



**TRANS-AFRICA DIVISION**

# Outlook



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# The Holy Spirit and the Finishing of the Work

MORNING SERMON by RALPH S. WATTS

*Vice-President of the General Conference*

It is difficult to imagine a more exciting or a more responsible moment in the history of the Advent Movement. God's people today face a great, decisive, yet glorious hour. In a most dramatic way we are witnessing the breath-taking fulfillment of last-day prophecies, the climactic hour when God's final call goes forth to His remnant of chosen ones from among every nation and tribe of earth.

We frequently make the statement that that which stands between the church today and the finishing of the work of God in the earth is the "unfinished task." We all agree that this is an undeniable factor. It is not, however, the major factor. The lack of the latter rain of the Holy Spirit—that augmenting power which results in the loud cry of the third angel's message—is the real factor in finishing the work. It is by this means that God "will execute his word upon the earth, finishing it and cutting it short" (Rom. 9:28, Phillips).<sup>\*</sup> Through the heavenly agency God will "set up" His work of redemption in the world. At this crucial time we must determine to lay hold upon the power of the Holy Spirit which, we are told, "if claimed by faith, would bring all other blessings in its train"—*Testimonies to Ministers*, page 174.

Two great spiritual refreshings are brought to view in the Word of God. These seasons of refreshing are called the "early rain" and the "latter rain," and are used to describe the work of the Holy Spirit in preparing the true church for the coming of Christ. They are usually mentioned together:

"Be glad, O sons of Zion, and rejoice in the Lord, your God; for . . . he has poured down for you abundant rain, the early and the latter rain, as before" (Joel 2:23, R.S.V.).

"Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea 6:3).

A manifestation of divine power on the day of Pentecost marked the opening of the work of the gospel. A greater manifestation of power will mark its close, when God pours out His Spirit "upon all flesh."

What relation do these outpourings of spiritual power have to Christian experience and the final triumph of the gospel message? First, let me point out that the

Scriptures clearly indicate that there must be something within ourselves, prompting us, urging us to receive that which God has to give. "If any man thirst, let him come unto me" (John 7:37). There must be voluntary action. It isn't a matter of our walking casually out in the open and allowing the rain to fall upon us, simply because it is falling.

We must drink—not merely have the rain falling, but *drink*. The Spirit of God must come in and abide within in order to be a transforming power in the life.

## *The Early and Latter Rains*

The writings of the Spirit of Prophecy make clear the relationship of the Holy Spirit to the development of Christian character and the attainment of final victory in Christ Jesus. In this respect the early rain of the Holy Spirit is an indispensable preparation for the latter rain. In other words, there must be an early rain before the latter rain, to prepare God's people for the coming of the Holy Spirit in the fullness of divine power. When the Holy Spirit is poured out upon God's people, those who have failed to receive and appreciate the early rain "will not see or understand the value of the latter rain"—*Testimonies to Ministers*, page 399.

This thought is further emphasized in the following statement:

"Many have in a great measure failed to receive the former rain. . . . Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. . . . If we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door."—Ellen G. White, in *Review and Herald*, March 2, 1897.

When the latter rain falls it will be recognized only by those who have had the "former rain" experience. It is the early rain that prepares the soil and causes the seeds of truth in the heart to germinate, spring up, and grow. There is to be "first the blade, then the ear, after that the full corn in the ear" (Mark 4:28).

<sup>\*</sup>The Bible texts in this article credited to Phillips are from *The New Testament in Modern English*, copyright, J. B. Phillips 1958. Used by permission of The Macmillan Company.

There is one thing that the Holy Spirit cannot allow, and that is for a man to live in known sin. Any man who has received the Holy Spirit must break with sin. With God's presence (the Holy Spirit) dwelling in the heart, sin cannot dwell there also. Received into the heart, this Holy Spirit will give victory over everything un-Christlike.

The former rain represents a living, vital relationship with the Lord. It means that daily our lives are completely submitted to His will. This full surrender opens the way for Christ to dwell in the heart of His people by His representative, the Holy Spirit. Then Christ lives out His life within us. Our "conduct, no longer under the control of our lower nature, is directed by the Spirit" (Rom. 8:4, N.E.B.).<sup>†</sup>

"Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us."—*The Desire of Ages*, page 388.

In this statement we have the very core of the gospel, and the secret of a godly life. It indicates the complete possession and control of the heart and life by Christ, through the power of the Spirit.

## *God Will "Render Double"*

A double portion of this heavenly unction has been promised:

"Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee" (Zech. 9:12).

Today Pentecost is to be repeated, but with a double rendering of the Spirit's power. Near the end of time, when God's work on earth is closing, there is to be a spiritual bestowal of divine grace which will result in the grandest display of God's presence and power that the world has ever witnessed.

"Near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain."—*The Acts of the Apostles*, page 55.

The purpose of the special gift is "to prepare the church for the coming of the Son of man." It is for this added power in our lives and in the church that we

should send up our petitions to the Lord of harvest.

The latter rain is *not* bestowed in order to cleanse the church from sin. On the contrary, it is bestowed on those who have *already attained* victory over sin.

"I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Early Writings*, page 71.

This refreshing from the presence of the Lord will be bestowed upon those who are clothed with the robe of Christ's righteousness. This is the preparatory work of the early rain.

The servant of the Lord plainly states that the latter rain represents the completion of the work of divine grace in the heart:

"By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ."—*Testimonies to Ministers*, page 506.

*Perfection in Christ*

Does this statement mean that during probationary time the living saints will attain to a state of holiness when our carnal nature no longer operates? Will there come a time when we will be free from temptations? These are vital questions.

Our heavenly Father considers us perfect "in Christ" *now*, and all the time, if our wills are wholly on His side. He does this in spite of the fact that some aspects of our behaviour may not yet have been brought under full control of the principles of heaven.

"We are not yet perfect; but it is our privilege to cut away from the entanglements of self and sin, and advance to perfection."—*The Acts of the Apostles*, page 565.

During this life, perfection in holiness is not an attainment, but a state of attaining. It is a repudiation of sin as a controlling principle.

"So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained."—*Ibid.*, pages 560, 561.

Our loving Lord knows more clearly than we do that we are incapable of overcoming. This is where He acts in our behalf, for "he knoweth our frame; he remembereth that we are dust" (Ps. 103:14). This is why we have been told,

†*The New English Bible*, New Testament. Copyright, The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

"Do your best, and heavenly angels will help you to carry the work on to perfection."—Ellen G. White, in *Review and Herald*, June 1, 1905, page 13.

In other words, when we resolve to be wholly like Him and put forth every effort to be obedient, Christ will bridge the disparity between our sincere effort to reflect fully His image in our lives and the chronic tendency to fall short of ultimate perfection, and "He makes up for the deficiency with His own divine merit" (*Selected Messages*, book 1, page 382).

"By a life of holy endeavour and firm adherence to the right the children of God are to seal their destiny."—*Testimonies*, vol. 8, page 314.

Again I want to emphasize that only those who are daily overcoming inherited weaknesses and acquired tendencies to evil, who are living wholly for Christ, will receive the latter rain. They will long for a living, personal, Spirit-controlled experience in Christ. The latter rain will come when we reach the standard He requires.

"Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul purified from every defilement."—Ellen G. White, in *Review and Herald*, March 22, 1892, page 178.

*Finishing a World Work*

The reception of the Holy Spirit in fullness is the solution of the problem of finishing a world-wide work. The sword of the Spirit will be unsheathed and bathed in the lightning of heaven. It will cut its way through every barrier. Under the enabling power of the Spirit thousands of consecrated voices all over

the world will give the final warning, and the promise is that "every truly honest soul will come to the light of truth" (*The Great Controversy*, page 522). In that hour of the grandest display of God's presence, "thousands in the eleventh hour will see and acknowledge the truth." These conversions will be made "with a rapidity that will surprise the church" (*Selected Messages*, book 2, page 16). In those days "a little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time" (Isa. 60:22).

We have not yet begun to realize the possibilities of our human resources when coupled with divine power. We have not yet begun to capitalize on our possibilities in men and means. We have not yet begun to know the meaning of real sacrifice personally. We have not yet begun to get the most out of our institutional facilities and staffs. Now that the supreme hour has come, we must prepare the way for the Spirit of God. Earth is waiting; heaven is waiting.

Here we are today with all earthly conditions ready to see this great closing work hastened on to a climactic finish. We know it cannot be finished until the church takes its place witnessing and testifying to the sanctifying and transforming power of an indwelling Christ. The mightiest power the world can ever come from this witnessing by men and women, who, through faith in Christ and the power of the Holy Spirit, have been transformed into His likeness.

Surely *now* there must come out of all this global turmoil, international insecurity, and widespread maelstrom of wickedness a people who are experiencing the power of the Holy Spirit in their lives, men and women compelled to go forth conquering and to conquer.

## Sunset Calendar for

### October 1966

### November 1966

	7	14	21	28		4	11	18	25
Cape Town	6.52	6.58	7.03	7.10	Cape Town	7.16	7.23	7.30	7.36
Johannesburg	6.10	6.14	6.18	6.22	Johannesburg	6.26	6.31	6.36	6.41
East London	6.13	6.19	6.24	6.31	East London	6.36	6.43	6.50	6.56
Port Elizabeth	6.24	6.30	6.35	6.42	Port Elizabeth	6.48	6.55	7.02	7.08
Bloemfontein	6.19	6.23	6.27	6.32	Bloemfontein	6.37	6.43	6.49	6.54
Pietermaritzburg	6.02	6.07	6.11	6.17	Pietermaritzburg	6.22	6.28	6.34	6.39
Durban	6.00	6.06	6.09	6.15	Durban	6.20	6.26	6.32	6.37
Windhoek	6.52	6.55	6.58	7.01	Windhoek	7.05	7.10	7.14	7.18
Bulawayo	6.05	6.07	6.09	6.12	Bulawayo	6.15	6.19	6.23	6.27
Salisbury	5.53	5.54	5.56	5.59	Salisbury	6.02	6.06	6.10	6.12
Gwelo	5.57	5.59	6.01	6.03	Gwelo	6.07	6.12	6.18	6.23
Lusaka	6.05	6.06	6.07	6.09	Lusaka	6.10	6.13	6.17	6.20
Blantyre	5.38	5.39	5.40	5.42	Blantyre	5.45	5.49	5.52	5.55
Elisabethville	6.06	6.06	6.07	6.07	Elisabethville	6.09	6.13	6.15	6.17
Nairobi	6.23	6.22	6.19	6.19	Nairobi	6.20	6.22	6.22	6.23
Mombasa	6.13	6.12	6.11	6.10	Mombasa	6.11	6.13	6.14	6.15
Kisumu	6.33	6.31	6.29	6.28	Kisumu	6.28	6.29	6.29	6.30
Kampala	6.41	6.39	6.36	6.36	Kampala	6.37	6.38	6.38	6.38
Dar-es-Salaam	6.17	6.16	6.15	6.15	Dar-es-Salaam	6.16	6.19	6.21	6.22
Tabora	6.41	6.41	6.40	6.39	Tabora	6.40	6.42	6.43	6.44

# The Last Hours of the Great Feast

Friday Evening and Sabbath, June 24, 25.

by Don F. Neufeld

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink" (John 7:37).

This is Friday afternoon. Swiftly the week has drawn to a close. Momentous decisions have been made that will affect the conduct of God's work during the next quadrennium. Earnest prayers have ascended that God would choose the men who should lead His church. Now the new leaders have been installed. We believe God has answered our prayers.

With the business of the session concluded and the Sabbath approaching, we wait for one last blessing before we wend our various ways home. The last great day of the feast is still before us. In imagination I see Jesus standing here in Detroit as he stood in Judah's ancient capital, saying to the vast assembly here, "If any man thirst, let him come unto me, and drink." I personally want a deeper experience. I want to quaff deeply of that living stream.

At this point I would like to clear up a misunderstanding some may have. A General Conference session is essentially a business meeting. It is not like a camp-meeting, whose basic purpose is the spiritual upbuilding of church members. Early in the history of the church such a difference was noted; in fact, the camp-meeting was originated to provide the spiritual feast some thought was lacking at a business session. Commenting on this, James White wrote nearly 100 years ago:

"This is not a good time for a general gathering of our brethren and sisters to enjoy a spiritual feast. Not understanding this, many have come to our annual conferences, spent a week's time, and gone home disappointed. They had no special interest in the business sessions, thought they occupied too much time, and concluded that their brethren were becoming formal and backslidden."—*Review and Herald*, July 14, 1868.

This is not exactly the picture today. There is much here in the sessions that feeds the soul—for example, the sermon hour with which each day begins, and the ten-minute devotional following the morning business session. The evening reports from the various divisions are like so many meetings of praise to God for His providential guidance in lands far and near. But the Sabbaths are the high days. The last of these is still before us.

The arena was half-filled when Gordon Henderson opened the song service

promptly at seven o'clock with the song "We're Marching to Zion." There followed an hour-long musical program. On it appeared the following: the General Conference Collegiate Choir, consisting tonight of the choirs of Andrews University, Columbia Union College, and Kingsway College, with the General Conference Orchestra. The groups performed both separately and together. In addition, Del Delker sang "Ten Thousand Angels." The congregation showed its appreciation by a chorus of amens.

After the ministers came on the platform the choir accompanied by the orchestra sang the General Conference theme song, "We Have This Hope." The song was repeated with the congregation joining. It was thrilling to hear 8,000 voices declare their hope in the coming of the Lord. Before them as they sang hung in large letters the General Conference motto, "Behold, He Cometh." This theme was continued in the opening hymn, "Lift Up the Trumpet," and in the song "I Want to See Jesus, Don't You?" sung by Charles Brooks. Fervent amens from the congregation revealed that they too were longing to see Jesus.

E. E. Cleveland's sermon, on the same theme, reminded us that the day when we will see Jesus is not far distant. He read his text from Romans 13:12: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

At the close he asked those to stand who were not Seventh-day Adventists but who would like to join the church. A number stood. Then he asked for those to stand who had been Seventh-day Adventists but had backslidden. A number more stood. Finally he asked for a rededication of the delegates and guests. As far as I could tell, the entire congregation stood.

Sabbath morning I left my hotel room about seven o'clock. While I was waiting for the lift, Pastor and Mrs George Vandeman and their daughter Connie joined me, and we rode down to the ground floor together. "This has been a marvellous week; I believe the Holy Spirit has been in control," Pastor Vandeman remarked to me. Commenting on the new leaders who had been installed, he continued, "We believe that their energy and consecration will prove contagious, enabling the church to meet God's expectations in this hour of opportunity."

I stepped out of the hotel onto the street. A blanket of humid heat envelop-

ed me. The sky was clear, but a shroud of smog hung over the city. The time and temperature sign over the Hertz Rent-a-Car blinked 76° and 7.04. Summer has struck with a vengeance. I'm so glad the arena and Cobo Hall are air-conditioned. I'm sure the temperature will soar into the 90's today.

I passed Pastor A. L. Ham on the street and saw other Adventists making their way over to Cobo Hall at this early hour, some two-and-a-half hours before the time for Sabbath-school to begin.

A trumpet blast heralded the approach of the group representing the Sabbath-school program. Onto the platform marched the officers and costumed missionaries and nationals representing all 11 divisions of the world field with which we are in active communication. Pastor L. B. Reynolds was the superintendent, and E. E. Cleveland, the speaker of last night, the teacher.

The Sabbath School Department secretaries, W. J. Harris and R. Curtis Barger, must have done considerable pre-planning to bring the report they are rendering this morning. It consisted of brief reports for earlier Sabbaths from various Sabbath-schools around the world. Pastor Barger observed that the Sabbath-school is more widespread and world-encompassing than any commercial or political organization on the face of the earth.

They took us first to Reykjavik in isolated Iceland for the Sabbath-school of May 7. The 118 gathered there were studying the same Sabbath-school lessons and hearing appeals from the same mission field (Middle East) that we were in America on that date.

From there they took us to Mexico, to a school of 107 members begun two years ago as a branch Sabbath-school; then to Bombay, India, where 46 members gathered 28 rupees for world missions; Hammerfest, Norway, the northernmost city in the world; Macapa in South America, where the church building sits astride the equator, so that during Sabbath-school some of the members sit in the northern hemisphere, while others sit in the southern hemisphere.

Today there are 26,342 Sabbath-schools around the world, scattered in 189 countries and conducting their sessions in 928 languages and dialects.

The missions report was brought to us by Anees A. Haddad, temperance and Missionary Volunteer secretary of the Middle East Division. Speaking of the land of his labours, he said: "To economists the Middle East is a great expanse of land floating in oil. To historians it is the cradle of Western civilizations. To the tourist it is the great Bible lands, home of the prophets. To the archaeologist it is the

great collection of mounds, ziggurats, and tells. Geographically speaking, it bridges three great continents—Europe, Asia, and Africa. Religiously speaking, it is the source of the world's three greatest religions—Judaism, Christianity, and Islam. But to this denomination the Middle East presents the world's most pressing and urgent challenge."

This challenge he highlighted by the observation that whereas in the Australasian Division there is one Seventh-day Adventist for every 223 people, in the Middle East there is one for every 45,583 people.

He reported two interesting conversions from the Moslem faith. I have space to tell you of only one—that of Nabil, who served his country's army as a bodyguard to kings, presidents, and other important personages on state visits. One day tragedy struck. As he sped on his motorcycle carrying a special message, he crashed into a crossing army truck. When they gathered his battered body together, there was not a sign of life. They carried him to the morgue. Half an hour later an attendant froze in his tracks when he noticed Nabil's hand twitching. A doctor was immediately notified. Some months later Nabil walked away from the hospital strong in physical health.

It was after this that the mission president hired him to carry supplies to a JMV camp. At the camp he participated in the songs and exercises. Later he travelled with Pastor Haddad on a trip to the churches in Asia Minor. In the meantime he was drinking in the Bible studies the mission president was giving him. Eventually he was baptized as the first Moslem in his country to accept the Seventh-day Adventist faith for several decades.

I had missed the lay activities service in the arena. I asked my wife what had taken place. She informed me that Pastor Adlai Esteb had interviewed several outstanding lay workers, among them, Laura Brown. Although baptized only last July, she was proclaimed "Miss Ingathering of 1966." It is her belief that church members should "ingather" the year round. She estimates that one in ten persons solicited is interested in the Seventh-day Adventist message. In the last campaign, she was out with the factory band that met the 5.00 a.m. shift. Then during the day she canvassed business establishments, and in the evening went out with the singing band. Turning to the congregation, Pastor Esteb, borrowing a slogan from a Washington, D.C. church bulletin, inquired, "What on earth are YOU doing for Heaven's sake?"

She also informed me that at the close of his sermon Pastor Beach called on several ministers to testify in behalf of

the groups they represented. Those called were: William Loveless, of Sligo church in Washington, D.C., Pastor Beach's own pastor, to represent the many church pastors around the world; F. M. Arrogante, president of the Negros Mission in the Philippines, to represent the officers of the 376 local conferences and missions around the world; W. J. Hackett, president of the North Pacific Union Conference, to represent the officers of the 65 union conferences of the world; L. C. Naden, president of the Australasian Division, to represent the officers of the 11 divisions; and the newly elected General Conference president, Robert H. Pierson, to represent the headquarters workers. Then Pastor Beach called upon the minister's children present who had been inspired by their parents' lives to stand. Although many children were in the youth and junior services, all over the arena many stood in rededication.

The lunch hour passed quickly, for the afternoon programs began at two o'clock. They consisted of a sacred concert by various musical groups and the panorama, "Behold His Glory," a special program prepared by the General Conference for presentation at this time. Both programs were repeated so that with the overflow audience everyone had the opportunity of hearing them live.

At seven o'clock we gathered for the last program of the 1966 General Conference session. Laverne Cumming directed the song service. As the congregation hummed "Jesus Saves," the new General Conference president, the four general vice-presidents, and the 11 division presidents marched onto the platform.

During the course of the service Pastor Pierson introduced each of these officers in turn, F. L. Bland, M. V. Campbell, Theodore Carcich, and R. S. Watts, then the 11 division presidents. As he introduced each officer, Pastor Pierson gave a brief biographical sketch, then called for a brief statement. Each officer pledged his loyalty, co-operation, and dedication to carry on the work of God in his respective section of the world field.

Pastor Pierson closed the evening program with an earnest appeal to arise and finish the work. The formula for this he set forth as being divine power combined with human effort. What we need, he declared, is fresh infilling of the Holy Spirit. The choice, he said, is between Pentecost and failure. He expressed his own conviction that the church will not fail.

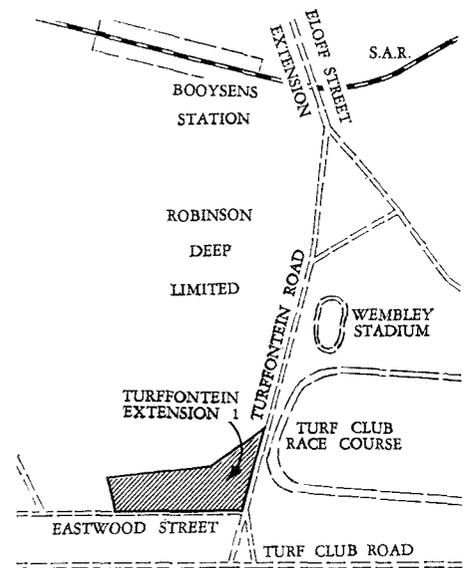
The closing song was a prayer by the delegates, "Lead On, O King Eternal."

The benediction by W. R. Beach brought the 1966 General Conference session to a close.

## Transvaal Conference's New Headquarters

The Transvaal Conference has taken occupation of its new office headquarters at *Advent Park* in the Southern suburbs of Johannesburg. The property is that marked on the attached diagram as Turffontein Extension 1, and comprises 20 acres of ground with homes for the conference officers and department secretaries as well as the conference office. The office entrance is at the gate marked No. 5 on Eastwood Street, off Turffontein Road.

The postal address of the Transvaal Conference is now P.O. Box 4854, Johannesburg, and their telephone number is 32-6835. The telegraphic address is still "Natracon" Johannesburg.



### HAVE FAITH IN GOD

by Nathaniel Krum

*O anxious soul, have faith in God,  
And never once forget  
That though the devil's on earth's throne,  
God is the Ruler yet!*

### APPLES OF GOLD

"A word fitly spoken is like apples of gold in pictures of silver." Proverbs 25:11.

### THE PEACEMAKERS?

In his search for world peace mankind has stuck to his guns.—*The Sayville* (New York).

*Suffolk County News.*

## Address by the Governor of Michigan

[On Thursday night, June 23, George Romney, the Governor of Michigan, addressed the General Conference session. His message, in part, is given below. The Governor was introduced by N. C. Wilson, president of the Michigan Conference.]

I appreciate deeply the warmth of your welcome and I always look forward to being with you good people. We hope that your numbers will increase in Michigan. And we're glad to have you select Michigan as the site for this convention. We hope you have found our facilities here pleasant and serviceable. And we hope you found it attractive enough so that you will come back and pay us frequent visits.

Now, like you, I enjoyed the beautiful music we heard from the young people from your college in Japan. [A one-hour concert by the group preceded the Governor's address.] The Creator said, "The song of the righteous is a prayer unto me." And certainly their songs represented beautiful prayers. Music is the universal language. It bridges the obstacles of tongue and race, and tends to unite us.

I appreciate the opportunity to say a few words at your convention because there are areas of great concern in my public responsibility that I would like to discuss with you.

I happen to believe, on the basis of my experience, that our civilization with all its spiritual roots and values is seriously threatened. Recently I read in *U.S. News & World Report* a summarization of the road that has been followed by all great civilizations and all great nations. And they have all followed the same road. They started in bondage. They moved from bondage to great spiritual faith, from great spiritual faith to great courage, from courage to freedom, from freedom to abundance, from abundance to complacency and selfishness, and from complacency and selfishness to apathy and dependence, and back to bondage.

And I am concerned with our unequalled abundance, because no nation has ever enjoyed the material well-being that we enjoy. Our nation is starting in the direction of the other things that have followed—selfishness, complacency, apathy, and dependence.

In Washington, D.C., recently, the Washington press corps honoured a woman who has become a celebrity because of her excellent reporting and particularly because of her ability to ask penetrating questions. The correspondent I refer to is May Craig. After 30 years of reporting the Washington and national scene, she recently wrote:

"Unless there is a change deep down in the American people, a genuine crusade against self-indulgence, immorality—public and private—then we are witnesses to the decline and fall of the American republic. Death on the highway, a pack a day, cheating from top to bottom in our society, get rich quick, the break-up of the family, faltering in foreign policy, reckless theft—these have destroyed nations before us. Why should we think we can take that path and change history?"

"Look around you and everywhere you see lack of principle and steadfastness in the land of the brave. The disgraceful cover on a recent issue of a publication with a nation-wide circulation and its palliating story of sexual immorality, adds adult consent to the looseness of our youth already far down the road to delinquency, shiftlessness, and derogation of vir-

ginity in our girls who will be the mothers of tomorrow.

"We are losing the respect of the world, and respect is more necessary to a person, to a nation, than affection. We get little affection from the people we have helped over the years, and we are losing their respect. Nobody respects a fumbler, a weak man, a wobbler in policy or deed. Every one of us has to clean out his weakness, and selfishness and immorality of all kinds, then choose leaders who with strength and intelligence will lead us to where we can have self-respect and respect of others."

As I say, this is the viewpoint of a woman who has spent a lifetime observing the national scene.

As I listened to these young people from Japan sing, I was reminded of a statement that Billy Graham made a little more than six years ago. I happened to attend a dinner meeting in Washington shortly after President Eisenhower was prevented from going to Korea and Japan by student demonstrations. You will recall that he wanted to do everything he could to promote world peace, and so he was going to the Orient. But he was prevented from going there by student demonstrations. Against that background Billy Graham said:

"I have recently visited most nations of the earth. I have visited most college and university campuses of the land. There is a vacuum in the colleges and universities of America. There is a vacuum of meaning and purpose in the lives of our young people. And unless we can fill that vacuum we will have in this country what we deplore abroad."

Now that prediction has come true. We have seen at home what we then deplored abroad. I believe that there is a great need to provide a sense of purpose and meaning in the lives of our young people. I was also reminded of an editorial written at the time that we had a shocking experience here in this area. You probably read about it. One of the leading rabbis in America was shot in his own synagogue. The *Detroit Free Press* had an editorial about Rabbi Adler, and in this editorial it was indicated that he was the first American Jewish chaplain to visit Japan after World War II. When he visited Hiroshima and witnessed the horrible destruction that had occurred there, he subsequently wrote that he no longer had faith that science and education could produce the type of world that he hoped for. After seeing Hiroshima he was convinced that only that which would *change* the essential nature of man would *produce* that type of world.

Now, it is faith such as yours that is essential in changing the nature of man, and is providing individuals with a power greater than themselves to overcome those habits and attitudes that prevent our having the kind of world that we would all like to have. And I believe that the essential mission of the church is to produce individuals who will seek to know God's will and strive to do it. What American society needs most is spiritually and morally responsible individuals capable of being good parents and good citizens.

Now, the churches have a very important role to play in the making of public policy; and when public policy is not what it ought to be it seems to me that we should take a look at the church's role. I believe that the church's role should be to nurture a strong spiritual and moral climate as a background against which public policy is made. Because public decision-making will be no better than

the public demand, and public office holders will be no better than the public elect.

Another major area of church activity in public affairs, it seems to me, is to take positions, if they so desire, on important public issues that have moral and spiritual implications, presenting their views to the people and the party's political decision makers. I don't see any reason why a church group shouldn't indicate its position with respect to public issues on those matters that have moral and spiritual implication.

Now, in discharging these responsibilities, I think the churches have to be careful to avoid several pitfalls. For instance, churches as such should not become active or identified with political parties or political candidates. To do so would be an abuse of a church's position of moral and spiritual responsibility, and would undermine the church's effectiveness in the moral and spiritual area. After all, the thing that makes possible a society such as we have is the separation of church and state. If church and state were not separated, the citizens, if they made the proper choice, would give greater obedience to the highest authority—to the church—rather than to the government. If you are going to have a free society you have to separate the two.

Now, churches must be alert to maintain this essential separation of church and state on which religious and political freedom depend, because although churches may resist encroachment by the state, they may be tempted to breach the wall in the other direction by behaving as a pressure group, and I think that is about the most unfortunate thing that could happen to a church. This not only abuses their authority and diminishes their effectiveness but also eventually will result in making the church dependent upon government. And acceptance of too many favours from the state will make the state the master of the churches. This is wrong.

I think there is another pitfall that the churches must avoid, and that is, they must not abdicate to the government their responsibility to love their neighbour and show their love in acts of helpfulness. You must avoid the modern tendency to hire a good Samaritan in the form of the government as a substitute for being one yourself, because neither the church nor its members can develop unless they do things that they want to do because they are worth doing and because they care and want to help others.

We don't develop by doing only those things that we have to do. We could give 90 per cent of our income to the government in the form of taxes and it would not reduce our selfishness and greed one iota. It might increase it, as a matter of fact. But we could give 10 per cent voluntarily to others and it will reduce our selfishness and greed and increase our charity and our kindness and our love. And, after all, this is the great message of the second mile.

When Jesus lived on earth the Jews were required to serve as guides for a Roman centurion at any time they were requested to do so. They had to do this even though they might be going to see a sick wife in the opposite direction. And they hated it. The Master said they should go the second mile. Why? Because if they elected to go the second mile, the situation would be completely different. In the first mile they were slaves; they had to do it, they had no choice, there was no benefit from it. But in the second mile, they were in charge, the centurion was dependent upon them. They were doing it because they wanted to do it and therefore they benefited from it, and they grew from it.

We must do things that need to be done

because we want to do them if we are going to develop character and capacity to build the kind of work we want. I believe, without reservation, in separation of church and state. But you can't teach the history of this country and an understanding of what this country represents without relating it to the fact that we are all children of a common Creator and therefore are brothers and sisters and have the obligation of brotherhood.

In my business experience I found that having a panel of advisers consisting of experts in moral and spiritual matters was a great help. We organized such a panel in American Motors to advise us on the moral and ethical aspects of collective bargaining. When I became governor I saw no reason why I should not create a similar advisory panel called The Governor's Ethical and Moral Panel, consisting of laymen and a representative group of clergymen that I called together from time to time to get their viewpoint on public matters from an ethical, moral, and spiritual standpoint.

At a meeting about a year ago, we took a look at the most disturbing fact that had come to light during my administration, as far as I am concerned. And those facts are these, that 77 per cent of the major crimes committed in this State—I don't mean the misdemeanors, I mean the felonies, the major crimes—are committed by young people 21 years of age or less; and 56 per cent of the crimes are committed by young people 16 years of age or less.

I asked this panel of advisers what they thought we could do about this disturbing and distressing problem. They said, "We think you should take every step you can to help strengthen family life in Michigan." Since then we have had panels and regional and State-wide conferences on what can be done to strengthen family life in Michigan. I am convinced that the greatest threat to the future of our free society in this country is the decline of religious convictions, the decline of moral character, the decline of an understanding and acceptance of the principles of personal responsibility on which this nation was founded, and the breakup of family life. We are going to do all we can to encourage every influence that will strengthen family life. Certainly nothing is more basic than religion and the church.

In the course of one of these regional conferences a high school principal gave me this letter written by a 15-year-old girl. I want to read it because I think the problem in America that is frequently described as juvenile delinquency is not primarily juvenile delinquency but adult debauchery and delinquency, and a preoccupation of adults with activities other than the well-being of their own children. This letter was written in answer to the question, "What type of help would you most like to have?" Under the title, "Please Help Us!" this 15-year-old girl wrote:

"Too many teen-agers are deprived of discipline. My mother, like the others, is looking for an easy way out. She is afraid to exert the authority she has as a mother. Instead of telling us, 'Clean up your room!' she says, 'I don't see how you can stand your room that way. I would be embarrassed to let my friends see my room like that. I wonder what they tell their parents when they get home.' She continues this complaining, but it never does any good. She works and she is often very tired, but instead of telling us, or ordering us, to have the house clean when she gets home, and enforcing it, she again whines and complains. Of course, we are sorry then, but what good does it do? We can't, or won't, start cleaning

just because she is complaining. Then she will complain even more.

"I, and all other teens, want and need discipline. Very few will dislike their parents because they punish a teen fairly and for good reason. Many more will dislike their parents because they don't punish them, because it seems as if they don't care. Of course, you will find very few teens who will jump the instant an order is given. They want their parents to prove they really care if it is done, and if the teens themselves have to do it. If the parents give up easily and do it themselves, the children are disappointed with them and lose respect.

"Too often my mother will tell me, or my sister, to do something, and if we don't consent right away she does it herself. We are so used to it now, we hardly ever do anything around the house. I don't know how often I have wished my parents would punish me for not doing something instead of complaining and nagging. I'm so used to their nagging now I just stop listening. I've heard everything at least once anyway.

"I have little respect for my parents now. They let me do anything I want. No one can respect someone with no authority at all, and I feel that few teens do respect their parents if they don't discipline them; and therefore they lose respect for all other grownups and even themselves, because they feel as if they are not important enough to help or care about. It is from these teens that our selfish, immature adults come. You must work to teach people the necessity of discipline so more parents won't be anguished by what are called wild, unruly teen-agers, the ones who give all teens a bad name; and so no more young adults will grow up unprepared for the cruel, cruel world."

Now the facts are that teen-agers are more exacting on their contemporaries than the adults are, and in most instances the failure of adult discipline and adult guidance is a lack of conviction and standards. I respect you people for your high standards.

I think we live in an age when there is a need for churches to spearhead a revival of faith in God, faith in the individual, faith in truth, faith in the family, and faith in our fellow men. I think we need to dedicate our lives and our efforts to the basic spiritual principles on which this nation is founded. Thank you very much.

*[At the close of the Governor's address, Pastor Wilson presented him with a set of the 10-volume "Commentary" Reference Series and a recording by the Japan Choral Arts Society. The Governor responded: "Thank you. Thank you. This is just wonderful. I am thrilled. I certainly will cherish this 'Commentary.' I don't have one like this. It will always bring back wonderful memories of this occasion and of your fine group. Thank you very much."]*

## The Seven Brief Daily Devotionals

By WALTER T. CRANDALL

The capsule devotional message at the close of each morning business meeting was limited to ten minutes. But compressed into that 11:50-12:00 noon period, June 16 and each day, June 19 to 24, were concepts to stimulate faith, encourage growth, and improve the witness of delegates and visitors alike.

★ 1. The first of the seven capsule devo-

tionals came from E. L. Minchin. He began by mentioning the feeling of sadness that comes to church members as they think of changes in personnel that take place. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation," he quoted from Hebrews 13:7.

"It seems to me that the apostle Paul was speaking of the loss of the great leaders of the church and wanted to comfort the hearts of the believers," he commented. The next verse, affirming "Jesus Christ the same yesterday, and to day, and for ever," is assurance and comfort to believers in the unchanging objectives of the church.

"Without me ye can do nothing," he quoted from John 15:5, emphasizing the Source of strength from which all must draw in accomplishing the work of God.

★ 2. An elaboration of this same theme came in the Sunday devotional. W. B. Ochs chose Psalms 32:8 on which to base his thoughts on the way in which God works. "God's way of doing things is always logical," he observed. The verse quoted revealed the sequence of instruction, teaching, and guidance.

Revealed in the psalmist's words is God's personal interest in His people. Living close to God, we can move forward safely, preserved in unity, facing trial with courage, and thus proclaiming to the world that it is the Lord who is guiding this people.

With "more prayer in the councils of those bearing responsibilities, more humbling of the heart before God, we should see abundant evidence of divine leadership, and our work would make rapid progress," the speaker affirmed.

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## Trans-Africa Division OUTLOOK

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# Resolution of Gratitude to God

## Voted by the Delegates at the General Conference 50th Session

AS DELEGATES assembled in Detroit, Michigan, for the fiftieth session of the General Conference of Seventh-day Adventists, we express our united and profound sense of gratitude to God for His un-failing watchcare over the Adventist people during the past quadrennium. This providential care has been exercised by our heavenly Father in times marked by the perils of revolt and war in many lands and in the midst of a world made dangerous by worsening morality and the most violent crimes.

In spite of physical and spiritual perils and many hindrances, including our own limitations and human shortcomings, the gracious hand of God has been felt in the world-wide church as extensive efforts have been made to extend the gospel to all parts of the world. Not only in one country but in all the lands of the earth the triumphs of the cross of our blessed and conquering Lord have been seen. For these marked evidences of soul-winning success and missions advance we are profoundly grateful.

We have been keenly aware of the Holy Spirit's ministry in our church life prompting our people to increased faithfulness in the stewardship of material treasures. For these large gifts of love and faithfulness we express gratitude to our benevolent Lord, and with even greater joy we praise God for the abundant evidences of spiritual life and vitality among the remnant people of God.

Seventh-day Adventists today are united in belief and organization. The church is keenly aware that the strength of this unity results from providential guidance provided through God's gift of the Holy Scriptures and the Spirit of Prophecy. For these treasures of truth—to which we steadfastly hold—we are deeply grateful to God. And for the joyful hope of the soon return of Jesus, which hope—in this age of confusion and uncertainty—we resolve to share in greater fulness with the world about us.

★ 3. Monday morning W. A. Nelson based his meditation on Isaiah 40, reading verses that promise the comfort and counsel and correction of the Lord to those numbered among His people.

Part of the responsibility of leadership, he felt, was to encourage the church to overcome the temptations that keep Christians from rightly reflecting the character of God before the world. Their work is not to sit in judgment, but like a gentle shepherd to lead those who are struggling with sin, to the victory claimed in Christ.

In pointing out mistakes and failures and wrongs, the leader also encourages and inspires the member to clasp God's promises and continue forward to final triumph.

"If we will conscientiously uphold the promise of victory and triumph for the remnant church, its members will be led to the high standard of perfection God has set before His church," he concluded.

★ 4. The danger of turning from the major purpose of the gospel ministry and becoming absorbed in necessary but secondary things to the weakening of the first, was the core of Tuesday's devotional. W. C. Webb used an experience of Peter to highlight the ease with which greater emphasis can sometimes be expended on secondary matters instead of on those of first importance.

In the words of Pastor Webb, Peter exclaimed, "Men, I'm going fishing." Some of the other disciples responded, "We're going with you."

"These disciples had been called to the ministry. They had been chosen, ordained.

They had been sent to labour. But when the outlook became bleak and doubtful, they began to look for something secure. They wanted it right then.

"Let us beware lest the things behind keep us off balance."

Pastor Webb's study was an illumination of the words of Jesus when He observed that "no man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

★ 5. On Wednesday Don Gray wondered whether possibly the greatest need of the ministry today is to discover that one can be completely emptied of self and completely surrendered to Christ. His Wednesday morning meditation began with the account of a worker who had left the ranks of Adventist workers because of doubts that had been growing in his mind over church teachings.

The experience led Pastor Gray to re-examine his own confidence in the particular truths the church sets forth.

"As I drove the next week making calls, I examined each of our beliefs. At the end of the week I could say with Peter that I had not believed cunningly devised fables."

The indwelling power to resist doubt and to become an intermediary for helping church members in real life problems, Pastor Gray felt, could be found in a deeper and enlarged prayer life. Every worker can claim the pledge contained in the call to come out of Babylon, contained in Revelation 18.

★ 6. "I know whom I have believed," S. P. Vitrano declared with conviction in his Thursday devotional. He emphasized that ulti-

mately a knowledge of God rests upon "a personal, individual encounter and experience with God as a person."

"The Christian witness has always been, 'I know in whom I have believed.' Yet there is a greater witness to God today than the individual, personal, 'I know.' Over in the Fiji Islands is a savage, a devil worshipper, a man given to every despicable act known to man. But he too kneels in the quiet of his meditation, perhaps through the work of a gospel missionary, and he too comes to know God, able to say, 'I know.'"

To every Christian can come first the evidence of God's personal leading in his life, and second, the evidence of that same leading in other lives, reflected by wonderful changes of habit and by adoption of new objectives that are wholesome and heavenly.

★ 7. The seventh and final ten-minute devotional message came Friday morning. Percy W. Manuel directed each of his listeners to reflect on the importance of keeping his Christian objectives straight and true.

"A man's life consisteth not in the abundance of the things which he possesseth," he quoted. "What is uppermost in our minds day by day? The things *by* which we live or the things *for* which we live?"

Pastor Manuel set forth the concept that the prescription for abundant living is to be found in service. "If you wish happiness, head for service. If you wish the crown of joy, take up the cross of sacrifice. If life is to be yours, lose your life in the lives of others, and in the causes that have won your love.

"God so loved the world that He gave."