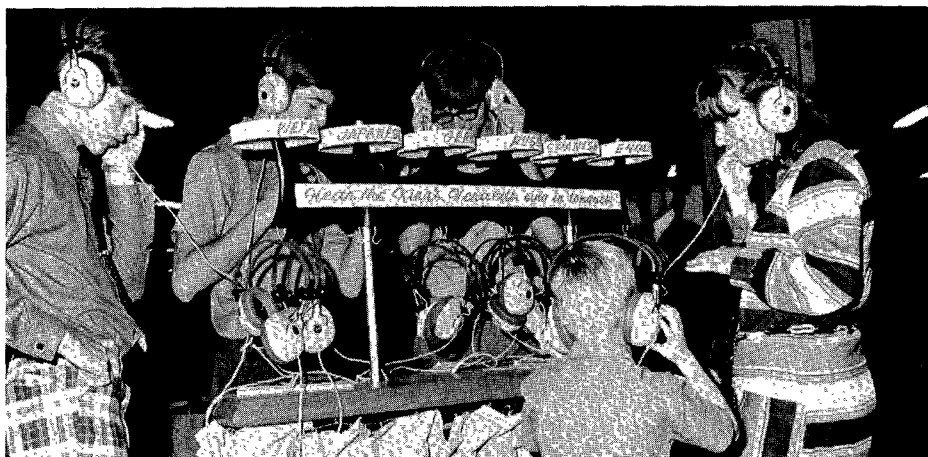
In planning the new facility it was decided to construct it so as to be readily adapted to many different uses thus providing for easy sale should future developments indicate that a relocation of the General Conference offices is desirable. It is hoped that the new office building will be ready for use by mid-1971.

### Conclusion

The task of financing our world work is a big one and requires the united efforts and support of the entire church around the world. Sacrifice lies at the very foundation of the gospel plan as set forth by God, when "he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The Lord's messenger said, "The Christian church was founded upon the principle of sacrifice" (*Testimonies*, vol. 5, p. 307), and "the work to be done calls for sacrifice at every step of advance" (*Counsels on Health*, p. 300).

"Only by constant sacrifice can it [the work] be carried forward."—*The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, on 1 Kings 5:3-18, p. 1029.

On behalf of the General Conference I wish to express appreciation to the unions, local conferences, and missions around the world for their loyal financial support of the great Advent Movement. I also wish to express our deep gratitude to the loyal believers in every land for their devotion to the cause and for their faithfulness in returning to the Lord their tithes and in the giving of liberal offerings. This great work must of necessity continue, for "there remaineth yet very much land to be possessed" (Joshua 13:1). There are millions of people all about us who are still awaiting the word of the everlasting gospel, still looking for the hope that we have in our hearts and cherish so much. The strength of our cause lies in our dedicated believers in every village, city, and country around the world. It is through the Holy Spirit working upon the hearts of all of our devoted believers that the task will be finished to God's glory.



Many young people are attracted by the Voice of Prophecy exhibit, especially by the "phone bar," where the King's Herald's can be heard singing in six different languages.

# GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

## Comparative Balance Sheet For Years 1966 to 1969

<b>ASSETS</b>	<b>1966</b>	<b>1967</b>	<b>1968</b>	<b>1969</b>
<i>Current Assets:</i>				
Cash and Banks	10,028,061.92	10,324,623.90	1,316,976.70	524,746.02
Bonds and Securities (Net)	25,453,291.91	33,765,415.25	28,460,541.95	26,424,021.08
Accounts Receivable	2,330,130.88	1,501,951.15	8,136,884.64	10,036,669.97
Notes and Loans Receivable	77,287.81	64,990.31	699,438.12	813,160.90
Inventories			220,930.88	206,502.07
Prepaid Expense	} 273,781.92	} 416,936.78	19,268.14	59,623.28
Deposits			3,370.35	2,802.15
<b>Total Current Assets</b>	<u>38,162,554.44</u>	<u>46,073,917.39</u>	<u>38,857,410.78</u>	<u>38,067,525.47</u>
 <i>Other Assets:</i>				
Long Term Receivables	-	-	6,040,012.48	5,705,413.15
 <i>Fixed Assets:</i>				
Office Equipment	-	-	-	1.00
<b>TOTAL ASSETS</b>	<u>38,162,554.44</u>	<u>46,073,917.39</u>	<u>44,897,423.26</u>	<u>43,772,939.62</u>
 <b>LIABILITIES</b>				
<i>Current Liabilities:</i>				
Accounts Payable	9,217,937.99	9,067,413.98	7,582,942.35	6,679,403.23
Trust Funds	4,322,196.48	3,906,601.55	4,399,429.27	5,583,525.61
Deferred Income	42,777.44	55,863.75	33,867.20	53,334.73
<b>TOTAL LIABILITIES</b>	<u>13,582,911.91</u>	<u>13,029,879.28</u>	<u>12,016,238.82</u>	<u>12,316,263.57</u>
 <b>NET WORTH</b>				
<i>Regular Net Worth:</i>				
Balance, January 1	10,672,647.92	10,584,962.87	11,171,080.23	11,678,795.85
Increase (Decrease) during year	(87,685.05)	586,117.36	507,715.62	(199,439.65)
<b>Regular Net Worth, December 31</b>	<u>10,584,962.87</u>	<u>11,171,080.23</u>	<u>11,678,795.85</u>	<u>11,479,356.20</u>
 <i>Net Worth Reserves:</i>				
Balance, January 1	13,153,333.40	13,994,679.66	21,872,957.88	21,202,388.59
Increase (Decrease) during year	841,346.26	7,878,278.22	(670,569.29)	(1,225,068.74)
<b>Total Net Worth Reserves, December 31</b>	<u>13,994,679.66</u>	<u>21,872,957.88</u>	<u>21,202,388.59</u>	<u>19,977,319.85</u>
<b>TOTAL NET WORTH</b>	<u>24,579,642.53</u>	<u>33,044,038.11</u>	<u>32,881,184.44</u>	<u>31,456,676.05</u>
<b>TOTAL LIABILITIES &amp; NET WORTH</b>	<u>38,162,554.44</u>	<u>46,073,917.39</u>	<u>44,897,423.26</u>	<u>43,772,939.62</u>

NOTE: The General Conference of Seventh-day Adventists, cosignatory of an agreement for financing of the Loma Linda University Medical Center, is contingently liable to the New York Life Insurance Company as of December 31, 1969, in an amount of \$9,251,607.36 and to the Security First National Bank of Loma Linda, California, in an amount of \$1,828,139.39.

# GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

## Comparative Statement of Operations and Retained Net Worth

For Years 1966 to 1969

INCOME	1966	1967	1968	1969	Total
<i>Tithe:</i>					
Union Conference Percentage	674,879.52	726,875.96	794,794.41	865,358.16	3,061,898.05
Local Conference Percentage	13,299,971.40	14,319,710.58	15,680,606.92	17,068,342.35	60,368,631.25
Special Percent for Exchange	8,656,745.14	9,923,621.24	10,754,488.65	12,371,137.44	41,705,992.47
Miscellaneous	68,893.05	122,080.20	73,291.21	82,741.86	347,006.32
Overseas Divisions Percentage	232,930.80	256,498.19	271,015.29	263,585.43	1,024,029.71
Total Tithe	<u>22,933,419.91</u>	<u>25,348,776.17</u>	<u>27,574,196.48</u>	<u>30,651,165.24</u>	<u>106,507,557.80</u>
<i>Mission Offerings:</i>					
North American Division	16,438,779.11	17,065,385.51	17,778,064.62	18,257,559.37	69,539,788.61
Overseas Divisions	6,365,089.43	6,936,877.52	7,291,078.39	7,408,450.71	28,001,496.05
Total Mission Offerings	<u>22,803,868.54</u>	<u>24,002,263.03</u>	<u>25,069,143.01</u>	<u>25,666,010.08</u>	<u>97,541,284.66</u>
<i>Miscellaneous Funds:</i>					
Interest and Dividends	1,604,270.11	1,724,915.54	1,624,478.31	1,726,990.75	6,680,654.71
Legacies and Matured Annuities	90,212.91	25,133.49	257,436.43	116,228.99	489,011.82
Royalties	46,170.37	52,584.34	42,185.47	59,883.26	200,823.44
Miscellaneous	7,288.76	6,278.05	10,901.53	192,800.72	217,269.06
Total Miscellaneous Funds	<u>1,747,942.15</u>	<u>1,808,911.42</u>	<u>1,935,001.74</u>	<u>2,095,903.72</u>	<u>7,587,759.03</u>
TOTAL INCOME	<u>47,485,230.60</u>	<u>51,159,950.62</u>	<u>54,578,341.23</u>	<u>58,413,079.04</u>	<u>211,636,601.49</u>
<b>EXPENSE</b>					
<i>Appropriations:</i>					
<i>Regular</i>					
Overseas Divisions	16,670,988.63	17,832,935.61	19,130,540.77	19,774,458.36	73,408,923.37
North American Division	4,686,335.16	5,184,804.84	5,781,913.35	6,590,912.06	22,243,965.41
Total Regular Appropriations	<u>21,357,323.79</u>	<u>23,017,740.45</u>	<u>24,912,454.12</u>	<u>26,365,370.42</u>	<u>95,652,888.78</u>
<i>Revertible</i>					
Overseas Divisions	3,021,800.81	3,088,845.13	3,203,013.95	3,201,916.80	12,515,576.69
<i>North American Division:</i>					
Ingathering and Missions Extension	81,331.78	86,827.64	90,142.03	98,047.36	356,348.81
Institutional Relief Comeback	1,999,560.27	2,047,055.22	2,158,984.27	2,199,136.12	8,404,735.88
Ingathering Overflow Reversion	3,234,531.34	3,408,135.81	3,484,790.56	3,603,456.31	13,730,914.02
Special Percent of Tithe	8,656,745.14	9,923,621.24	10,754,488.65	12,371,137.44	41,705,992.47
Total Revertible Appropriations	<u>16,993,969.34</u>	<u>18,554,485.04</u>	<u>19,691,419.46</u>	<u>21,473,694.03</u>	<u>76,713,567.87</u>
<i>Miscellaneous and Fixed:</i>					
	<u>1,637,758.10</u>	<u>1,909,559.30</u>	<u>1,475,969.58</u>	<u>1,904,021.07</u>	<u>6,927,308.05</u>
Total Appropriations	<u>39,989,051.23</u>	<u>43,481,784.79</u>	<u>46,079,843.16</u>	<u>49,743,085.52</u>	<u>179,293,764.70</u>
<i>General Operating Expense:</i>					
Departmental	1,898,717.69	2,282,360.78	2,629,062.71	2,968,436.53	9,778,577.71
General and Administrative	444,804.40	487,961.17	506,603.89	741,340.35	2,180,709.81
Total General Operating Expense	<u>2,343,522.09</u>	<u>2,770,321.95</u>	<u>3,135,666.60</u>	<u>3,709,776.88</u>	<u>11,959,287.52</u>
TOTAL EXPENSE	<u>42,332,573.32</u>	<u>46,252,106.74</u>	<u>49,215,509.76</u>	<u>53,452,862.40</u>	<u>191,253,052.22</u>
NET OPERATING GAIN	<u>5,152,657.28</u>	<u>4,907,843.88</u>	<u>5,362,831.47</u>	<u>4,960,216.64</u>	<u>20,383,549.27</u>
<b>NON-OPERATING</b>					
Income	86.88	3,133,740.98	339,056.74	310,014.72	3,782,899.32
Expense	2,436.24	337,881.69	57,960.69	3,309,835.58	3,708,114.20
Net Non-Operating Gain (Loss)	<u>(2,349.36)</u>	<u>2,795,859.29</u>	<u>281,096.05</u>	<u>(2,999,820.86)</u>	<u>74,785.12</u>
Net Increase (Decrease) before transfer	<u>5,150,307.92</u>	<u>7,703,703.17</u>	<u>5,643,927.52</u>	<u>1,960,395.78</u>	<u>20,458,334.39</u>
<b>TRANSFERS</b>					
Transfers In	16,577.98	337,229.10	—	3,314,060.03	3,667,867.11
Transfers Out	5,254,570.95	7,454,814.91	5,136,211.90	5,473,895.46	23,319,493.22
Net Transfers In (Out)	<u>(5,237,992.97)</u>	<u>(7,117,585.81)</u>	<u>(5,136,211.90)</u>	<u>(2,159,835.43)</u>	<u>(19,651,626.11)</u>
Net Increase (Decrease) to Net Worth	<u>(87,685.05)</u>	<u>586,117.36</u>	<u>507,715.62</u>	<u>(199,439.65)</u>	<u>806,708.28</u>

# GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

## Comparative Statement of Mission Offerings Income For Years 1966 to 1969

	1966	1967	1968	1969	Total
<i>North American Division:</i>					
Sabbath School	9,005,954.30	9,400,343.24	9,923,890.79	10,283,685.47	38,613,873.80
Ingathering	6,228,481.46	6,524,287.60	6,654,914.24	6,860,848.62	26,268,531.92
Other	1,204,343.35	1,140,754.67	1,199,259.59	1,113,025.28	4,657,382.89
Total	<u>16,438,779.11</u>	<u>17,065,385.51</u>	<u>17,778,064.62</u>	<u>18,257,559.37</u>	<u>69,539,788.61</u>
<i>Overseas Divisions:</i>					
Sabbath School	2,800,749.68	3,141,799.32	3,342,686.56	3,511,240.08	12,796,475.64
Ingathering	2,916,591.06	2,984,282.06	3,086,000.18	3,099,434.34	12,086,307.64
Other	647,748.69	810,796.14	862,391.65	797,776.29	3,118,712.77
Total	<u>6,365,089.43</u>	<u>6,936,877.52</u>	<u>7,291,078.39</u>	<u>7,408,450.71</u>	<u>28,001,496.05</u>
<i>Total World Field:</i>					
Sabbath School	11,806,703.98	12,542,142.56	13,266,577.35	13,794,925.55	51,410,349.44
Ingathering	9,145,072.52	9,508,569.66	9,740,914.42	9,960,282.96	38,354,839.56
Other	1,852,092.04	1,951,550.81	2,061,651.24	1,910,801.57	7,776,095.66
Total	<u>22,803,868.54</u>	<u>24,002,263.03</u>	<u>25,069,143.01</u>	<u>25,666,010.08</u>	<u>97,541,284.66</u>

### Additional Delegates

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

#### FAR EASTERN DIVISION

**North Philippine Union Mission**  
Mrs. A. P. Fernando, W. D. Jemson.  
Delete: Mrs. Amalia Barizo, Thomas Simulingga.

**West Indonesia Union Mission**  
Wesley Sinaga. Delete: P. Sitompul.

#### INTER-AMERICAN DIVISION

**Franco-Haitian Union Mission**  
S. B. Jean-Elie. Delete: Roy Perrin.

#### MIDDLE EAST DIVISION

John Hasso, Dean McDaniel, Henry Melki.

#### NORTH AMERICAN DIVISION

**Atlantic Union**  
Samuel Franklin, W. H. Kibble.

#### Columbia Union

George Akers, A. N. Brogden, Edward Dorsey, R. W. Dunn, E. M. Hagele, A. E. Harms, A. F. McLeod, Roscoe W. Moore, H. W. Pritchard, A. E. Randall, Paul Reichard, John Wilkens.

#### Pacific Union

W. O. Baldwin, Shirley Burton, Harry Garlick, J. H. Irvine, Milton McCullock, Mary Walsh.

#### Southern Union

Hugh Leggett, Charles Fleming, Frank Knittel, W. B. Johnson, Jack Darnell, Perry Greene, Don Riesen, Herman Davis, Dale Brussett.

#### NORTHERN EUROPEAN DIVISION

S. G. Maxwell, A. Varmer, Mrs. Della Hansen.

#### SOUTH AMERICAN DIVISION

Mateo Aguilar.

#### Austral Union

Antonio Arceaga. Delete: Celia D. Castro.

#### Chile Union

Sergio Gutierrez. Delete: Samuel V. Anabalon.

#### East Brazil Union

Joao Kiefer, Raimondo Martins, Gilberto Siqueira, William Soares. Delete: Mrs. Rolf Belz, B. E. Schuenemann, Gilvan Silva.

#### Inca Union

Guillermo Badenas, Hugo Beskow, Agneda Fernandez. Delete: Franklin Bermeo, Alejandro Davidovich.

#### North Brazil Union

Elias Azevedo, Dermival Lima, Oswaldo Stockler, R. L. Wearnner. Delete: Mrs. Olival M. Costa, Maria J. Ferreira, Luiz J. Lopes.

#### South Brazil Union

Joao Apolinario, Jose Burgos, Elyvera Ferreira, Paulo Freitas, Joao Linhares, G. G. Oliveira, Job Santos, Balduino Souza. Delete: J. N. Bronze, W. H. Endruweit, Alfredo Holtz, Oswaldo Osorio, Ruy M. Reis, Jose Vargasin Brief, Edmundo Souza, G. S. Storch.

#### SOUTHERN ASIA DIVISION

G. Gurubathan.

#### East African Union

Mrs. C. D. Henri, Mrs. F. G. Reid, K. H. Sturdevant, M.D., Mrs. K. H. Sturdevant, Mrs. F. E. Wilson.

#### GENERAL CONFERENCE INSTITUTIONS

Dr. Horace J. Shaw, Robert L. Sheldon, Dr. Fernando Chaij, Sergio Collins, Barbara Herrera, Nicholas Ilchuk, L. P. Schutter, G. G. Tobler, T. R. Torkelson.

#### AUDITOR'S STATEMENT

To the Constituency of the General Conference of Seventh-day Adventists

The Auditing Department staff of the General Conference has examined the balance sheets of the General Conference of Seventh-day Adventists at the close of the calendar years 1966, 1967, 1968, and 1969, and the related statements of operations and retained net worth for the four years mentioned. Our annual audits were conducted in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records, and such other recognized auditing procedures, as we deemed necessary in the circumstances.

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

In our opinion the accompanying balance sheet and notes appended thereto, showing a total net worth of \$31,456,676.05 and the comparative operating statements and comparative balance sheets for the quadrennium 1966-1969, present fairly the financial condition of the General Conference of Seventh-day Adventists as of December 31, 1969, and the results of its operation for the four years then ended.

R. M. REINHARD  
Acting Auditor  
General Conference of  
Seventh-day Adventists

Takoma Park  
Washington, D. C.  
March 6, 1970



**Wayne Hooper introduces S. Moses, whose song was chosen as the session theme song.**

**REVIEW AND HERALD, June 14, 1970**



# That the World May Know

SABBATH MORNING SERMON, JUNE 13, 1970

By ROBERT H. PIERSON

President of the General Conference

"Let not your heart be troubled." Compassionately the Saviour spoke words of comfort and instruction to His concerned disciples. He knew that just ahead in the shelter of Gethsemane were hours of agony. He also knew the distress and sorrow that coming events would bring to those who had followed Him closely during His earthly ministry. John faithfully records this farewell counsel in chapters 14-17 of his Gospel.

"Believe and trust Me; love one another; follow the Holy Spirit's leadings," He counsels, "Keep My commandments; abide in Me. Expect opposition, even persecution. Be sure to stay close together."

Then, even as He nears the garden that would mark His struggle and victory, Jesus prays what is truly the Lord's Prayer. He thinks of His beloved followers and tenderly commits them to His heavenly Father's care.

In this prayer Jesus prayed also for believers in 1970. He said, "I am not praying for these alone but also for all the future believers who will come to Me because of the testimony of these."<sup>1</sup> You and I are part of that unnumbered host of "future believers."

"That they may be one, even as we are one: I in them, and thou in me, that they may be perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."<sup>2</sup>

Here our Saviour makes an appeal for unity—the same unity He knew with His Father. "That they may be one, even as we are one."

Why? "Then the world will learn that thou didst send me."<sup>3</sup> The world is to learn two great truths when it sees unity among brethren: First, Christ is indeed the "sent of God," the divine Saviour of the world; and second, God loves us as He loves His own Son. Two vital truths—relevant to the 70's!

## Not Faceless Conformity

Does the unity of which Christ speaks consign His followers to a state of faceless conformity? Do we drive the same cars, wear the same clothes, live in identical houses—behave exactly alike? Not at all.

"The religion of Christ does not require us to lose our identity of character, but merely to adapt ourselves, in some measure, to the feelings and ways of others. Many people may be brought together in a unity of religious faith whose opinions, habits, and tastes in temporal matters are not in harmony; but if they have the love of Christ glowing in their bosoms, and are looking forward to the same heaven as their eternal home, they

may have the sweetest and most intelligent communion together, and a unity the most wonderful."<sup>4</sup>

God does not make men mere robots. He merely asks us to subordinate our personal desires, attitudes, positions, and ambitions to the good of the cause.

"Unity in diversity is God's plan. Among the followers of Christ there is to be the blending of diverse elements, one adapted to the other, and each to do its special work for God. Every individual has his place in the filling up of one great plan bearing the stamp of Christ's image."<sup>5</sup>

This appeal for unity is a call for all within the church to possess the same brotherly love—no evil surmising, no striving, no critical spirit.

This unity will reveal in all the same benevolent spirit toward the world's needs—the spiritual, physical, temporal hurt of those less fortunate.

This unity decrees that the same common truths will bind us together. These distinctive truths will set us apart as one with our Lord! There will be no pulling, tugging, heated disputing, or undermining of the great truths of the Advent message that have made us a people.

"Unity existing among the followers of Christ is an evidence that the Father has sent His Son to save sinners. It is a witness to His power; for nothing short of the miraculous power of God can bring human beings with their different temperaments together in harmonious action, their one aim being to speak the truth in love."<sup>6</sup>

We are to be spectacles to the universe of the divine Sonship of Christ in a faithless world. God's love for a lost world stands incontrovertible before the unity of believers already transformed by that love.

We live in a world being torn asunder by gaps—nationality gaps, tribal gaps, racial gaps, generation gaps, education gaps, credibility gaps, and what have you!

God's people are called upon to remove the misunderstandings, to bridge these gaps. God's church exists to pull men together. Church members are to be one as Christ and His Father are one.

"We are parts of each other."<sup>7</sup> Nationality, tribal, racial, generation, education, credibility gaps must go because "we are parts of each other." "Those who are truly connected with God will not be at variance with one another."<sup>8</sup>

The world must know that Seventh-day Adventists are different. They are united. The gaps, by God's grace, have been closed. Seventh-day Adventists must be a spectacle to the world of what God's grace can do to unite people.

Now, brothers and sisters, I am going to speak frankly and plainly to you—not in parables, but I hope with deep concern, compassion, and love, for in Christ you are all very dear to me.

Unity in the church is one of the greatest evidences of the gospel's power. Nothing short of the power of God can unite men and women from all countries and from all walks of life and bring them together in love and unity. In the heart of Jesus no prejudice, bigotry, suspicion, or retaliation ever existed. So it must be today with His people.

## "All Ye Are Brethren"<sup>9</sup>

"All ye are brethren" must mean what it says. It must be more than a clever cliché. We must mean it! We must live it!

Indignities, humiliations, odiums, do not draw men and women together in love and unity. These things divide, create resentment, suspicion, mistrust, and hatred. We cannot love people on Sabbath with our speech and dehumanize them the other six days by our actions.

Love and hatred cannot be in the same heart; Christ is not divided! We can't call men brothers and yet discriminate against them. Discrimination should be dead in the Seventh-day Adventist Church. In the homelands and in mission lands, and all around the world, the Seventh-day Church has come of age. We are brothers. Revenge, reprisal, force, violence, are not the spirit of your Lord and mine!

Jesus said, "Put up again thy sword."<sup>10</sup> And Paul wrote, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good."<sup>11</sup> "Stand back and let God punish if he will."<sup>12</sup>

Polarization will not prove that Seventh-day Adventists are one. Drawing apart in our own camp, causing age gaps, education gaps, racial gaps, will prove only that we are like the world. Christ is not divided. He is One. He prayed, "That they may be one, even as we are one." Seventh-day Adventists must help answer this prayer!

## United on the Great Truths of the Word

We must let the world know that Seventh-day Adventists are united on the great truths of the Word.

The apostle Paul's appeal is: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."<sup>13</sup> Dr. Phillips puts it in this graphic language: "Now I do beg you, my brothers, by all that our Lord Jesus Christ means to you, to speak with one voice, and not allow yourselves to be split up into parties. All together you should be achieving a unity in thought and judgment."

To our day, when much of the established Christian world of theology seems to be falling apart, God still says, "Pull together; you should be achieving a unity in thought and judgment."

"God is leading out a people," the messenger of the Lord declares, "and es-

tablishing them upon the one great platform of faith, the commandments of God and the testimony of Jesus. He has given His people a straight chain of Bible truth, clear and connected. This truth is of heavenly origin and has been searched for as for hidden treasure. It has been dug out through careful searching of the Scriptures and through much prayer."<sup>24</sup>

This "truth," as we often lovingly call the Advent message, is established upon "one great platform of faith." It is "a straight chain of Bible truth, clear and connected." It is of "heavenly origin." It will guide us safely through to the kingdom.

But Satan will attempt to come in among God's people to sow unbelief, doubt, and criticism. "There will be a removing of the landmarks, and an attempt to tear down the pillars of our faith,"<sup>25</sup> the servant of the Lord declared.

If possible the enemy of souls would lead the Seventh-day Adventist Church down the same garden path he has led other great churches. Surely in such an hour, under such circumstances, God calls upon His people to remember how this message came to them and to stand unitedly to face a religious world in spiritual disarray and revolt.

If the world is to know that we are united in the great truths of the Word, are there some among us who should prayerfully rethink any devious operations now being carried on? Following the worldwide call to revival and reformation from the 1966 Autumn Council, goodly numbers, including leaders and groups in one country, have returned to the Adventist fold. We pray that others will follow suit. We think there must be consecrated, godly men and women who long to be once more on board the good ship Zion.

#### Let Us "All Speak the Same Thing"

I appeal to any who may be among the separated brethren—let us join our voices and our hands in the worldwide call for repentance, revival, and reformation. The arms of the church are ever outstretched in love to those who respond. Of course, the church is not yet what it will be by God's grace, but it is still the object of His supreme regard. The task is great; instead of working at cross purposes we should be moving forward all together for a finished work in our day.

We live in a Christian world where too many great churches have jettisoned the inspired Word of God, the divinity of Christ, the Ten Commandments, and some other basics of the gospel, in favor of an appealing new morality and a sadly sterile secularism. Such a gospel has little to offer questing souls. The end of such a course must be spiritual bankruptcy.

A few among us may have toyed with such heady liberalism. If there are such, I would appeal: Let us explore the frontiers of new truth without discarding the basics of old truth. Let us steadfastly retain God's Word and the writings of His messenger in their rightful places in our thinking and preaching. We need the keen intellects and the deep insights of committed scholars today in the great battle against evil and error.

If the world is to know that Seventh-day Adventists are united in the great truths of the Word, a large number of mainstream church members need to wake up spiritually, get their dusty Bibles down from dark shelves, and reaffirm what they believe!

Too many are living on the second-hand fare of the Sabbath sermon and an occasional prayer meeting or evangelistic service; and are these offerings always as nourishing as they should be?

Too many among us are not altogether certain just what we do believe! We find it satisfying to belong to the great family of God. We enjoy the rich fellowship but have not the high points of the message, and the reasons for our existence become a bit fuzzy in some minds. If we are not the Bible students Seventh-day Adventists once were, are we not on dangerous ground? Serious, prayerful study of the Word is one of the greatest needs among Seventh-day Adventists today.

We need to study the Word and we need to "all speak the same thing" if we are to let the world know where we stand in these last days!

#### United in Our God-given Mission

We must let the world know that Seventh-day Adventists are united in our God-given mission of proclaiming the Advent message to every kindred, tongue, and people in this generation.

To preach this last-day message is the very reason for our existence! We are not here merely as another church. We have a God-given evangel that will prepare men and women to meet their God in the near, very near, future! We must never forget this!

Some churches of the world are forgetting!

"A few years ago every missionary society knew who it was and what its work was. It was an organization of devout Christians intent on carrying out the Great Commission. It existed to make Christ known in Asia, Africa, and Latin America. . . . It appealed to individual Christians and congregations saying, 'If you believe God commands every Christian to proclaim the Gospel to the ends of the earth, then in obedience to God either go as a missionary or help send others.'"<sup>26</sup>

Today the commission is less insistent. Today some are not quite certain!

"But today, many missionary societies are no longer sure who they are or what their task is. Some of their leaders say one thing and some another."<sup>27</sup> Some churchmen are even talking about the end of foreign missions.

Despite our commitments at home, Christ still says, "Go ye into all the world, and preach the gospel to every creature."<sup>28</sup> This assignment is not optional; it is a divine imperative. We are ambassadors under authority.

"The love of Christ leaves us no choice."<sup>29</sup>

Here is a divine imperative. Both at home and overseas we are to proclaim the Advent message in all its fullness with all the power God grants us.

The vision of Adventism is still a world for Christ and His last-day message in this generation. Nothing less!

We must never set our eyes only on our own church, our own conference, our own union, or our own division and feel that this is the measure of our task. It is not so! The world is the field—your field, my field—and we dare not rest until every nation, kindred, tongue, and people have heard! This will be accomplished only by a united people.

"Only as they were united with Christ could the disciples hope to have the accompanying power of the Holy Spirit and the co-operation of angels of heaven. With the help of these divine agencies they would present before the world a united front and would be victorious in the conflict they were compelled to wage unceasingly against the powers of darkness."<sup>20</sup>

Seventh-day Adventists need to polish their MV aim: "The Advent message to all the world in this generation." We must recover our first love and our initial zeal, and push forward to a finished task in our generation. Like the early church, we are to "turn the world upside down" for Christ!

We must let the world know that Seventh-day Adventists are united in their determination to remain a distinct, called-out people—in the world but not of the world.<sup>21</sup>

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."<sup>22</sup>

This was a call out of Babylon in the days of our spiritual forebears. Babylon was fallen. God's people were called to come out. In 1970 Babylon is still fallen. Perhaps her latter plight is worse than was her earlier condition. In 1970 God is still calling men and women—"my people"—to come out of her. We too are in danger of becoming "partakers of her sins." Unless we come out we too will receive "of her plagues."

Babylon is still fallen. Seventh-day Adventists are still called to be "separate"—in the world but not of the world. The world is no more compatible with Christ today than it was a century ago. It is even worse!

"Says Christ: 'Ye are not of the world, but I have chosen you out of the world.' The true followers of Christ cannot enjoy the friendship of the world and at the same time have their life hid with Christ. The affections must be withdrawn from the treasures of earth and transferred to the heavenly treasure."<sup>23</sup>

This was true in A.D. 30. It was true in 1844, in 1900, in 1935. It is true in 1970!

Some say that times have changed, that affluent society and urban living have changed things. Anyone would be a fool not to agree that we live in a changed world and in changing times. But two things have not changed—the wages of sin and the gift of God. God's way of saving man is the same today—urban or rural, 1844 or 1970! Man is a great sinner, but Jesus Christ is a great Saviour. Those who accept and follow Him all the way will be peculiar in an age of faithlessness. God still is calling for a clean people, a people the world will call peculiar! May God help us to unitedly remain a separate, called-out people!

(Continued on page 31)

## SESSION HIGH LIGHTS

By MERWIN R. THURBER



Sabbath here at General Conference is very much like Sabbath back home—only bigger. More people—many more—and more racial differences. For the worshipers today have come from many of the 193

countries of our world church. And there are more language hurdles. Some of us can't talk to one another, except through an interpreter, but the familiar ingredients of Sabbath observance and worship go with Seventh-day Adventists wherever they journey and wherever they congregate.

Friday evening, family worship or vesper. The next morning, Sabbath school and church service. Then comes a special Sabbath afternoon program, because we have out-of-town guests, and perhaps a sunset vesper service at the church—how familiar it all sounds to Seventh-day Adventist ears.

Out-of-town guests indeed. Here in Atlantic City, at the fifty-first session of the General Conference of Seventh-day Adventists, we are all out-of-town guests. And, by the same token, we are all home folks. We belong to one family—the family of God around the world. We are brothers and sisters.

And so the most representative Adventist congregation in the world meets today in Atlantic City. Our church—on weekdays the convention auditorium—is a holy sanctuary. God has an appointment here with His people. The church sits beside the sea whose waters wash, or join waters that wash, the shores of every continent. This is symbolic of a movement that belts the globe, and reminiscent of that quiet spot beside the Sea of Galilee where Jesus taught the vast multitudes who gathered to hear Him.

### Sabbath by the Sea

As the Holy Sabbath approaches, the boardwalk, world-famous promenade in Atlantic City, is thronging with people going to church—God's people. They hurry along with Bibles and tape recorders under their arms, prepared for the blessing of God. While the pleasure and the work of the world go on, we are enjoined by the command of God to "remember the sabbath day to keep it holy." Truly the Sabbath is a golden clasp that unites God and His people.

And so I join the moving throng as it

flows into the convention auditorium. As the crowd funnels into the hall to the sanctuary doors I am reminded of two familiar songs, "When the Saints Go Marching In," and "Sweeping Through the Gates of the New Jerusalem."

The physical presence of so many fellow believers always stirs me deeply. What a privilege it is to be with them here. And this is the reaction of many with whom I talk, especially those from the ends of the earth who usually have such a meager contact with the world leaders of the denomination. How proud they are to be here—and a bit humble, too, to think that they were selected as delegates to General Conference. And though I have attended, and reported parts of, every session since 1946, the wonder and awesomeness of God's church in executive session has never ceased to inspire and thrill me.

Inside the doors I note that thousands of seats to the rear are empty, but those near the front are filling rapidly. I reach the reporters' table in time to check with the platform managers regarding available information on the program. Now it is seven o'clock, and time for the program to begin.

### The Evening Musical

Gordon Henderson, of the Voice of Prophecy, who is directing the singing, invites the congregation to join in singing "We're Marching to Zion." As the musical program of the early evening progresses, the audience gives rapt attention to the many beautiful numbers. The first General Conference band, under the direction of Melvin Hill, of Pacific Union College, makes its debut at this session. This is also a General Conference first for the National Adventist Choral Society, for it was organized by Francisco de Araujo in 1967.

Also unique this year is the ten-academy choir directed by Leland Tetz, of Takoma Academy. Richard Lang, of the Texas Conference, sings a solo, Gordon and Phyllis Henderson present a duet, and Sylvia de Araujo plays a violin solo. I hesitate to praise only one of the performances lest I seem to cast a shadow on the others—they were all superb and spiritually uplifting. But I must say that the singing of "My Lord, What a Morning" by the Choral Society does something special for me.

The singing of "That the World May Know," the theme song of the conference, by combined choirs and congregation serves to merge this lovely musical

program into the evening service of worship and dedication as the ministers file onto the platform.

The spiritual tone of the conference is clearly indicated by the fact that the General Conference Committee has called for the first Sabbath to be a day of fasting and prayer. D. W. Hunter reminds us of this again and earnestly urges us to join in prayer that God's Spirit may be poured out on this convocation and God's people around the world.

This evening's worship service is structured around the sermon by C. D. Brooks, Ministerial Association secretary of the Columbia Union Conference. Elder Brooks graduated from Oakwood College in 1951. He has conducted several very successful evangelistic campaigns. The one in Philadelphia resulted in the baptism of 300 new church members, but doubtless Elder Brooks would place his Cairo, Egypt, campaign at the top of the list. The 37 people won in that Moslem country constituted a mighty victory for the Lord. Certainly God has richly rewarded his efforts.

As I listen to Elder Brooks's sermon—eloquent, dynamic, picturesque, and soul-stirring—I can see that the vast audience is moved by his earnest appeals. He calls for certainty and conviction in our beliefs. We ourselves must know for sure if we expect to fulfill, by our preaching and our lives, the theme of the conference, "That the World May Know." Elder Brooks's peroration includes the words, "God's remnant church, which keeps His commandments, shall triumph. This is the sure word of prophecy." [The full text of the sermon will appear in Bulletin No. 3.]

### A Prayer of Dedication

In response to the earnest appeals of Elder Brooks we are led in a prayer of dedication by Neal C. Wilson, vice-president of the General Conference for North America, while the congregation stands in commitment.

"Our heavenly Father, tonight we confess that the gospel of truth as it is in Christ Jesus has been preached in our hearing. We have been made aware that this is a time for Thy people to repent, to confess, and with tears to make things right, to loathe our sins. This is a time when we should receive forgiveness and cleansing and experience the joy of Thy power in victorious living. Dear Lord, this is just what we want to do. Tonight we claim Thy word and Thy power to bring us together and make us one in Christ.

"There are so many things that can divide us and keep us apart as husbands and wives, as parents and children—angry words, a harsh and unforgiving spirit, thoughtless actions. Forgive us, O God.

"Then there are things that divide within the church. There are color and language, prejudice and bitterness. O God, forgive us for these sins. We want to leave here tonight as a pure church, ready to live and witness for Thee. And so,

(Continued on page 32)

# Proceedings of the General Conference

Fifty-first Session, June 11-20, 1970

## First Business Meeting

June 11, 1970, 8:00 P.M.

Wayne Hooper introduced the session theme song, written by Sunderan Moses: "That the World May Know."

SCRIPTURE READING: F. L. Bland—Rev. 14:6, 7.

PRAYER: R. R. Figuhr thanked God for His leading during the past four years and asked His blessing on the fifty-first session of the General Conference.

WAYNE HOOPER: Paul Hill, member of the music department, Columbia Union College, will lead the General Conference laymen's choir in singing "Holy, Holy Is What the Angels Sing."

K. H. EMMERSON: We welcome you to this meeting and invite you to give a liberal offering to help defray the expenses of this world conference. PRAYER: Our Heavenly Father, we thank Thee for Thy blessings tonight and for the privilege of giving our lives and our means to Thee.

E. W. PEDERSEN: It is an honor to introduce the brethren on the platform to the delegates assembled from the four corners of the earth to this fifty-first session of the General Conference of Seventh-day Adventists. From right to left they are: D. W. Hunter, associate secretary of the General Conference; L. C. Naden, president of the Australasian Division; O. Gmebling, president of the Central European Division; P. H. Eldridge, president of the Far Eastern Division; C. L. Powers, president of the Inter-American Division; F. C. Webster, president of the Middle East Division; W. Duncan Eva, president of the Northern European Division; R. A. Wilcox, president of the South American Division; R. S. Lowry, president of the Southern Asia Division; W. E. Murray, acting president of the Southern European Division; M. L. Mills, president of the Trans-Africa Division; N. C. Wilson, vice-president of the General Conference for the North American Division; K. H. Emerson, treasurer of the General Conference; R. R. Figuhr, past president of the General Conference; W. R. Beach, secretary of the General Conference; Robert H. Pierson, president, General Conference; W. P. Bradley, associate secretary of the General Conference; W. B. Quigley, president, New Jersey Conference; W. A. Thompson, president, Allegheny East Conference; Elisha Goropava, Solomon Islands; R. S. Watts, vice-president of the General Conference; W. J. Hackett, vice-president of the General Conference; T.

Carcich, vice-president of the General Conference; F. L. Bland, vice-president of the General Conference; R. R. Bietz, vice-president of the General Conference.

E. W. PEDERSEN introduced the president of the General Conference, Robert H. Pierson.

ROBERT H. PIERSON: AS I look out over this great congregation it is a real inspiration to me and a privilege to welcome all of you from the many different parts of the world.

Tonight we have come to the first meeting of this fifty-first General Conference session of the General Conference. We are here from all over the world, from the North, the East, the South, the West, from Africa, from Australia, from Europe, from Asia, from North America, from South America, and from the islands of the sea, representing nearly 190 different countries.

We are thankful that the Lord has watched over you and protected you and brought you here safely, and we sincerely welcome you here this evening.

It is a special pleasure for me to have Elder Figuhr here with us this evening. Elder Figuhr for twelve years led this church. The Lord richly blessed his leadership. It has been a real privilege to build on the foundation that he and his associates laid. Elder Figuhr, we are so happy to have you here tonight. We know that you will want to say a few words to all of our believers.

ELDER FIGUHR: I came here prepared to say nothing. My days of speaking are pretty well over, I think. I came to listen and to enjoy the General Conference session. This is a privilege that in the past I haven't had. But this time it will be different.

I want to say that it is a cause of much joy and a real pleasure to see our delegates and members here, and especially the overseas delegations. We have grown

into a world church of considerable dimensions, and it is wonderful how the Lord has blessed and how the spirit of unity and loyalty has held us together. My hope and wish is that this meeting may demonstrate again the mighty bonds of the third angel's message that keeps us united and keeps us in step. I hope we will see a demonstration of that here in a unique way even though all about us in the world there are disruption and revolution. May it be different here. I am glad to see you and I am glad you are here, and I am sure you will all go away from here greatly encouraged.

ELDER PIERSON: Thank you, Elder Figuhr. We are so happy to have you with us. It has always been our custom in times past to invite the leaders of our host union and host conferences to bring us greetings. Tonight I am pleased to introduce a good friend and fine leader, the president of the Columbia Union Conference, Cree Sandefur.

CREE SANDEFUR: Thank you, Elder Pierson. We are delighted to welcome all of these delegates from the world field to the territory of the Columbia Union Conference. We have in this territory 452 churches and 52,000 members. You are really in the population center of the United States because within our union territory there are 42 million people. It is a great challenge to reach the hearts of these millions with this glorious message. We think that in the Columbia Union we have just about everything—our nation's capital, industry, people, and a love for people.

May God bless you. The prayers of God's people in the Columbia Union are that His special blessing will rest upon this assembly as it gives attention to the work of the church. Welcome to the territory of the Columbia Union.

ROBERT H. PIERSON: I want to introduce W. A. Thompson who for many years has been a strong leader of God's cause in various places. At present he is the president of the Allegheny East Conference, with headquarters in Pine Forge, Pennsylvania. We want Elder Thompson to bring greetings to our delegates.

W. A. THOMPSON: Mr. Chairman, it is a privilege for me to welcome our delegates on behalf of the nearly 9,000 con-

*A portion of the audience at a pastoral and evangelistic council meeting preceding the GC session, with N. R. Dower interviewing Judy Aitken, of Blue Mountain Academy.*







**H. M. Tippett (right), R&H associate book editor, greets Robert F. Correia, Potomac Conference pastor, dressed in garments simulating those of the Biblical high priest.**

stituents of the Allegheny East Conference. As co-hosts with the New Jersey Conference we stand ready to serve you in every capacity. If you should desire spiritual assistance, we have within our field the headquarters of our denomination. If you need money, we include in our area the place where currency is printed.

And so, honored delegates and friends, we sincerely welcome you to Atlantic City, the playground of the world; to New Jersey, the Garden State of America; and last but not least, we welcome you to the open arms and hearts of the loyal constituents of Allegheny East Conference.

**ROBERT H. PIERSON:** Now tonight, we have a special guest with us. He is coming on the rostrum now with W. B. Quigley, the president of the New Jersey Conference, who will introduce him.

**W. B. QUIGLEY:** Elder Pierson, brother and sister delegates to this fifty-first General Conference session, and friends from the 193 countries and territories of the world field, it is my pleasure to speak on behalf of the members and churches in this New Jersey Conference.

We welcome all of you to this wonderful State of New Jersey. The New Jersey Conference is not among the largest numerically, but I think you will find that its constituency is characterized by a vigorous faithfulness to our great message of truth. As an example of this, the lay activities brethren will know us as the conference that for more than 25 years has led the world field in Ingathering per capita. We are a conference of many tongues with more than 600 Spanish-speaking believers in eight churches, and churches speaking Portuguese, Hungarian, Slovakian, and Polish. We of the New Jersey Conference hope that you enjoy the relaxed atmosphere of this location,

and that before you return to your fields of labor you will get a larger look at the great State of New Jersey.

Tonight, to join us in extending to you this welcome I have the pleasure of presenting to you The Honorable William T. Somers, mayor of the City by the Sea, Atlantic City, New Jersey.

**MAYOR WILLIAM SOMERS:** Elder Pierson, our distinguished guest, and ladies and gentlemen: I am indeed delighted to be here with you this evening in our main auditorium just prior to going upstairs to the ballroom where we will graduate the 1970 class of Atlantic City High School. I say to each and every one of you that we in Atlantic City are extremely pleased that the fifty-first General Conference session of the Seventh-day Adventist Church is here with us in our beautiful city.

I would like to say officially to each and every one of you that we sincerely hope that, as a result of your meetings, all of you will leave this session spiritually invigorated and more learned in following your faith. Heaven knows that in these times one thing that each and every one of us needs much more of is a renewal and revival of our respective faiths.

I have a little bit of a surprise tonight for Elder Robert H. Pierson. He is going to be joining a very, very distinguished group of Presidents, Senators, clergymen, statesmen, politicians, actors, and actresses. I am very pleased as mayor of Atlantic City to announce officially to each and every one of you that Elder Robert H. Pierson as of this moment is officially made an honorary lifeguard of the Atlantic City Beach Patrol.

**ROBERT H. PIERSON:** Thank you, sir.

**ROBERT H. PIERSON:** We know that Mayor Somers has a very busy program. He has several appointments tonight besides ours. He had one just before ours and is going immediately to another one. I am sure that all of us will want to thank him for his graciousness in coming here and in welcoming us to this great city. We say "God bless you, Mayor."

**MAYOR:** Thank you.

**ROBERT H. PIERSON:** There is one portion of the program that I am sure all of us look forward to, and that is the time we receive greetings from many who would like to be here with us but who are not able. Elder Beach is going to bring to us now these greetings.

**W. R. BEACH:** It is thrilling and challenging to recognize that some 2.5 million Seventh-day Adventists are thinking of us and are praying for us as we meet here tonight. We have greetings from far and near. The first I have is from Marius Fridlin, who, until a few months ago, was president of the Southern European Division. After carrying a very heavy load for many years he was forced by health conditions to retire. He sends his best greetings. He says he continues to pray for us.

Another very special greeting comes from F. G. Clifford. He has retired to the sun-drenched shores of Africa—East Africa. For many years he was a great stalwart in our cause. As a leader he still is a stalwart. Two of his sons are in attendance at this session as delegates. He sends this word: "Praying and believing that God's great and abundant blessing will

be with His church in session, my warmest greetings."

We have a very fine letter from one of our leaders in the U.S.S.R. The letter is from Moscow and it says this: "From our hearts we greet all the brethren and sisters who have arrived from all over the world at the great meeting of God's people. The Moscow church and all Russian Adventists greet all of you delivered through the blood of Christ, and we sincerely pray that God may send many blessings upon all of you." He concludes his message, as they always do in Eastern European letters: "John 17:21—'That they all may be one.'"

The next greeting I would like to mention to you comes from South Brazil, from São Paulo. It says: "55,000 Seventh-day Adventists from the São Paulo Conference greet the Advent people gathered in world conference. We pray God's blessing upon your work and plans."

We have a very fine greeting here from Russell Emmerson. He is the president of



**Ioan Tachici, Rumanian Union Conference president (left), greets Jeremia Florea, a Michigan pastor. Costache Chiorascu, Bacau Conference president, stands between them.**

the Fellowship of Retired Workers in Napa County, California. Incidentally, Brother R. R. Figuhr is a member of that fellowship. They send their greetings to us, call to remembrance their love and their faith in the cause, and express their best wishes and continued prayers not only for the success of the session but also for the final and glorious triumph of God's cause throughout the world.

Another message comes from Cebu in the Central Philippine Union. It says: "Greetings from the Central Philippine Union mission workers, with prayer for the outpouring of God's Spirit upon the assembled delegates."

We have a letter from Sofia, Bulgaria. There is no representative from Bulgaria here as yet, at least no one has registered. "The members of the SDA church gathered together at a special prayer meeting, sixth of June, 1970, and are sending to you their hearty greetings. We pray that God will fulfill upon all of you the asking of Elijah: 'I pray thee, let a double portion of thy spirit be upon me.' Though not privileged to be with you, we hope and believe that God's blessings will be upon you. 'As cold waters to a thirsty soul, so is good news from a far country.'"

We have greetings from Kingston,

Jamaica, British West Indies: "Christian greetings in Jesus' precious name. May God richly bless you in the blessed hope of His coming."

And finally, we have warm greetings from Ireland, from Bodell County of Down: "We are praying that God may pour out His unprecedented blessings upon your activities. Day after day we shall be remembering you, and we pray that many blessings may be upon you, and that all may be well for God's church as it advances to the ends of the earth."

[At this time the delegates voted to accept the greetings presented by W. R. Beach and to reciprocate with appropriate greetings and messages.]

ROBERT H. PIERSON: Now we're ready to undertake the work of organizing the fifty-first session of the General Conference of Seventh-day Adventists. Elder Beach is going to lead us into the seating of the delegates and we will be taking up other items of business.

W. R. BEACH: Brother Chairman, Article 3 of the constitution, Sections 2 to 5, provides that all members of the General Conference Executive Committee are delegates at large. There are 328 members of the General Conference Committee around the world. Registered here and present tonight are 308 members of the General Conference Committee.

Article 3, Section 4, provides for the appointment of regular delegates by union conferences and divisions. This has been done. These regular delegates have been appointed in harmony with the General Conference constitution and are duly

registered in attendance at this fifty-first session as follows:

North America	283
Australasia	16
Central Europe	38
Far East	164
Inter-America	173
Middle East	12
Northern Europe	87
South America	160
Southern Asia	46
Southern Europe	72
Trans-Africa	81
East African Union Mission	9

Ten delegates were invited to this session from the U.S.S.R. To date none has appeared. We wish that they might have been here because their help at this fifty-first session would have been well received. The regular delegates accredited to this fifty-first session and in attendance tonight are 1,150 which, with the members of the General Conference Committee, makes a total of 1,458. Brother Chairman, these are the basic delegates to the session and are available for the opening of this fifty-first session.

ROBERT H. PIERSON: Inasmuch as we have well over our quorum here this evening, I would like to declare the session open. We will undertake the first items of business.

W. R. BEACH: Brother Chairman, we come to another group of delegates. Article 3 of the constitution, Section 3-B, provides for the appointment of delegates at large to be accredited by the General

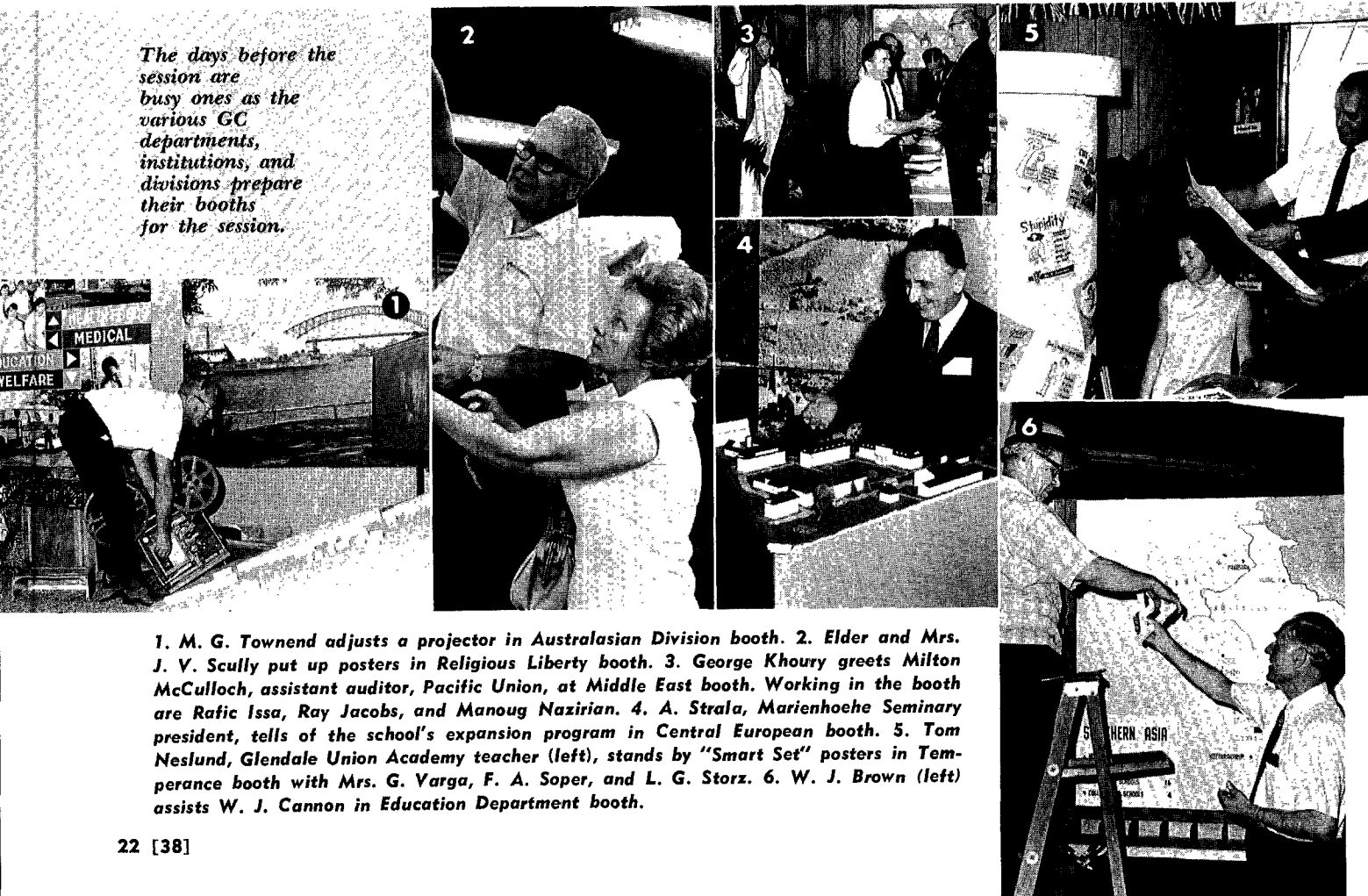
Conference Executive Committee and seated at the session by vote of the session. These delegates represent the general institutions and general interests of the work. The General Conference in consultation with divisions, general institutions, and the unions in North America with large institutions has prepared a list of delegates. The Committee has voted and approved this list.

The constitution authorizes such delegates on the basis that the number shall not exceed 25 per cent of the delegates in attendance otherwise provided for. That total was 1,458, so these delegates at large could number 364. The list the General Conference Committee has approved and which is attached to the minutes of the General Conference Committee, numbers 242. These names will appear in the General Conference Bulletin of this session. [See page 14 of Bulletin No. 1.] Is it the pleasure of these delegates, Brother Chairman, to have this list read, or is there a motion to adopt the list as it is attached to the minutes, and which will appear in the minutes of the Bulletin?

ROBERT H. PIERSON: What is the pleasure of the delegates tonight? Do you want to move approval, and waive the reading? [Moved and seconded. Motion carried.]

W. R. BEACH: Brother Chairman, with the adoption of this list, we have regularly seated as delegates of this session a grand total of 1,702. Others will be coming in and the standing committee on the seating of delegates will process appropriate names recommended. These delegates

*The days before the session are busy ones as the various GC departments, institutions, and divisions prepare their booths for the session.*



1. M. G. Townend adjusts a projector in Australasian Division booth. 2. Elder and Mrs. J. V. Scully put up posters in Religious Liberty booth. 3. George Khoury greets Milton McCulloch, assistant auditor, Pacific Union, at Middle East booth. Working in the booth are Rafic Issa, Ray Jacobs, and Manoug Nazirian. 4. A. Strala, Marienhoehe Seminary president, tells of the school's expansion program in Central European booth. 5. Tom Neslund, Glendale Union Academy teacher (left), stands by "Smart Set" posters in Temperance booth with Mrs. G. Varga, F. A. Soper, and L. G. Storz. 6. W. J. Brown (left) assists W. J. Cannon in Education Department booth.

represent the 193 countries in which our work is conducted. In addition to these delegates the General Conference Committee has invited a group of veterans to attend this session. They are seated here in front—at least some of them are here tonight. They number exactly 32. These are wonderful people of the past and the present, and with the indulgence of the chair, we would like to invite these stalwarts to stand so we might all see them.

Brother Chairman, one further item. We note with sadness the vacant places tonight. It may come as something of a shock to you to know that in the past four years 806 faithful workers of the past and present fell at their posts of duty and are awaiting the call of the Life-giver. Like their predecessors down through the centuries, these have fought a good fight, they have finished their course, "Henceforth there is laid up for . . . [them] a crown of righteousness." Their names and their deeds have been appropriately recorded and some 67 names that are known around the world will appear in the Bulletin of this session. [See page 10 of Bulletin 2.] I would like to invite you, with the indulgence of the chair, to stand for a moment of silence in honor of these wonderful people and their families.

ROBERT H. PIERSON: The constitution provides for certain committees to be set up for the business of this session. These standing committees include: Credentials and Licenses, Constitution and Bylaws, Seating of Additional Delegates and Additional Standing Committee Assignments, Distribution of Labor, Finance, and Plans. These are the regular standing committees that will be working during the time that we are here together.

W. R. BEACH: Brother Chairman, you will find the standing committees listed on pages 24 and 25 of the program [and page 15 of Bulletin No. 1]. There may be some mistakes; there may be those who have been omitted and should be on. There may be delegates that have been missed. Please address yourselves to the chairman and the secretary of the Committee on Delegates and Additional Standing Committee Assignments, R. S. Watts and A. E. Gibb. Mr. Chairman, I move that we adopt this list subject to future adjustments.

ROBERT H. PIERSON: Is there a second? Do you wish to discuss this? The question is called. All who favor the adoption of the committees that have been suggested, please say Aye; opposed No. It is carried.

[The president, Robert H. Pierson, next presented his report of the quadrennial period. It appears on pages 8-10 of Bulletin No. 1.]

ROBERT H. PIERSON: Now the next item of business is the selection of our nominating committee. The leaders of each of the divisions have received instructions regarding the number of nominating committee members each division is entitled to. You will meet in the particular place that has been assigned to you just as soon as we have had the benediction. The division president will be in charge as you select your nominating committee tomorrow morning in Room 20 on the Mezzanine floor at nine-fifteen. I think Brother Beach has something more for us in this connection.



F. L. Bland (foreground) officiates at the wedding of Elder and Mrs. C. M. Willis in the periodical department booth in exhibit hall. C. E. Dudley, standing next to F. L. Bland, is offering the nuptial prayer, while Joseph Willis stands beside his father.

W. R. BEACH: Brother Chairman, a letter went to the officers of all the divisions with excerpts from the General Conference *Working Policy* bylaws, Article 2, which sets forth the procedure for the choosing of the members of the nominating committee. This is in the hands of the officers of the various divisions. I call attention, Brother Chairman, to the provision that delegates at large will join the delegations from the divisions in which they are, or at least were last, employed, or now reside. I would like to remind the secretaries of each division that they should report to the secretariat the names of those who have been chosen to serve on the nominating committee. These need to be recorded in the Bulletin.

D. W. HUNTER: We are happy to have Pastor Elisha Goropava with us tonight from the Solomon Islands. He will give the benediction in pidgin English.

ELISHA GOROPAVA: [Prayer by Elisha Goropava in pidgin English.] Father bilong me fella long heaven, me fella please too much that You bringim me fella together as brothers and sisters from all part long this ground. Me fella please that me fella members long this last church bilong You. Me pray that You can givim good fella thinking long all leaders bilong You time all sit down together long talk about work bilong You. Me fella pray long world leader bilong me fella, Elder Pierson, tim he leadim all long all meetings.

Me pray long name bilong Jesus our Saviour. Amen.

Translation:

"Our Father in heaven, we thank Thee that Thou hast brought us together as brothers and sisters from all parts of this world. We thank Thee that we as members of this church can be Thy children. We pray that Thou wilt give good understanding to the leaders of the church as they sit together to discuss Thy work. We pray that Thou wilt bless our world leader,

Elder Pierson, as he leads out in these meetings.

"All these things we ask in the name of Jesus our Saviour. Amen."

R. H. PIERSON, *Chairman.*

W. R. BEACH, *Secretary.*

A. E. GIBB, *Recording Secretary.*

## Second Business Meeting

June 12, 1970, 9:15 A.M.

CHAIRMEN: Robert H. Pierson, R. S. Watts.

PRAYER: Warren Banfield.

SPECIAL MUSIC: Merrill Enright, pastor in the Southeastern California Conference, sang "Eternal Life."

R. S. WATTS: Good morning to all of you. Before we begin the business of the morning I would like to ask how many delegates are attending a General Conference session for the first time? May I see your hands? I see a large number. Perhaps we ought to review how we conduct the work at a General Conference session. It is obvious to all that this session, as in previous sessions, has been carefully organized to do the world business of the church. We want to do this in a spiritual setting, with care and with dispatch.

You have already voted the personnel for certain committees. (The standing committees are listed in your program and in Bulletin No. 1.) They will be functioning all during this session. Items that come to our attention will come through these standing committees.

Now a word to our delegates and friends: The work of the session is in the hands of the delegates. We want delegates to wear their badges, to sit in their designated places, and to know that they are the ones who have the privilege of entering into the work of this session.

We have placed four stationary microphones in this auditorium. If you have a statement to make or a question to ask,

we ask that you go to one of these microphones and identify yourself.

Before we listen to the reports that are listed in the program booklet, Charles Martin, associate secretary of the Missionary Volunteer Department, will introduce a group of youth.

C. D. MARTIN: We are very proud of the young people of the Seventh-day Adventist Church. We appreciate the interest they have in their church and their desire to be involved in the church's activities. And so, for the first time, regular youth observers have been selected for a General Conference session. We would like to introduce you to them and them to you.

Northern Union: Don Hilliard.

Lake Union: Richard Brown, Jr.; Roy Benton.

Canadian Union: Seppo Vartia.

North Pacific: Glen Greenwalt.

Pacific Union: Jack Hoehn; Craig Newborn; Isabel de la Torre.

Southern Union: Douglas Foley; Alvin L. La Count.

Southwestern: Bob Mock; Rosalie Laura.

Columbia Union: Doriz Perez (absent); Wendell Cheatham.

Atlantic Union: Ron Walden; Dionisio Hernandez; Caroll Dozier.

Central Union: Darrell Holtz.

You will see these young people at this session. They are our youth observers. We are proud of these young people [applause].

R. S. WATTS: My friends, this is a first. These are the future leaders of our church. They are here to learn how the Seventh-day Adventist Church operates, especially how we carry on the business of the session. They will be visiting in each of the committees during the days to come. Now the secretary of the General Conference, W. R. Beach, is going to give his report.

W. R. BEACH: [W. R. Beach, secretary of the General Conference, gave his report, which appears on pages 7-10 of Bulletin No. 2.]

ROBERT H. PIERSON: Thank you, Brother Beach. I am sure that all of us have appreciated this very fine report that our secretary has brought to us. All of us join with Brother Beach in looking forward to that great day when these dreams will be fulfilled.

I would like to mention this morning that W. J. Blacker is the chairman of the nominating committee, and he will be at work there in the committee room the rest of the day.

Now we want to turn our attention to the report of our treasurer, Kenneth H. Emmerson.

K. H. EMMERSON: Thank you, Elder Pierson. [The treasurer's report, appearing on pages 11-16 of this Bulletin, was presented at this time.]

K. H. EMMERSON: At this time O. A. Blake, the undertreasurer of the General Conference, will present the audited financial statement.

ROBERT H. PIERSON: Thank you very much, Brother Emmerson, for that fine report. Now we have the financial statement. [O. A. Blake presented the General Conference financial statement, copies of which had been distributed to

the delegates. This was followed by the reading of the auditor's statement by R. M. Reinhard, acting auditor of the General Conference.]

R. S. WATTS: We have greetings to be presented at this time.

W. P. BRADLEY: We have greetings from widely separated parts of the world. One comes from the Brazil Publishing House in South America: "Greetings from Brazil Publishing House to all assembled at the fifty-first quadrennial session. Pray God favor you with most abundant blessings."

From the Ukraine in Russia a cable has arrived from Elder Chimece: "Thank you very much for the invitation to take part in the General Conference session. Cannot attend because of ill health."

A third comes from W. G. Turner, a former vice-president of the General Conference. In his letter he says: "As you are now assembled in this great and most important gathering, my prayers will unite with thousands of others of our workers and church members throughout the world to the end that the Spirit of God will direct in each action taken and every move made at this time."

[Voted: Greetings and appreciation to the organizations and individuals who sent special messages.]

ROBERT H. PIERSON: At each General Conference session we have men whom we have learned to love and respect who feel that it is time for them to retire. Their names will not come in from the nominating committee as they have in the past. There will be some special recognition as we go along, but I want to read the names of these men who have already made application for retirement: O. A. Blake, W. E. Phillips, J. E. Edwards, A. A. Esteb, T. E. Lucas, W. P. Bradley, G. R. Nash, E. L. Minchin, H. E. Rice, and Marius Fridlin. We're going to miss these men—they have carried the work of God most nobly through the years.

R. S. WATTS: Elder Pierson, I want to add one more name. Forty-five years ago in June, I began my ministry as a singing evangelist. We heard this morning that there were 3,517 on the Sustentation Fund in North America and ten more have now been added. I would add one more—R. S. Watts.

ROBERT H. PIERSON: Elder Watts, we're going to miss you. It's been a real joy to be associated with you through the years. God bless you.

R. S. WATTS: Elder Blacker, chairman of the nominating committee, is ready with his first report.

W. J. BLACKER: The nominating committee is composed of 163 members from all parts of the world field. After the chairman was selected, the committee asked Cree Sandefur, president of the Columbia Union, to serve as vice-chairman; B. E. Seton, president of the British Union, to serve as secretary; and Frank W. Hale, president of Oakwood College, to be associate secretary.

We are ready with a partial report. When we place before you the name of a person to serve as president of the General Conference, we recognize that we are asking someone to carry a heavy responsibility. The world in which we live calls for great men with great faith. The nom-

inating committee, with much enthusiasm, much unity, and much appreciation, brings to you the name of a man whom God has been using in a strong way. Dr. Seton will present this partial report of the nominating committee.

B. E. SETON: Your nominating committee submits the following recommendation for the position of General Conference president—Robert H. Pierson.

R. S. WATTS: Thank you, Brother Blacker and Dr. Seton. I am happy to be acting as chairman this morning, and it is my privilege to ask whether we are ready to receive this report. Do I hear someone say Yes, I'm ready? Do I hear a second to it? I'm sure this is what we want. Now, let's do it a little differently this time. Let us show that Elder Pierson has the backing of the whole world church—let's stand and let him know our decision. [Delegates stand.] Thank you, thank you. Brother Pierson, it is a happy occasion for me to present you to this large group of delegates as the president of the General Conference to serve for the next four years.

ROBERT H. PIERSON: Thank you, Brother Watts. Will the delegates please be seated. Thank you so very much. I have just a word to say, and while I'm saying it there's a lady in the congregation I would like to have come up here with me. I've been most fortunate in having a very fine Christian lady to stand by my side. Four years ago, when the General Conference session invited me to serve as the leader of this work, I was a bit bewildered. I was certainly surprised. And I was greatly humbled. I want to introduce Mrs. Pierson to you this morning.

I am under no illusions. I know that during the next few years we're going to face some of the most difficult days this church has ever faced. I also know that we have a great God who is leading this movement. With His help, with your prayers, and with the cooperation of the brethren, I will do my best.

[At this point the chairman introduced the editor of the REVIEW AND HERALD, who presented to the president of the General Conference the first Bulletin of the session and asked the ushers to distribute copies to all delegates, guests, and overseas visitors.]

[The business session was brought to a close with the benediction, pronounced by E. C. Wines, president of Southwestern Union College.]

R. H. PIERSON, R. S. WATTS, *Chairmen*.  
W. P. BRADLEY, *Secretary*.  
A. E. GIBB, *Recording Secretary*.

## Third Business Meeting

June 12, 1970, 3:00 P.M.

CHAIRMAN: R. S. Watts.  
PRAYER: V. P. Muthiah, president, Western India Union.

SPECIAL MUSIC: Larry Karpenko, music teacher, Sheyenne River Academy, sang "Come Ye Blessed."

R. S. WATTS: It is Friday afternoon, and we are going to watch our time closely. You will notice that we are to have three reports this afternoon, but in addition,

we will have a report from the committee on seating of additional delegates and standing committee assignments. The secretary of this committee, A. E. Gibb, will present its report.

[Committee report, as accepted, appears on page 16 of this Bulletin.]

R. S. WATTS: The statistical report will be given by J. O. Gibson, statistical secretary. [The statistical report was presented. A copy of the report will appear in Bulletin No. 3.]

R. S. WATTS: Our second report will be presented by the Voice of Prophecy. Some time ago out in a little barrio in the heart of Luzon in the Philippine Islands, while I was going to bed at about 9:30 P.M., I heard music coming out of the little houses, "Lift up the trumpet, and loud let it ring; Jesus is coming again!" The men responsible for this worldwide broadcast of the Voice of Prophecy will now make their report.

H. M. S. RICHARDS, JR.: From Atlantic City we present the program of the Voice of Prophecy, a voice crying in the wilderness in these modern days, "Prepare ye the way of the Lord." We are happy to be here in Atlantic City to bring a special report to the delegates of this fifty-first General Conference session because this is a special year for the Voice of Prophecy. This year marks the fortieth year of continuous radio broadcasting by my father, H. M. S. Richards. Father, I know you will want to say a word to these delegates here today.

H. M. S. RICHARDS, SR.: We want to thank every delegate for his help, his prayers, money, encouragement. With God's blessing and with what you people have given us we have been able to broadcast on about 700 stations in North America and some other countries, and we are making great plans for the future. We are watching the proposed satellite broadcasting. Three of these great satellites are to be shot into the sky 22,600 miles. Each one will cover more than a third of the earth. Therefore, three of them will cover it sufficiently and completely. We hope that broadcasting from satellites will be one of our next great accomplishments. We have a new daily broadcast between 12:00 M. and 4:30 A.M., and 32 million people are able to listen or are awake at that time. You would be surprised at the sort of people who are listening. We have a new 15-minute program, a new five-minute program, and great plans. In fact things are moving so fast at the Voice of Prophecy that about all I can do is to hobble along and try to keep up with it. Thank you for your help, and may the good Lord bless you and give you a lot of faith.

R. S. WATTS: Elder Richards, before you continue with your report, Adlai Esteb has prepared a tribute for your 40 years in broadcasting. [A. A. Esteb read the poem, found on pages 70, 71 of his book *Redwood*, then added the following stanza]:

"He clutched the lightning's fiery pen  
To tell the world Christ comes again.  
Sound was too slow,  
But radio  
Could send his voice with speed of  
light.  
And from the hour

He learned its power  
He used its magic and its might  
To flash the message everywhere  
Along the speedways of the air."

H. M. S. RICHARDS, JR.: The Voice of Prophecy is a four-dimensional outreach based on a radio broadcast. The first dimension is radio—on more than 650 stations in North America and more than 1,400 around the world in many countries, in 31 spoken languages. The King's Heralds quartet and Del Delker are singing in 14 languages: English, Chinese, Spanish, Navajo, Portuguese, Ukrainian, Japanese, Indonesian, and many others.

My father mentioned some of our new broadcasts, such as the new 30-minute daily broadcast, the Nite Owl broadcast, and the new five-minute broadcast. We are going to play just a portion of it now for you so that you can see what the format is like. [A brief excerpt from a recent program was presented.]

It might be of interest to you that every day of our existence at the Voice of Prophecy we have to have \$10,000 American dollars. Ours is a work of faith. As we build our budget year by year it is only by faith. We pray, "Heavenly Father, please send us some money so that we can do Thy work." God has blessed. In 1941 we had six full-time workers; in 1970, 166 full-time workers. In 1941 we were on six radio stations; in 1970, 1,456 around the world. In 1941 our budget was \$6,000; in 1970, \$2.6 million. We say, "Praise God for what He has done." And whatever the issues and the complications of the coming years until the Lord's return, the real issue underlying all else is the problem of communicating the unchanging gospel to unchanged men in a rapidly shifting age. For men are still lost, alone, and beset with personal anxieties and feelings of inadequacies, still yearning for that peace that only Jesus Christ can give.

R. S. WATTS: Our next report features Andrews University and will be presented by its president, Richard Hammill. [Richard Hammill read his report, which will appear in a later Bulletin. In addition to his prepared report, Dr. Hammill introduced several workers who are students at the Theological Seminary of Andrews University. Their remarks follow]:

R. E. NEALL (Southeast Asia): Overseas in Indo-China, where we've served for 13 years, the only thing that is certain is uncertainty. We don't know how long missionaries will be able to stay. So our union administration is emphasizing the training of new workers. After, or if, missionaries have to leave, the nationals we train will be able to continue the work. At the Seminary I have been very happy to find godly men who increase our faith and add skills that we will be able to pass on to our students. When I first arrived I thought that after having been in the field for a number of years there would be several classes I would not need. But after becoming acquainted with the teachers I discovered that these men had much to teach me. I wish now I could take all their classes.

A. G. STREIFLING (Hawaiian Mission): I came to the Seminary for several reasons. I attended the Seminary first in 1956 and

have never had the opportunity to get back since. I came because I felt that I wanted the experience of concentrated study for at least the one quarter that was available to me. I felt I needed it in my ministry. I needed the challenge in my study program. I needed it to enlarge the vision of what should be preached in the sermons within our field. I found in the Seminary exactly what Elder Neall said he found there—the finest teachers, dedicated men, men who build faith, men who strengthen one's confidence in the Spirit of Prophecy and in this wonderful message. I would encourage every man, whenever there is opportunity, to sit at the feet of some of these wonderful teachers. My confidence and respect for the Seminary has always been great and is greater now than ever.

HARRY BANKS (Pennsylvania Conference): From what my church members tell me, they think my study at the Seminary has been worth while. They have expressed their appreciation of the new depth of Bible study that we have been able to lead out in. They have also appreciated the work of the Holy Spirit that seems to be going on as we pay attention to His Word. They have recently asked for a series of studies on the Holy Spirit, and I would say that this is a good recommendation for the Seminary.

I would also like to support what these other men have said. The climate at Andrews with the teachers has been invaluable. A friend of mine once said that if you go into the ministry you will find challenge, raw challenge. I have found it and I have found that the Seminary has helped me to cope with it.

RICHARD HAMMILL: We have more than 200 young men just like Harry Banks studying at the Seminary every year. When you meet these young men who are preparing for the ministry you feel good. You see how bright, how dedicated, how diligent, they are. It is a wonderful thing to have these young men studying for the ministry in God's church.

R. S. WATTS: The plans committee is ready with its first report.

D. W. HUNTER: The plans committee recommends that we send a cable to our believers in Peru: "Delegates assembled fifty-first session General Conference, Atlantic City. Deeply moved by plight of people of Peru. Prayers of the entire delegation and assistance of world believers assured." I move that we accept this resolution and send the cable immediately. [Voted, unanimously, to send cable.]

R. S. WATTS: The chairman of the nominating committee is ready with a partial report.

W. J. BLACKER: We have spent a portion of this morning and this afternoon in a very careful and prayerful study of two offices of the General Conference that with the presidency make up the three executive offices of great importance to the work of the church. These offices have always been filled by men who have given outstanding service.

We discussed at length the office of executive secretary. W. R. Beach has served in this capacity for 16 years, and I  
(Continued on page 27)



# Middle East Division

By F. C. WEBSTER, *President*

Mesopotamia, Nineveh, Babylon, Mount Nebo, the Jordan River, Asia Minor, Persia, the Nile, the island of Cyprus, Tyre and Sidon, Antioch, the Euphrates, Cyrenia—these names and places and many more throughout the lands of the Middle East blend together in a gigantic mosaic that traces the history of God's people in ages past.

It was in these lands that the ark rested in a sheltered cove among the mountains of Ararat; here Abraham, the friend of God, lived and obeyed and worshiped. The story of Joseph and Moses were unfolded millenniums ago along the banks of the fertile Nile. Ruth, the lovely Moabitess, and Esther, the beautiful Persian queen, faithfully witnessed for God in what is today a part of the Middle East Division.

The impact of these narratives and scores of others are still molding men's minds and causing them to turn their thoughts toward God.

These lands were hallowed by the footsteps of Jesus, our Lord, and the people of the Middle East were charmed by His wonderful words. But He came to reveal to all the people of this planet and to those throughout the whole universe the beauty of God's character. He came to draw all men heavenward. His life and death were the greatest events of all history, and it all happened in the lands of the Middle East Division. But the Middle East Division is not only a land of yesterday. It is a land of today and of tomorrow.

Of all the world divisions the one which we have the honor of representing tonight is the youngest, and the smallest—the smallest, that is, insofar as baptized members are concerned; but vast in territory, population, and challenges. It extends from Tunisia on the west, to Afghanistan on the east, and from the Black Sea in the north southward almost to the equator in the center of Africa. A total of 143 million people live in this area, more than 95 per cent of whom follow the religion of Islam.

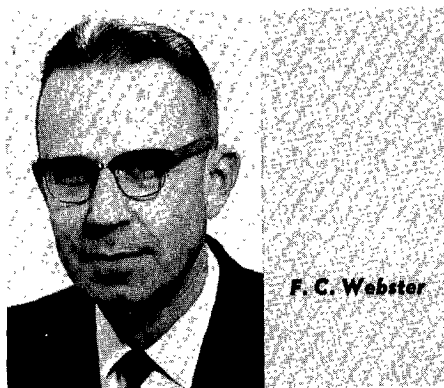
The density of Adventist members among the populace is woefully sparse. Should you stand by the pyramids of Giza in old Egypt and a procession of people should start westward across the Sahara, only after 42,000 persons would pass would one Seventh-day Adventist be among them—42,000 to one! This is by far the most tragic percentage in all the world field.

## God Works Through the Faithful Few

Centuries ago Elijah thought that he was nearly alone as a true follower of the living God. Sometimes we have been tempted to feel as did Elijah, that the

faithful are so few that we can never make an impact on the millions of the Middle East, but then we are reminded of the presence and power of God. Jesus said, "Lo, I am with you always, even unto the end of the world."

We are also reminded that in these same lands, after Jesus had finished His work of personal ministry, only a scattered few stood mourning at the foot of the cross. Even after the wonderful news of the resurrection had spread throughout the city among all the thousands who had been touched by His life and had heard His words and been healed by His outstretched hand, only



120 followers gathered in Jerusalem's upper room.

Then came the miracle of Pentecost. Those 120 soon became 120,000, and the story of Jesus was carried to the whole world. It is still going farther and faster, but it all started in the Middle East.

Perhaps it is fitting that the first world division to report the story of mission advance at this 1970 General Conference session should be the Middle East Division, which has become within the past year percentage-wise, the fastest growing division in all the world field. In this case the percentage calculation in expressing growth does us a special favor because our membership today is a little less than 4,000.

During the four years ending December 31, 1969, there was 1,209 persons baptized, or a growth of 46 per cent during the quadrennium.

These believers come from the different areas of this vast territory: jewels for God's kingdom gleaned from among men. One was Rohoani, a Moslem who lives in a village in western Iran. While directing a small government clinic, he received a card explaining our free health correspondence course. He enrolled and within a few months had finished the course. From the school came an invita-

tion to enroll in another course called the Light of the World. Both courses were in the Farsi language. In these lessons he learned of the Holy Bible and of God's plan for saving men. He began to correspond with Hovik Saraffian, the correspondence school director, who in one of his letters told him of the coming camp meeting. Rohoani decided to attend. He listened closely to every word. He was interested in all that transpired. When it was announced that on the last Sabbath of camp meeting there would be a baptism he said, "I want to be baptized." The pastors thought he needed more time for study. But he urged, "I have learned your beliefs through correspondence courses and now I have lived with you here for ten days. I see that you live what you teach. I am convinced that you are God's people. Please allow me to be baptized." His request was granted. Today he continues to live in that remote corner of Iran, and together with God's family around the world he awaits the coming Jesus.

## Head Waiter Becomes Deacon

Abdel Kamal, the head waiter in Beirut's fashionable Phoenicia Hotel, lives high in the mountains above Beirut. One day he enrolled in the Bible correspondence course and soon finished all of the lessons. However, the truths that he learned were unheeded for several years. Then three years ago one of our workers visited his home; those Bible truths were again brought to his mind—this time by the living messenger. Truths that had lain dormant now began to live and his life was molded by them.

Going to his immediate superior, he explained that he must be relieved of work during the hours of the Sabbath. Even though he was highly esteemed his request was denied. He then petitioned the regional manager, stating that he wished to continue his employment with the hotel but that he must have Sabbath free to worship his God. If the hotel refused his request he had charted an alternative course. He had purchased shoeshining equipment and if he couldn't keep the Sabbath and work for the hotel, he would shine shoes for a living. The regional manager ordered that he remain at his post. He is still head waiter at the Phoenicia Hotel and also deacon in one of our newly organized churches in Beirut.

A blind man heard the truth in his village along the Nile River. It is customary in many Egyptian villages that one of its blind members be named as deacon of the Coptic Orthodox Church, thus becoming a special assistant to the Orthodox priest in caring for the interests of the church in the community. When Farouk Rizk, one of our young evangelists, opened meetings in the village of Samouris, he found the blind deacon organizing the opposition. In his attempt to thwart the progress of the meetings he recruited his four sons to bombard with a barrage of stones the roof of the building where the Adventists were holding their meetings. Though the noise was distracting, the meetings continued and the villagers continued to attend.

One night the deacon, with all bold-

ness, noisily entered the meeting hall, and waving his cane, told the people to go home. He expected the worshipers to flee in confusion but to his surprise they remained quietly in their places. An usher led him to a seat and the preacher continued to preach. He sat through the remainder of the sermon and that night the Spirit of God spoke to the deacon's heart and the following nights found him back to hear more of the truth-filled messages. He gladly accepted the Word and was baptized in March of 1968. Now he himself is the object of persecution by his former associates, but he remains faithful and is being used by God to lead others to his newly accepted faith.

### Education

Education plays an important part in our evangelistic thrust. Middle East College, situated high on the mountainside overlooking the city of Beirut and the beautiful Mediterranean Sea, is the center of learning for our youth. Staffed by qualified Christian teachers, the school is recognized by the Lebanese Government as an institution of higher learning. It is affiliated with Loma Linda University, and is one of the links in the chain of Adventist Colleges Abroad, where youth from other divisions come to study. Its setting in the heart of the Bible lands makes it an ideal place to study religion in the atmosphere of Bible backgrounds.

Each day of the week throughout the division 2,500 children and youth attend our 27 schools and college. They come from homes of many different cultures and ideologies. But as they hear of the coming Saviour and of His love for them, some are touched by the wonderful gospel and begin their journey heavenward.

Two modern school buildings have been built during this quadrennium. One is the new elementary school in Teheran, Iran. Situated in one of the best areas of the city, it enjoys a good reputation and its growth is rapid. The other is the new primary and secondary school in Beirut. Even though the building was not yet completed, 275 students enrolled last fall and have now completed a successful school year.

### Health and Temperance

The effectiveness of health and temperance ministry in reaching the peoples of the Middle East is evident. Adventist health books, periodicals, and correspondence courses are very popular. More than 22,000 enrolled in the health correspondence courses during the quadrennium. The *Call To Health* magazine, our health journal published in the Arabic language, now has a circulation of 18,000 copies a month and our health books are the best in the area.

In January, 1968, the new Benghazi Adventist Hospital opened its doors to minister to the peoples of Libya. This eventful day was made possible by devoted medical personnel who pioneered modern medicine in the Moslem country of Libya. R. S. Cornell was our first physician at the old Adventist Hospital in Benghazi. Tonight he lies in an iron lung in California, having given the last months of his active life to the people

of Libya. Less than two years after the opening of the new hospital, at eight o'clock Sunday night, November 23, 1969, without any previous warning and in spite of continual assurance that it would not happen, the Libyan Government nationalized and took possession of the hospital.

During the first hours after nationalization we nourished hopes that it might still be possible for us to operate the hospital even though it was owned by the government, but succeeding events proved this hope to be unrealistic. Consequently, after 13½ years of medical ministry, our excellent staff has been withdrawn from Libya. The hospital is now being operated as a pediatric unit. As it continues to serve the Libyan people we are confident that the kind, unselfish spirit manifested in Christian ministry and projected so ably in the lives of the staff of the Benghazi Adventist Hospital will cause the name "Adventist" to be long cherished in the hearts of a large segment of Libya's citizens.

### Welfare Ministry

Political turmoil has come to be almost a way of life in the Middle East. The past quadrennium has been a period of even greater agitation than preceding periods.

Most of the Arab lands have seen full-scale warfare, both psychological and military, during almost the entire quadrennial period. To a lesser degree the non-Arab lands that form part of this division have also been involved in the tragedies brought on by national misunderstandings. Living in makeshift shelters in the lands that surround their previous homeland, 1.4 million Palestinian refugees are a vivid testimony of the misery and hatred that is generated by war. These smoldering feelings are continually igniting manifestations of discontent. The needs of these refugees together with thousands of others made destitute by earthquake, floods, and other calamities present a challenging opportunity for the church in the Middle East. Our believers there and in other parts of the world have risen nobly to help meet these needs. Relief shipments came from the Northern European, the North American, and the Central European divisions. Our welfare societies were your representatives in extending help to more than 200,000 needy individuals.

### New Churches in Arab Lands

Legal organizations granting varying degrees of freedom to carry on our work have been formed during recent years in both Cyprus and Turkey. Four new churches have been registered in the United Arab Republic.

Living as we do in the same lands that cradled the apostolic church, we are continually reminded that the explosion of Christianity in the first century was of more than human origin. It was conveyed by men, simple and prone to weakness, yet men who had walked with Jesus. These men were crushed by the death of their Lord, confounded by His resurrection, constrained by His love, and then compelled by the Holy Spirit to perform a task far beyond their nat-

ural ability—the task of world evangelism.

These same lands tonight are fully as dark as when the gospel first began its world conquest. The workers who carry the truth in these lands today are few, even as the first disciples were few indeed. Today's messengers are also men of ordinary talents who long for Pentecost, a second Pentecost. Tonight as they report on the past they look toward the future, toward a finished task. They know that the gospel will not be finished anywhere until it is finished everywhere. The church of God in those lands where it all began, its members, its ministry, and its leaders, tonight rededicate themselves to their task so that under the power of God and His Holy Spirit the work may be quickly finished.

## Third Business Meeting

(Continued from page 25)

think that without exception we will have to agree that in Elder Beach we have an outstanding individual, a man of great stature. I don't think we have anyone in our midst who has a better perception of international affairs than does Elder Beach, and that is very important in this post of duty. Sixteen years is a good term of service.

Elder Beach has been active in the work of the church. He is vigorous and enthusiastic, and more than that, an excellent preacher of the Word. He is perceptive as a theologian and has so many abilities that it almost seems impossible that they can be in one man.

But the years move along. That is something we cannot control. So the nominating committee brings to you a name of another person to serve as secretary. I have made this little statement to let you know that this has not been an easy decision for us to reach, and it is our intention to retain, if at all possible, Elder Beach's services in some other capacity. We would like Elder Beach and Elder Pierson to come forward.

R. H. PIERSON: Elder Blacker, you have already made my speech. The things you have said about Brother Beach this afternoon, his tremendous capacity, his broad background, his service in many parts of the world, and all of the other good things that you have said about Brother Beach's service, I concur with. I want to associate myself with your remarks.

Brother Beach, we want you to know that we hope you will be with us in a little different capacity and help us to finish the work that you love too. I want to express appreciation to Brother Beach this afternoon for his long years of service to the church and for the pleasant association that has been mine in working with him during the past four years. We want you to know that we love you.

W. R. BEACH: We've been around quite a while. We've appreciated very much the privilege of serving the church. When the brethren have asked me in the past weeks what I intended to do, I

(Continued on page 31)

# South American Division

By R. A. WILCOX, *President*

South America, continent of opportunity, is a land of evangelistic challenge for Seventh-day Adventists. Here are more than big rivers and high, snow-crested sierras; more than tribes and traditions. It is a world awakening in a day of rapid transition; a world in the throes of political, economic, and religious change. The present demographic eruption now in process will recast the molds of its great cities and change the lives of millions.

What can we do as a church? How can we capture the golden hour of evangelism in South America? God heard the prayers of the early disciples and poured upon them the Holy Spirit on the day of Pentecost. It was the power of the early rain.

The impact of that Pentecostal revival shook the Christian world. We can pray once again, and prayers need to be heard in the land, asking God for the outpouring of His Holy Spirit in the latter rain. This Power alone can finish the work in South America. Let us ask Him now. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

## Membership Growth

The 150 million inhabitants of South America are quite evenly divided into two language groups, Spanish and Portuguese. Our Adventist population is well distributed in both vernaculars. Our six unions cover eight countries, and 31 local fields carry our denominational program from Ecuador to Tierra del Fuego.

The growth of our membership reveals the potential of workers and lay members, under the power of the Holy Spirit, to lead others to Christ. In 1949 there was one Seventh-day Adventist for every 1,725 of the total population. Now there is a member for every 631 inhabitants. In less than 20 years the proportions are nearly three times greater.

The first Seventh-day Adventist church was organized in Crespo, Argentina, in 1894, with 36 members, and by 1916 the division was organized with nearly 5,000. The next 39 years reveal a gain of 75,225 new believers, but only four years were necessary between 1965 and 1968 to add another 74,192 Sabbathkeepers to the church; 61 years to win 80,000 and only four years to gain 74,000.

During 1969, 33,653 new members were added to the church. With the number of additions for the quadrennium that reached 111,410, our total membership was brought to 253,419.

Chief Evangelist Enoch de Oliveira, ministerial association secretary, and his

associates, Rubén Pereyra and Arturo Schmidt, together with fellow ministers, are blazing a new trail of evangelism. As we review the past quadrennium we rejoice that 3,212 public efforts were conducted by our evangelists and more than 111,410 new members were brought to Christ. There was a 53.29 per cent growth in our membership.

Daniel Belvedere, evangelist of the Buenos Aires Conference, is promoting evangelism by presenting the truth in large tent meetings. His success has been unusual, and keen interest has been demonstrated by hundreds of persons seeking for truth. He reports that a new



R. A. Wilcox

consciousness of last-day events is taking hold of the people, and a desire to study the Word of God is most evident.

In Argentina, in the very conservative city of San Nicolás, a tent was erected, and the evangelist with his co-workers began to visit the families and to present the truth at the evening meetings. The first baptism included 102 converts.

The Inca Union was a leader in evangelism for the quadrennium. In 1966 their baptisms were 5,320 for the year. But in 1969 they had 11,665 new additions to the church.

In São Luiz, capital of one of the states of Brazil, Enoch de Oliveira baptized 347 after a three-month evangelistic campaign. A new church was constructed to receive the new converts, but the increasing interest in the Adventist message has continued to the point where a second church is contemplated to care for the overflow.

Cuenca, Ecuador, is the eucharistical capital of South America. Rubén Pereyra conducted a series of public meetings there—the first Protestant public preaching in Cuenca in 80 years. There were 120 baptisms. Now the church has grown to 140, and from this congregation five new literature evangelists have been recruited.

Evangelist Arturo E. Schmidt has revived the use of tents for modern audiences in this division. He worked with fellow teammates in three successive evangelistic campaigns during recent times, in the cities of Concepción, and Santiago, Chile, and Quito, Ecuador. The results of these tent meetings will be more than 1,000 baptisms.

## Literature Evangelism

Pedro S. Camacho, division publishing department secretary, and his associates direct 2,000 full-time, part-time, and student literature evangelists in a vast soul-winning endeavor. Antonio Zuza, of the Paraná Conference, has already prepared 195 persons for baptism. José Leal, of North Coast, brought 47 persons to Christ in 1969; Raúl Morales, of Chile, 35; and Ricardo Dávila, of North Peru, 33. Two beautiful new churches in the East Brazil Union have been constructed by literature evangelists to provide space for their new converts. In the past quadrennium our literature evangelists brought 6,169 new members into the Adventist Church through personal evangelism.

The Austral Union and the Buenos Aires Conference have pioneered the "Colporteur College," a training center for new literature evangelists. And now both East Brazil and Inca Union have followed their example, and each year 100 graduate from these schools.

The period of 1967-1969 was a most successful period for the printed page in South America. Our two publishing houses, in Buenos Aires and São Paulo, provided literature for an ever-increasing demand.

We thank God for helping us to surpass the \$10 million goal of the past four years to reach a grand overflow of \$11,250,164 in deliveries.

## Sabbath School

Sergio Moctezuma has recently joined our staff as secretary of the Sabbath school department, where he will serve 3,773 schools with 267,738 members. Branch Sabbath schools have reached a total of 24,619. During the past quadrennium 41,263 new members were added to the church through Sabbath school soul winning.

The Brazil National Bible Contest revealed that of the 22 finalists who were to appear in Rio de Janeiro for a TV program, 11 were Seventh-day Adventists. When the contest closed, five participants remained; four were from our church. An Adventist, the wife of one of our pastors, took first position.

The TV moderator asked one of our young Adventists where she acquired her knowledge of the Bible. She answered, "From my Sabbath school lessons." "Do you have one here?" was the next question. "No," she replied, "but my brother is in the studio audience, and he has one."

They brought him before the television cameras, and the moderator read from that week's lesson in the *Sabbath School Quarterly*. His audience was millions of TV fans. That was the largest group studying the Sabbath school lesson that we have ever known.

## Radio-TV

Radio evangelism reaches the entire territory of South America. Every year 25,000 sermons are presented through the medium of radio and television. Five hundred radio stations reach a major portion of all inhabitants. Within the quadrennium, 750,000 were enrolled in correspondence courses. Some 67,000 terminated the lessons, and already 5,000 have been baptized.

The Voice of Prophecy in the Portuguese and Spanish languages has, for more than 25 years, prepared the soil and scattered precious seed. Now the ripening grain from the radio ministry promises an abundant harvest.

Millions in Argentina hear God's Word on the radio and television program called Light in the Way when Enrique Chajj broadcasts over 31 stations. Braulio Pérez, Spanish-language Voice of Prophecy speaker, and Roberto Rabello in the Portuguese language, reach major cities and isolated populations.

A. Campolongo, radio and television evangelist, brings Faith for Today to multitudes waiting for solutions to life's spiritual problems.

## MV Activities

Francisco Siqueira, division youth leader, and his associates, are leading more than 100,000 young people to their goals for souls through the medium of MV TARGET. The recent Curitiba, Brazil, International Youth Congress united several thousand young soul winners in formulating plans to seek more earnestly the outpouring of the Holy Spirit and to go forth to every country in this division to share their faith. During the quadrennium, MV TARGET prepared 13,563 new members.

In the city of Bayeux, near the capital of Paraíba, there are 8,000 inhabitants and no Adventists. Three Adventist Voice of Youth laymen, Closemar Pessoa, David Oliveira, and Carlos Alberto, looked for an auditorium in which to conduct Voice of Youth meetings, but none was found. Finally the mayor of the city gave them the schoolhouse during the vacation period. From 200 to 250 came to every meeting. Many times Lourival de Lima, the mayor of the city, was found among those attending. At the end of the series 110 persons wanted to hear more, but school was beginning and it was not convenient for the meetings to continue. Once again the young men approached the mayor for a solution. He said, "I have no other buildings, but I have a piece of land, and you can have it. I will give you letters of recommendation to important business houses, and they will help you with building materials." They secured cement and tiles, doors and windows; they made their own bricks and did their own construction work. Every Sunday the mayor would come to see the little temple being constructed. There is now an organized church of 70 members in Bayeux.

During the past four years youthful lay evangelists prepared 16,676 new Seventh-day Adventists for baptism. Every time the clock strikes the hour another youth is baptized in South America.

## Medical

In the city of Belém 30 medical students connected with the Adventist Hospital represent the spirit of our stalwart doctors. Under Christian teachers they perfect their training to relieve suffering and combat disease. Our medical launches and airplanes speed their mission of mercy.

E. E. Bietz, division medical secretary, reports strategic advances in our expansion programs, larger facilities, new equipment, modern buildings, and advanced training for nurses in Argentina and Brazil.

The Belém Hospital has recently completed its new modern wing. Dr. Z. Deucher and his associates rejoice in the new facilities that offer the capital city more modern Adventist medical care. São Paulo Adventist Hospital will soon complete its first stage of modernization.

## Education

Presently in our division there are 700 schools on all levels, with more than 50,000 students. Another 50,000 are on the outside, unable to find entrance, sometimes for lack of space, but more often for financial reasons. We have not solved our educational problems until Adventist young people have an opportunity to learn of the Master Teacher. We have more than 1,500 dedicated teachers united to keep Adventist schools in the mold of Christian education. Alcides Alva, educational secretary, has given strong leadership in organizing our educational program.

We feel that the Lord blessed in a very special manner in helping the River Plate College acquire government recognition of their normal teaching. For more than three years every request was denied, and it seemed impossible that our private school would be able to receive the necessary accreditation to permit our teachers to benefit from the advantages of recognition.

## Lay Activities

On April 4 South America launched its crusade of laymen for Christ when 20,000 dedicated and prepared lay workers began an evangelistic movement that will result in 5,000 meetings conducted by lay people. In 1969 these laymen brought 18,757 persons to Christ.

During the quadrennium 311,848 Bibles were distributed. José Vianna, a minister and pastor-evangelist, distributed 220 Bibles in his district in one year. From these contacts he baptized 70 persons. In a special survey conducted by J. Bellesi, lay activities secretary of the East Brazil Union, a thousand families were visited with a questionnaire. The final question asked whether the family would accept a pastoral visit to study the Bible. An affirmative answer was given by 80 per cent of those asked.

## The Challenge for the Future

In the year-end committee meeting of 1969, after many days of prayer and re-consecration, new goals were proposed for the coming quadrennium of 1970-1974, summarized by the following ten points:

1. That we adopt the following motto

for the coming quadrennium 1970-1973: "South America for Christ."

2. That for this new effort all the human and financial potential of our unions, conferences, missions, and churches be recruited with an objective of 190,000 souls for Christ.

3. That in order to reach this ideal, the following goals be established for baptisms and professions of faith in the next quadrennium:

1970	40,000
1971	45,000
1972	50,000
1973	55,000

4. That the administrators of conferences and missions study with each worker a program of action and penetration, with an objective to accelerate evangelistic work. That they stimulate the pastors to hold baptisms more frequently, organizing for this purpose weeks of revival and permanent baptismal classes in each church and group.

5. That the ministers be encouraged to search the Holy Scriptures deeply and restudy the counsel of the Spirit of Prophecy concerning the presentation of the message in the clear context of the great fundamentals of the Christian faith, giving emphasis to the divinity of Christ, His all-sufficient sacrifice, His resurrection, His celestial ministry, and His return in glory and power.

6. That all our church members be encouraged to continue participating in The Bible Speaks program and that we solicit our pastors to assume the responsibility outlined in the inspired writings of preparing and directing the lay members, including the youth, in this and other missionary activities.

7. That all the churches be transformed into active and dynamic centers of evangelism, having their doors open Saturday and/or Sunday night(s), the lights on, and a powerful message of faith and hope coming from the pulpits for the sinners.

8. That administrators, with evangelistic workers, consider in their plan of action the necessity of penetrating with the three angels' messages new cities and territories without delay.

9. That, as part of this quadrennial plan, the unions establish the following goals for baptisms and those added through profession of faith in 1970:

Austral Union	3,000
Chile Union	3,500
East Brazil Union	7,500
Inca Union	11,000
North Brazil Union	3,500
South Brazil Union	11,500
Total	40,000

10. That we pray and work with enthusiasm for the ideal of 500,000 members within the church in 1975.

We pay tribute to the pioneers in South America who have gone before us. Now, as we move forward into a new quadrennium, we ask the Lord to pour out His Spirit upon us, that this last judgment hour message may reach the hearts longing for truth in South America.

WHAT  
DID I FORGET  
TO PACK, MOM?

OH, YES,  
MY CLOTHES!



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AT YOUR BOOK AND BIBLE HOUSE





# Third Business Meeting

(Continued from page 27)

said I intended to do what the brethren tell me—that I was too old to change. And so that's where I stand. I appreciate very much the association with the leadership of this church. It's a very great privilege to serve the church, and the work of the Lord is fast approaching the realization of all our dreams.

[At this point the delegates paid spontaneous tribute to W. R. Beach by standing and applauding.]

R. S. WATTS: The associate secretary of the nominating committee, Frank Hale, will present the committee's nomination for this office.

FRANK HALE: The nominating committee presents the name of C. O. Franz as its nominee for the position of secretary of the General Conference. I move that this name be accepted.

R. S. WATTS: I hear a number who have seconded this. All those who feel this way, raise your hands. Are there those who feel contrary? It's unanimous. We're pleased to see a man of Elder Franz's experience and background assume this important post. Brother Franz, I'm sure this delegation would be happy to see you and have Elder Pierson welcome you to be one of his associates.

ROBERT H. PIERSON: Brother Franz, we want you to know that we welcome you to this closer relationship in the General Conference. Elder Franz has served his church well, not only here in America but abroad. He has served as a secretary-treasurer on the conference and mission level; he has served as a secretary-treasurer on the union level; he has been a union president; he served for some years as secretary of the Inter-American Division, he served as treasurer of the Inter-American Division, and for the past four years he has been one of the associate secretaries of the General Conference. The nominating committee felt him to be admirably equipped to step into this position of responsibility. Brother Franz, we welcome you. It will be a pleasure to work with you. God bless you.

C. O. FRANZ: Thank you, Elder Pierson. I feel a weight on my shoulders this afternoon—one that I had not expected—certainly had not sought—but one that with the help of the Lord and the stalwart brethren in the General Conference, the divisions, the unions, the local fields, the institutions, I will accept under God.

I cannot take Elder Beach's place, but I shall try to do the work he did so well. I've enjoyed working with him. I've appreciated his leadership. And I've enjoyed working with the other men in the secretariat. We have a fine group standing beside Elder Pierson and the other men who are chosen, and I am sure that with the Lord's blessing we shall go forward to greater victories until the Lord comes.

R. S. WATTS: Dr. Hale will bring another nomination to us.

FRANK HALE: The nominating committee has decided to present the name of Kenneth Emmerson as its nominee for the position of treasurer of the General Conference. I move that this nomination be accepted.

R. S. WATTS: Kenneth Emmerson has held this position the past four years. All those who favor this nomination, kindly manifest it by the upraised hand. Thank you. Those who might feel contrariwise so indicate it. There is no contrary vote.

W. J. BLACKER: We know Brother Emmerson to be a man of stature, well able to direct the financial affairs of the church. He is a great counselor in many areas of activity, so, Brother Emmerson, we welcome you to this office, and I know Elder Pierson wishes to say a word too at this time.

ROBERT H. PIERSON: When we were on the nominating committee and the position of treasurer came up there were many very favorable speeches made. When the brethren asked me what my reaction was I told them I agreed with everything that had been said. In the course of the past four years it has been a genuine pleasure to work with Elder Emmerson.

I have found him to be not only a man of considerable business acumen but a man who loves the Lord and loves his church, a man who is fair, a man who sees beyond the financial affairs. He is interested in the other activities and the overall good of the church. Brother Emmerson, I want you to know how happy I am to look forward to another few years with you. God bless you.

K. H. EMMERSON: It has been a real pleasure to serve the church these past four years. I want to rededicate myself to my church, to my Lord, and to do the very best that I can with what little talent I have. We have many problems ahead of this church, many of them spiritual, and these, of course, are the most important. Some of them are financial, but I am sure that as we rededicate ourselves to the cause, these problems will find solutions through the guidance of the Lord.

[Benediction was offered by W. S. Mills, pastor of the Benton Harbor, Michigan, district.]

R. S. WATTS, N. C. WILSON, D. W. HUNTER, H. D. SINGLETON, *Chairmen.*

A. E. GIBB, *Secretary.*

R. R. FRAME, *Recording Secretary.*

## That the World

(Continued from page 18)

There is only one hope that our unity will ever become a reality. Only One can draw us together. "I in them, and thou in me, that they may be made perfect in one." Our only hope is Christ in us! And "the closer our union with Christ, the closer will be our union with one another."<sup>24</sup> "A union of believers with Christ will as a natural result lead to a union with one another, which bond of union is the most enduring upon earth. We are one in Christ, as Christ is one with the Father."<sup>25</sup>

Ellen G. White illustrates this experience by a wheel. Christ is the hub. The believers are the spokes. The closer the spokes come to the hub (Christ) the closer they are to one another. How true!

This closeness, this unity, is bound to

influence the world about us—"that the world may know"!

In a world full of suspicion, jealousies, crookedness, crime, and hatred, when the unbeliever sees believers who have been transformed by the spirit of Christ, many will be convinced that our religion is not of this world! They may not agree with our doctrine, but they cannot disagree with our practice!

## Appeal

We must not go away from this great meeting the same as we came. We must go back to our home churches new men and new women in Christ Jesus! We must have the spirit of Christ among us, that we may be drawn close together by the tender cords of Christ's love.

Then the world will know. Then the world will know of Christ's divine Sonship. Then the world will know of God's love. The unity of the church will be the convincing phenomenon!

Then the world will know that we are a people with no "gaps." We are united on the great truths of the Word. We are united in our God-given task of proclaiming our worldwide message in this generation. We are united in our determination to remain a called-out, distinct people.

United with all of Heaven's help, we can be more than conquerors! We can! We must!

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- <sup>4</sup> *Testimonies*, vol. 4, p. 65.
- <sup>5</sup> *Our High Calling*, p. 169.
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- <sup>19</sup> 2 Cor. 5:14, N.E.B.
- <sup>20</sup> *The Acts of the Apostles*, pp. 90, 91.
- <sup>21</sup> See John 17:15, 16.
- <sup>22</sup> Rev. 18:4.
- <sup>23</sup> *Testimonies*, vol. 2, p. 690.
- <sup>24</sup> *Sons and Daughters of God*, p. 286.
- <sup>25</sup> *Testimonies*, vol. 5, p. 47.

## Review and Herald

In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published five issues of *The Advent Review*. Later that year, in November, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now styled simply *Review and Herald*. Its editorial objective remains undeviating to preach "the everlasting gospel" in the context of the Sabbath, the Second Advent, and other truths distinctive of the Advent Movement.

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## Session High Lights

(Continued from page 19)

Lord, we make this consecration as we thank Thee for the grace of Christ, which assures us that our sins can be forgiven and that we can be one with Thee. We surrender ourselves to Thee just now, and thank Thee for hearing us, in Jesus' name. Amen."

As the congregation leaves reluctantly, I can see on many a face the glowing peace of God and a firm resolve to live so "that the world may know" that Jesus Christ can save from sin.

Now it is Sabbath morning. There seems to be a real urgency as hundreds of people hurry along to get a seat. I choose a side balcony toward the front—not far from our REVIEW editorial office. Here I can view the entire auditorium, look down on the stage, and observe all that takes place.

Song service begins at nine with Marshall Kelly in charge. "Sunshine in the Soul" is a good start for the day.

### High Lights of Sabbath School

As the first high light of Sabbath school, missionaries and nationals in costumes march onto the platform, 200 strong, 20 from each of the ten world divisions. Our hearts well up with pride at this view of the stalwarts of the cross in many lands.

With F. L. Bland officiating, the Sabbath school program for today gets off to an enthusiastic start with "Give Me the Bible," favorite of Sabbath school leaders for decades. Prayer, welcome, and introductions over, R. Curtis Barger, of the General Conference Sabbath School Department, presents the secretary's report. He uses a screen to display the six words that form his outline: involvement, protest, relevant, hang-up, dropouts, and challenge.

Ralph Watts, Jr., brings us the front-line report. He uses pictures on the screen, but he also has real people to help him tell the story. Space limitations forbid mention of more than one:

Mundahoi was well known in the jungled mountains of Borneo for her power with Rogan (Satan). For many years she had rattled her charms, killed her pig sacrifices, and interceded with the underworld.

When she heard of the living God and suddenly made her break with witchcraft, her wrathful former followers threatened her life. Even her husband turned bitterly against her. One day in a drunken fury her husband accused her, "Look at the disgrace you have brought upon me. You, the most famous, most powerful, witch doctor, wanting to follow the Christians. Get out of the house, go," he raged.

But even as he talked he pulled his long knife to strike her. Then God stepped in. Mundahoi says that even though the knife was sharp, her husband saw it as a blunted blade. Cursing his fortune, he stumbled away to sharpen it.

Meanwhile, Mundahoi fled to the jungle, spending the day in fear and uncertainty. By evening she was determined to return to her many small children and prayed that God would help her husband



Robert H. Pierson (right) examines the first copy of Bulletin No. 1 after a short message by Kenneth H. Wood, REVIEW editor, at the Friday morning business meeting.

forget his terrible threat. His first words? "Wife, the rice has not been cooked. And you better plant more vegetables tomorrow, for those Christians will surely eat here many times."

So began the thrilling life in Christ of this laywoman. And there is Mundahoi herself, standing before this vast assembly.

"Mundahoi, how many church groups have you organized for Christ in the mountains of Borneo, and how many people have you led to baptism?"

"God has helped me to organize 20 companies in the villages of the mountains, and so far I know of 140 who have been baptized from my visiting."

Having our mission heroes here in the flesh is something of a thrill. We are carried to a peak of emotion as Elder Pierson presents a plaque to Dr. Harry Miller.

Dr. Miller has been a legend in the Adventist Church almost all my life. And here he is still alive and working at the age of 91. The China Doctor is still seeing patients. In fact, he removed a goiter just before he left Hong Kong.

The offering and the Sabbath school lesson taught by R. R. Bietz rounded out the service.

Sabbath school is followed by a lay activities interlude with the theme, "The More Seeds Sown, the More Souls Saved."

Now it is time for the eleven-o'clock service. As I look down from my balcony vantage point the auditorium seems solid with humanity. One could lose the feeling of individuality here, but I remind myself that these thousands of people are my brothers and sisters. I am sure that every man, woman, and child in the Seventh-day Adventist Church would be thrilled to be here today.

Now it is time for the World Concern Offering—a tradition at the first Sabbath of recent General Conference sessions. One by one the leaders of the world divisions, the North American unions, and the General Conference institutions, file to the pulpit to announce the amount of their gifts. They range from \$125,000 to \$750. Last but not least comes a representative of the Association of Self-Supporting Institutions with a contribution. O. A. Blake steps to the microphone and announces the total—\$1,137,000.

Now Elder Theodore Carcich is speaking: "And let all the people say Amen." And all the people said Amen. Elder Carcich continues: "We are taking up an offering from you people. Let us make it \$2 million. Let us give liberally 'That the World May Know.'"

Robert H. Pierson is the speaker today. Before he begins his message he mentions by name many of the people from the far corners of earth who are sitting in the audience this morning. He calls them members of his family. And indeed, we all are members.

Elder Pierson's sermon is printed on page 17 of this Bulletin. Be sure to read it. He presses home the theme of the conference—"That the World May Know." He calls for unity in the church. "We live in a world being torn asunder by gaps. God's people are called upon to remove misunderstandings, to bridge these gaps." "We must let the world know that Seventh-day Adventists are united in our God-given mission of proclaiming the Advent message to every kindred, tongue, and people and to accomplish the task in this generation."

At the close he calls for a new consecration.

This afternoon is filled to the brim, for this is a day of spiritual feasting: A sacred concert from 1:30 to 3:00, and then the mission pageant. A report and pictures of this will appear later.

To me this pageant is a tremendous climax to a tremendous day. Far from being jaded by all the excitement, I am just as much carried away by the last moment as I was by the first. This has been a wonderful Sabbath.

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