

An Appeal to the Church

By Robert H. Pierson, *President, General Conference*

Presented at the closing meeting of the session, Saturday night, June 25



I SUPPOSE that the one man who has had as much influence on my life as anyone else was W. A. Spicer. He was a member of the Takoma Park church when I was pastor there many years ago. As I used to visit in his home I heard him say the same thing that many of you in this congregation heard him say on occasion: "The Seventh-day Adventist family is a good family to belong to."

This family is scattered throughout the length and breadth of the world. My heart has been warmed during the course of the past few days as I have circulated among the delegates to this great session. I have had the privilege of praying with many of you either in my office or in the corridors, and I certainly concur with Elder Spicer's words that the Advent family is indeed a great family to belong to.

This family is not a North American family or a South American family or a European or an Asian or an African family. Seventh-day Adventists are not nationalists. We are internationalists. Ours is a worldwide program. We have the same devotion, the same commission, the same goal. We are all headed Zionward. And I am glad that we have the blessed assurance in the Word of God that that goal is going to be reached.

The words that are so dear to the hearts of every Seventh-day Adventist are the words of the Saviour when He said that this gospel of the kingdom shall be preached in all the world as a witness unto all nations, and then shall the end come. At times the progress may seem slow in some of the great countries and areas of earth. Over in Southern Asia, in the Middle East, and in certain sections of Europe things seem to work slowly. Satan may erect barriers; he may create obstacles; he may stir up the

spirit of opposition and even persecution; He may seek to overwhelm God's messengers with discouragement; he may stir up hatred, unleash strife and warfare.

But brethren and sisters, the Saviour gives us the precious assurance that this gospel of the kingdom shall be preached in all the world. This message will triumph. This is the assurance of our God. He has promised, and His word cannot, it will not, fail.

If you want to read the inspired account of the triumph of the Advent Movement, turn with me to the words of the disciple out there on the Isle of Patmos, recorded in Revelation 7:9: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

Brothers and sisters, here is no picture of failure or defeat. God's people are going to be there from Asia, they're going to be there from Africa, from Europe, from Australia, from North America, from South America, from Inter-America, from the islands of the sea. What a glorious picture of progress and victory we have here from the pen of the servant of God.

As we leave this great meeting, I want us to consider the formula for a *finished* work, for the final triumph of this movement. I find it from the pen of inspiration, recorded in the *Review and Herald*, December 15, 1885. Said God's servant: "When divine power is combined with human effort, the work will spread like fire in the stubble."

I want you to notice that two things are essential for a finished work. First, divine power; second, human effort. When these two factors are combined the results are certain but it takes both—both the divine power and the human effort. This is what we want to see during the forthcoming quadrennium—an

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The Day in Detroit

By DONALD E. MANSSELL

FRIDAY, JUNE 24, 1966

Once again the great Arena of Cobo Hall is filling with people. The lower balconies are already packed, and many of the seats in the upper balconies are occupied. It is seven o'clock, the lights have dimmed, and the spotlights are focused on the colorfully dressed members of the Choral Arts Society of Japan Missionary College. The young ladies are dressed in white kimonos delicately embroidered with various colors, and the young men are neatly attired in white shirts, black bow ties, red jackets, and black trousers. Frank Araujo, of the music department of Japan Missionary College, is directing them while the Cathedral String Ensemble accompanies.

The Choral Arts Society was organized in 1959 when Mr. Araujo joined the music department of Japan Missionary College. The group has traveled extensively, witnessing for God, both in Japan and in foreign countries. Since its founding it has presented scores of concerts in crowded halls, in opera houses, and on radio and TV. The choir sings in five languages and has a repertoire of more than 100 selections, which range from pre-Bach to twentieth century compositions.

As I write, the choral group is singing the majestic strains of Franz Schubert's *Kyrie Eleison*. Though they sing many of their songs in languages other than English, the mood of their message is easily understandable. Music is the language of humanity, as someone has aptly said.

Now the backlights on the stage have turned a deep red, lending a strangely warm glow as the group sings the French Christmas carol "Now Is Born."

One cannot fail to be impressed by the amazing discipline of these young people as they sing under the direction of their capable director. They perform like a fine instrument in the hands of an accomplished musician. Everyone has been instructed not to applaud the sacred selections the choral group sings, so in lieu of this the audience spontaneously breaks forth in fervent Amens at the close of each number, and at the end of their concert the audience gives the singers a rousing ovation.

After the concert, Wayne Hooper, associate music director at the conference, led the audience in a short song service consisting of old Adventist favorites—"In a Little While We're Going Home," "Down by the Crystal Sea," and "When the Roll Is Called Up Yonder." At exactly eight o'clock the ministers filed in and the song leader led the congregation in sing-

ing the inspiring theme song of the conference, "We Have This Hope."

After the offering George Romney, Governor of the State of Michigan, entered, flanked by Elders Neal Wilson, new president of the North American Division; R. R. Figuhr, retiring president of the General Conference; R. H. Pierson, president of the General Conference; and N. C. Wilson, president of the Michigan Conference.

The Governor delivered a stirring speech, interrupted again and again by prolonged applause. He emphasized his concern about the evident decadence of the American society, and set forth personal Christianity as necessary to reverse this trend and change the sinful nature of man. At the close of his speech, Elder Figuhr responded to the Governor's words.

This was followed by the presentation to the Governor of the ten-volume set of the *Seventh-day Adventist Bible Commentary* reference series by the president of the Michigan Conference.

A brief musical interlude featuring the combined Voice of Prophecy and Faith for Today quartets preceded the inspiring report of the outgoing vice-president of the General Conference for the North American Division, now one of the general vice-presidents of the denomination, Theodore Carcich. In his opening remarks Elder Carcich quoted the story by Harold Schachern that appeared in the June 19 issue of the *Detroit News*. I shall quote part of it:

"The fiftieth world conference of the Seventh-day Adventist Church not only is one of the largest and busiest conventions in Cobo Hall history, it is also one of the strangest.

"There are no smoke-filled rooms, for Adventists do not use tobacco.

"Neither are there the usual convention hangovers, for Adventists do not drink.

"The normal run on the hot dog stands in Convention Hall corridors also is absent, for Adventists do not eat meat.

"The latter is not because their faith forbids it, but because of Adventist pre-occupation with healthful living.

"Even the coffee machines are missing from the corridors, and the cafeteria is offering only the decaffeinated variety, for Adventists feel that the caffeine in coffee, tea, and soft drinks is a minor deterrent to good health.

"Cornelius Van Kleef, Cobo Hall cafeteria manager, described it as a unique experience to serve 20,000 meals a day without a pound of meat.

"'No call for coffee, either,' he said, 'but do those vegetable plates ever disappear!'

"Van Kleef said he began preparing his meatless menus a year ago in preparation for the convention. . . .

"He said his staff is enthusiastic about cooking with meat substitutes, describing them as 'odorless and clean.'

"'We just substitute them for meat in many of our regular recipes,' Van Kleef said.

"'They're an interesting group, these people from around the world,' said Alex Konduros, assistant cafeteria manager.

"'They come in colorful costumes, they speak different languages, their skins are different colors, but they all eat this same kind of food.'"

Wesley Amundsen, secretary of the Association of Self-Supporting Institutions, introduced the North American Division pageant. A flourish of horns was followed by the entrance of the American and Canadian flags. While the audience stood, the first group representing foreign languages—American Indians and Eskimos dressed in their native costumes—marched in. They were followed by representatives,

A few of the delegates with colorful flags of South American countries and picturesque costumes.



most of them dressed in national costumes, of the following foreign-language groups: Chinese, Estonian, Filipino, French, German, Greek, Hawaiian, Hungarian, Italian, Japanese, Jewish, Latvian, Polish, Romanian, Russian, Slavic, Spanish, Swedish, Ukrainian, and Yugoslavian. The appearance of most of the groups was accompanied by music from the countries they represented.

This part of the program was followed by the silent singing of the theme song of the conference by a group of deaf-mutes in sign language, led by Mrs. Betty Hamlin. This group has already been described in our reports.

Thursday afternoon I "spoke" to one of our deaf-mute sisters, Mrs. Colin McLean of Canada. Being unable to communicate with her in sign language, I had to resort to writing. Mrs. McLean became deaf at the age of four as a result of an infection of her adenoids. Forty-five years ago she accepted the message from H. M. S. Richards of the Voice of Prophecy. Knowing that the Voice of Prophecy programs are not broadcast in sign language, I asked her how she was able to understand, and she said that one of her sisters interpreted the programs for her.

One of the important, but less publicized, features of the General Conference session is the first-aid station. In order to get some firsthand information on this department I went through Hall "D" to the first-aid station, where I met Audrey Mulvey, R.N., supervisor of outpatients at Hinsdale Sanitarium and Hospital, and Mary Yamazaki, R.N., supervisor of central service, also of Hinsdale. I asked Miss Mulvey what kind of cases had been treated at the aid station since the conference began, and she said: "Mostly sore throats, blisters, and headaches." She also said that there had been two heart attacks—neither of which was serious—and that the worst accident happened when a delegate fell while riding one of the escalators. By yesterday the aid station had treated 56 patients who came from 33 States and 22 foreign countries.

One of the most enlightening displays of the conference is the world map showing the growth of our denominational work since 1849. This feature always draws large groups to see the bulbs light up by decades. At the present time there are 1,820 lights on the map representing mission stations; division, union, and local conference headquarters; medical institutions and medical launches; publishing houses, food factories, and educational institutions. One hundred lights were added to the ones already on the map during the past quadrennium.

Elder M. E. Kern is credited as being the father of the map. It measures 8 by 22 feet and was first shown at the 1936 General Conference. Elder Harry Lodge has had charge of keeping the map up to date for the past 30 years. The lights come on by decades every few seconds, dramatizing the progress of the work of the church during the past 120 years.

M. V. Campbell, one of the general vice-presidents of the General Conference, gave the devotional talk Friday morning, in which he exhorted us to strive for Christian perfection while at the same time recognizing that before Christ comes again

Final Report of Nominating Committee

The final report of the Nominating Committee was submitted and voted at the fourteenth business session, Friday morning, June 24. (The Middle East Division secretary and Sabbath school secretary was presented and voted at the fifteenth business session, Friday afternoon.)

General Conference

Associate Secretary: A. E. Gibb.
Radio-TV Associate Secretary: W. R. L. Scragg.
Publishing Department Associate Secretary: Carson Adams.
Temperance Department Associate Secretaries: R. E. Adams, A. V. Pinkney, J. V. Scully, F. A. Soper.
Department of Education Secretary: Charles B. Hirsch.
Associate Secretaries: T. S. Geraty, W. A. Howe.

Middle East Division

Secretary: Ray L. Jacobs.
Treasurer: Robert C. Mills.
Auditor: Robert C. Mills.
Education: Roger Coon.
Lay Activities: Derwood Chappell.
Public Relations: R. C. Darnell.
Sabbath School: Ray L. Jacobs.
MV and Temperance: A. A. Hadad.

Inter-American Division

MV: George Brown.
Ministerial Association: B. L. Archbold.
Religious Liberty: C. L. Powers.
Medical and Temperance: Gordon Hackett, M.D.

South American Division

Treasurer: J. I. Hartman.
Auditor: Samuel Alberro.
Medical and Temperance: Elmer Bottsford, M.D.
Educational: A. J. Alva.
Field Secretary, Public Affairs, and Religious Liberty: H. J. Peverini.
Ministerial: Enoch Oliveira.
Sabbath School, Public Relations: Juan Riffel.
Publishing: Pedro S. Camacho.
MV: F. N. Siqueira.

Southern European Division

Medical: Herbert Stoeger.



Dr. Harry W. Miller, veteran medical missionary, who went to China in 1903, gives a warm handshake to Dr. Joeli Taoli, a native of the Fiji Islands, who is now director of the New Hebrides Mission and medical director of the hospital.

other churches that had requested to speak, was denied this privilege. Then, in a dramatic reversal, the action denying the request was rescinded, but the Seventh-day Adventist Church alone was granted permission to speak before the United States Senate, and all other churches desiring to speak on the subject were asked to speak through our representatives.

In another providential occurrence relating to the same hearing the Roman Catholic Church, the National Council of Churches, and the Jewish Congregations sent a joint telegram that arrived at just the right time stating that though they did not view Section 14 (b) in exactly the same light that we did, they felt that full consideration should be given to our views.

Also in connection with this law, Elder Adams related that when Taft-Hartley first came up for discussion before Congress the AFL-CIO was opposed to our position, but at the last minute this labor organization made a dramatic change. Instead of opposing us, they supported our religious convictions in their stand on Section 14 (b).

At one-thirty the color film *Fabulous Far East*, depicting the fertile but war-torn country of Vietnam, was shown to the delegates. Looking at the peaceful scenes of the countryside, I found it hard to visualize the cruel lot of the people of this country embroiled in an undeclared war.

A few days ago Le Cong Giao, public relations secretary of the Viet Nam Mission, told of an experience of two of our colporteurs who barely escaped death. These two colporteurs were going to a village about 100 miles from Saigon to sell books. They left the city on a bus

we shall never be able to say that we have sinless perfection.

One of the most thrilling items that came up during the morning business session was the report of the Religious Liberty Department associate secretary, W. M. Adams, who told of several providential occurrences in the area of religious freedom. He said that about a year ago when the United States Congress was discussing Section 14 (b) of the Taft-Hartley labor law, many churches requested permission to speak before Congress on the issue. Our church, like the

about six o'clock one morning. About an hour later the bus was stopped by two armed soliders. When the driver told them that the bus was full and he had no more room for them, they said they would ride on the roof of the bus. After a while the bus came to a land mine in the middle of the road. The bus stopped, and the Viet Cong soldiers hopped off, picked up the mine, and lifted it to the roof of the bus. As the bus traveled down the road the

mine suddenly exploded, tearing the bus in half and killing many of the passengers. Our colporteurs escaped with only minor injuries.

The last business of this General Conference session was concluded at 4:45 Friday afternoon, when all unfinished business was referred to the General Conference Committee. As the day closed we looked forward eagerly to another inspiring program that evening, and on the morrow.

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." (See page 10 of this Bulletin for sermon.)

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 elevator, Elder and Mrs. George Vandeman and their daughter Connie joined me, and we rode down to the lobby floor together. "This has been a marvelous week; I believe the Holy Spirit has been in control," Elder 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 enveloped 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 Elder 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.

At one of the intersections while waiting for the "walk" signal, a woman approached me and said, "Are you on your way to convention hall?" I assured her I was. "I thought you were," she said, "somehow I could tell." She asked me where I was from. I told her the *Review* and *Herald*. She was from St. Paul, Minnesota. "I always read the *REVIEW*," she remarked, "and am glad when it arrives on Friday so I can read it on Sabbath." She continued: "When perplexed about a course of action, I often find the answer in something Elder Nichol or others have written. God is not leading stray offshoots, but individuals, and the remarkable fact is that when these people from all parts of the world meet together at this session, they find themselves unified in faith and practice."



The Day in Detroit

By DON F. NEUFELD

SABBATH, JUNE 25, 1966

"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 quadrannium. 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 con-

cluded 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

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!

By the time our conversation was completed we were inside Cobo Hall. It was about 7:15, and already the hallways were becoming crowded. I stepped into the Arena and looked around. Hundreds had already found their places. Only those who arrive early will find a place in the Arena. The overflow congregation will meet in Hall C.

As I sat here at the reporter's desk writing, I felt a hand on my shoulder. I looked up into the face of E. S. Humann, from Portland, Oregon. He is serving as an usher here. "Don, I am depending on you to put in all the drama," he said. Would that my pen could reproduce the wonderful things my eyes will see and my ears will hear today!

While writing the preceding paragraph I was interrupted by Brother R. B. Sheets, from Ardmore, Oklahoma. He told me he was exercising a little before the long period of sitting through the morning of services. Brother Sheets is the man who last year raised \$5,521 in Ingathering. He told me that over the past eight years he has raised more than \$41,000 and over the past 20 years more than \$55,000.

The song service led by Elder Fenton Froom began at nine o'clock. By that time I could see only a few vacant seats in this large Arena, way up in the uppermost balcony tier, and these were rapidly filling. The theme of the first song, "Gleams of the Golden Morning," continued that of last night's service. Several musical groups and soloists contributed their talents during the song service: Glendale Union Academy under the direction of Rochelle Queen; Margreta Froom, soprano; Elder and Mrs. Laverne Cummings.

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. Elder 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 preplanning to bring the report they are rendering this morning. It consisted of brief reports for earlier Sabbaths from various Sabbath schools around the world. Elder 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



Mrs. Kerstin Unnersten of Sweden, wife of the treasurer of Northern European Division, a professional harpist from childhood, played with perfect mastery of this beautiful instrument, as Mrs. Sundquist recited a religious theme. Mrs. Sundquist is not shown in this picture.

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 labors, 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 archeologist 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 king's, 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 JMW camp. At the camp he participated in the songs and exercises. Later he traveled with Elder 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.

Wondering about the overflow attendance, I wandered over to Hall C, where I saw several hundred watching Elder Cleveland conduct the Sabbath school lesson on closed-circuit television. Then across the hall I walked into Ballroom A, where several thousand senior youth were gathered for their Sabbath school.

I stayed for their service. Over in the Arena, W. R. Beach, re-elected secretary of the General Conference, was the morning speaker. His sermon appears on page 13 of this Bulletin. In the Ballroom Elder H. M. S. Richards, Jr., spoke to the "fellas and girls" as he called them. I enjoyed their special music preceding the preaching—the Glendale Academy choir, the Voice of Prophecy quartet, and Del Delker.

Beside me sat Olive Braley, whose husband is playing the piano this morning. When I introduced myself she informed me that there are two Neufelds in the Glendale Academy choir. She wondered whether we are related. They were seated in the row behind us, so we introduced ourselves. They were Dennis and Denise Neufeld, whose father, Dr. Otto Neufeld, is radiologist at Glendale Adventist Hospital. There is probably only a distant relationship.

Elder Richards told of Andy and Pete and Matt, across whom the shadow of a Jewish Man fell one day, and they, forsaking all, accepted him as their Master. He appealed to the young people to let Jesus Christ be master of their thoughts, hearts, and possessions. Many responded to his altar call.

I had missed the lay activities service in the Arena. I asked my wife what had taken place. She informed me that Elder 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, Elder 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 Elder 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., Elder Beach's own pas-

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The Advent Hope Purifies

MORNING SERMON, FRIDAY, JUNE 24, 1966, 8:30 A.M.

By M. V. CAMPBELL
Vice-President of the General Conference

Throughout the history of our movement Seventh-day Adventists have cherished a fervent hope that has given strength in facing trials, resolution in meeting opposition, and confidence at all times. It is the expectation of, and the desire for, the coming of our Saviour. The more we study our Bibles, comparing history and current events with the signs listed in God's Word, the more certain is our belief in the second coming of our Lord.

In considering some phases of the Advent hope, my remarks will be based on 1 John 3:1-3: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Several points are made in these three verses. First, God the Father shows the extent of His love by making us His sons, not at some future time, but *now*—"Now are we the sons of God." People are inclined to boast of their parentage, of their noble ancestors, but what illustrious genealogy can compare with that of one who is a son of God, one who is acknowledged by God Himself as His son?

These verses also assure us that Jesus, our Elder Brother, will come to this world again and that when He appears the righteous will be like Him and that they will see Him as He is. The third verse states the result: "Every man that hath this hope in him purifieth himself, even as he is pure."

We should notice that it is the one with the Advent hope who purifies himself. Perhaps we speak more frequently of the Adventist faith than of the Advent hope. There may be quite a difference. Those who believe, or have faith, that Jesus is coming are called Adventists. But do all who believe that Jesus is coming also fervently hope for His coming? Is it possible that some who fully believe Christ will come, may hope that His coming will be delayed? Perhaps there may even be some who look toward this great event with fear.

It is not the one who merely believes that Jesus is coming who purifies himself, it is the man who has this hope. He hopes that Jesus will come. He hopes that he will be like Jesus at His coming. He is the one who purifies himself even as Christ is pure.

For a few moments let us think of the believer's hope. It has three facets: first, the hope that Jesus will come; second, the hope of being like Him; and third,

the hope of seeing Him as He is. As I am speaking to a congregation made up of people who definitely have in their hearts the hope of the second coming of our Lord, we will at this time pass over that point and come to the second—the hope of being like Jesus.

In verse 2 we read, "When he shall appear, we shall be like him." To all too many people, Christ's coming primarily involves mansions in the sky, streets of gold, a land where there are no taxes, and full freedom from sickness, pain, and death. Yes, the kingdom to which our Saviour will take the redeemed will provide all of these features.

These advantages definitely will be ours, but why should we think almost exclusively of the material blessings? It is possible that the conception of the home of the saved to some professing Christians tends to be somewhat akin to the Mohammedan heaven. But the one thing which more than anything else will make heaven really heaven, is that we will be with our Lord, and we will be like our Lord. To the true Christian other aspects of heaven will hold less attraction than association with Jesus, of having His character, His purity, and His perfection.

The third point in our text is the hope of seeing our Saviour as He is. "When he shall appear, we shall be like him; for we shall see him as he is" (verse 2). As a rule we are inclined to see in others what we ourselves are. A wicked man sees or imagines evil wherever he looks. He is blind to good. One who is partially like Jesus will have only a partial view of Him; in fact, one can learn his own character by what he sees in Christ.

When we see Jesus as He really is then we have become like Him. Jesus stated that the pure in heart will see God (see Matt. 5:8). When we become pure in heart we will understand Christ and at His appearing we shall see Him as He is, and we shall be like Him.

Our hope to be like Jesus rests upon the love of God. Our text opens with the words, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We cannot become like Jesus because of any good thing in our nature. Nothing we can do ourselves will ever bring about so great a change. This is accomplished wholly and only by the love of God, which prompted Him to make us His sons.

We can expect to be like Christ, the beloved of God, because we, too, are beloved of God. We can expect to be like Jesus because we are God's sons. As His sons, we should have the family resemblance. God acknowledges us as His sons as truly as He acknowledges Jesus, our Elder Brother, as His Son. John says

in our text: "Now are we the sons of God" (verse 2). Paul writes: "Conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8:29).

The effect of this hope is apparent to all—it does not puff up, it purifies. "Every man that hath this hope in him purifieth himself, even as he is pure" (verse 3). The man who expects to be like Jesus at His appearing will wish to be like Him now, therefore he purifies himself. Purification would be the natural consequence. How shameful it would be for a man having this Advent hope to be a thief or a liar or a Sabbathbreaker, or a drunkard! Can sons of God and brothers of Jesus Christ be found in the haunts of sin?

How Shall We Become Pure?

The next logical consideration would be, How can a Christian purify himself? We recognize that there is only one cleansing agent. It is brought to view in 1 John 1:7: "The blood of Jesus Christ his Son cleanseth us from all sin." It is necessary to consecrate ourselves fully to Jesus. We must accept Christ's sacrifice in our behalf. We must be covered by the robe of His righteousness.

In view of the fact that it is the blood of Jesus which cleanses us from sin, and that He is able to keep us from falling (Jude 24), the question would naturally arise, Does the Christian himself have a part in keeping from sin? The answer is Yes, definitely he has a part. The one who is born again must fight against sin and occasionally flee from sin, as Joseph fled from Potiphar's wife. Paul says, "Flee fornication" (1 Cor. 6:18), and again, "Flee also youthful lusts" (2 Tim. 2:22).

The Christian will purify himself from evil companions. He will also study the Bible, and there he will discover that some things are sins that before seemed inoffensive. He, with prayer and resolution, will set about the task of eradicating these from his life. One must guard against every known sin. If some sin particularly pleases a person, seeming almost like a right hand or a right eye to him, he should tear that sin from him. No sin, however dear, can be taken to heaven.

There are certain evils that trip one up more easily than others. It is necessary to set a double guard against these. In the case of one, it may be a quick temper or bitter words or unkind feelings. Another must be on guard against totally different besetting sins.

Staunchhearted for Right

A new convert may find himself in a trade or a profession where deception and dishonesty are common, but he will say, "If I can't earn a living in this trade without sin, I will change my work, but I will not do this wrong!" Recently I read four verses written either by a carpenter or one who knew well the difficulties connected with that trade. It reads as follows:

"I wonder what He charged for chairs
at Nazareth,
And did men try to beat Him down
And boast about it in the town—
'I bought it cheap for half-a-crown
From that mad Carpenter?'"

"And did they promise and not pay,
Put it off to another day;
O, did they break His heart that way,
My Lord, the Carpenter?"

"I wonder, did He have bad debts,
And did He know my fears and frets?
The gospel writer here forgets
To tell about the Carpenter.

"But that's just what I want to know.
Ah! Christ in glory, here below
Men cheat and lie to one another so;
It's hard to be a carpenter."
—G. A. STUDDERT-KENNEDY

Yes, there are difficulties in the way of strict honesty and integrity in almost every profession, trade, or vocation, but the follower of Christ will be true. In his contacts on weekdays with those for whom, or with whom, he works, he will be a Christian just as surely as while he is in church on Sabbath.

There are some who realize that there are certain sins that have been habitual in the family for generations. It is well to call on God for special help for purification from these. There may be certain sins that are common to the district where one lives, but the man who hopes for Christ's coming will cry out against these sins and keep himself from them. Perhaps the one seeking purity will have trying experiences, but he guards against impatience and murmuring. Another may have prosperity but he resists the temptation to regard this world as his home.

These are safeguards that every man who has the Advent hope will take. This will be the great struggle and warfare of his life. With strength from God he will rid himself of sin after sin. He will prove the truth of the promise that the devil will flee when he is resisted. By the grace of God the Christian grows more and more like Jesus whom he hopes to meet.

Other Ways to Seek Purification

Are there other ways in which purification can be sought? It is well to pray for a tender conscience. I heard it said of one man that his conscience was as good as new—he had never used it! It is possible for one's conscience to become dull, hardened, and insensitive.

Some people who lose their eyesight late in life wish to acquire the skill of reading the raised letters of the Braille alphabet. To do this they must depend upon their fingers' feeling the raised dots that form the various letters. But one who for years has been working with his hands finds, at least at first, that it is impossible to distinguish the various letters merely by feeling them. The fingers are not sensitive; perhaps they are calloused. Some try sandpapering the ends of their fingers and soaking them in lotion to soften them and they practice and persist until finally they are successful. We may have calloused consciences, but thank God they, too, can be made tender again. We should have consciences so tender that they will shiver when even the semblance of a sin goes by!

One who is seeking purification will keep his eye on God and not on man. He tries to please God, even though it

makes him unpopular. He will be just as faithful a Christian when in places where no one knows him as when he is in his own locality, surrounded by his brethren. Will a man who is seeking purity be entirely blind to the faults of others? No, but when he sees a fault in a brother he does not advertise it, he does not say, "See how sinful this man is." No, he not only prays for the sinner but he prays that he himself may shun that fault.

When we are in contact with our brethren, it is not only sins that we see, for there are many virtues in those around us. When one with the Advent hope notices a shining virtue in another's life, he will not suggest, "He probably is not really so good as he appears." No, he will pray, "Lord, there is a sweet flower in that man's garden. Give me some of the seed, let it grow in my soul."

What is the standard of purification? How can we measure the progress that is being made? Our text does not omit that point: "Every man that hath this hope in him purifieth himself, even as he is pure" (verse 3). Only Christ can be our model, but what a model He is! Being like Him is worth the effort of a lifetime. We might become as good as some other man, but never during life will we be able to throw down our weapons and say, "I have no more sins to fight, there is no more evil to overcome. I am as pure as Christ!" No, our fight with sin is a lifetime warfare.

Our text may be used as a test. We can ask the question, Do I really hope for Christ's coming? Do I truly hope to see Him as He is? Do I honestly hope to be like Him? The answer is found in the reply to the question, "Am I purifying myself even as He is pure?"

Some professed Christians are defiling themselves. It is very evident that they do not hope for Christ's coming. One who trusts in the atoning blood of Jesus will not be content to live in sin, he will hate sin—the cause of his Saviour's death.

There are those who teach that we are purified with little or no effort on our part. True, our sins are freely forgiven. Christ's righteousness is by faith imputed

I Long to Be There

By BESSIE M. CANTWELL

Longing today for that beautiful homeland,
Longing to be in those mansions so fair,
Longing to see the face of my Saviour,
With the redeemed I long to be there.

Jesus will reign in that haven eternal;
There all the treasures of heaven we'll share;
All trials of earth will there be forgotten;
O what a joy! I long to be there.

Never to lose are the glories of heaven;
Lost in His love will be every care.
Shadows that mar will nevermore enter
In that fair land He's gone to prepare.

Loved ones so dear we shall meet in that
homeland,
Never to part, we shall dwell evermore;
There we shall sing the song of redemption,
Wonderful love! Our sins Jesus bore.

to us, but God expects us to use our will and to resist the devil and all of his temptations.

"What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will."—*Steps to Christ*, p. 47.

A Firm No to Sin

Have you found it hard to say No to sin? One whose will has been dedicated to God and who hopes for his Saviour's coming will quickly say No. He will put his foot down hard and say, "I will have nothing whatever to do with it!" Do you think there will be crowns in heaven for those who never fight their sins? Just as Jesus, our Example, resisted temptation, every follower is to be a soldier in the battle against sin.

When we have done all we possibly can, Jesus will then do what to us is impossible. "When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit. But He will not accept those who claim to have faith in Him, and yet are disloyal to His Father's commandment. We hear a great deal about faith, but we need to hear a great deal more about works. Many are deceiving their own souls by living an easygoing, accommodating, crossless religion. But Jesus says, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.'"—*Selected Messages*, book 1, p. 382.

As progress is being made toward purity, will we notice it? Yes, but in this life we will probably never consider ourselves to be totally pure. Before Christ's coming we will not regard ourselves as being fully like Jesus, but as we steadily make progress toward maturity we realize that we are not struggling alone. God gives us victory after victory; Christ's blood cleanses us from sin; His perfect life covers all of our blunders and mistakes. God in viewing us sees us not as we see ourselves, with our weakness, our errors, and sins, but instead He sees Christ's purity which covers us.

When at last Jesus returns to this world, whether we are alive at His coming or whether we arise from the grave, we shall in fact be like Him, we shall see Him as He is. Throughout eternity we shall be with Him, enjoying the material and spiritual blessings of the new earth.

There will be eternal happiness, eternal health and vigor, and eternal life. There will be freedom from care and fear, freedom from illness and pain, poverty, and sin and death. God will be our Father. We, His sons and daughters, will be living in a real world as real people—God's people. Jesus will be our Elder Brother. We will be like Him; every hope will be fulfilled. We shall be sinless, pure, even as He is pure. This is the Advent hope. We have this hope!

North American Division

By THEODORE CARCICH, GC Vice-President

We count it a privilege to report for North America at this fiftieth General Conference quadrennial session of Seventh-day Adventists. Whatever good may appear in this report is due first to the blessing of God, second to the faithfulness of our workers and laity, and third to the splendid foundations laid by those who preceded us in service.

Our division territory extends from the rugged, snow-capped mountains of Canada to the winding Rio Grande; and from the sun-bathed islands of Hawaii to the equally sun-bathed islands of Bermuda. Within these boundaries live some 215 million people to whom we are obligated to present the gospel message.

Among the millions of North America reside 380,855 Seventh-day Adventist church members. Roughly, this number approximates the population of a city the size of Portland, Oregon, or Louisville, Kentucky. We could take this number of Seventh-day Adventists and lose them in one of the boroughs of New York City. Why make this comparison? Simply that we might better understand what God is accomplishing through the faithful believers of North America, although relatively few in number.

I am sure that everybody on the continent would be amazed if a report indicated that the city of Portland or Louisville had undertaken to erect and support 3,335 churches, 1,002 elementary schools, 81 academies, 13 colleges, two universities, 11 schools of nursing, 34 hospitals, four publishing houses, three food factories, and, in addition, contract the employment of 3,211 ministers, 6,951 teachers, and 1,275 literature evangelists.

Remarkable, some would say, for a city of 380,855 people. We reply, Equally remarkable for that number of North American believers, the majority of whom cannot be classed as rich or well to do.

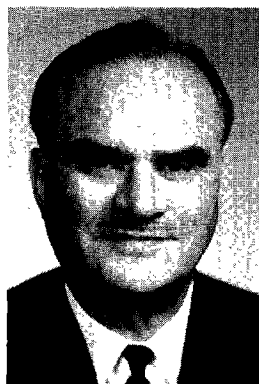
Do these achievements represent the sole interests of the North American believers? Far from it. While supporting their own institutions and churches, the Adventist believers of this division keep their eyes on the world field. Why?

Among other things the believers of this division have contributed thousands of their sons and daughters to the mission fields, many of whom lost their lives in service and are buried in strange lands. Nevertheless, in spite of the sacrifice mission service entails, the colleges of this division are supplying a constant stream of graduates eager to take their places in lands beyond.

Think you that the people of this division, pressed as they are with their own needs, will forget the divine commission "Unto every nation, kindred, tongue, and people"? Never! To document this assertion, may I remind you that the 1965 Au-

turn Council voted a record-breaking budget, amounting to approximately \$40 million, 88 per cent of which was given by the North American Division.

We of the division are committed to the world task of the Seventh-day Adventist Church, its fellowship, sacrifice, and ultimate triumph. The commitment, as you can see, is matched not only by words and slogans but by sacrificial deeds. Our only wish is that there were more of us to do more, and still more, for the overseas fields. If 380,000 members can do what this report indicates, think of what could be accomplished if we had one million believers in North America!



Theodore Carcich

While time lasts we shall labor diligently to add to the church "such as should be saved." During the past four years 85,365 were added to the North American Division by baptism and profession of faith. Accomplished without fanfare or sensational slogans, this is the largest number baptized and the largest gain in baptisms for one quadrennium in the history of the division.

The division membership now stands at 380,855. This means 37,191 more church members in our midst than at the close of the previous quadrennium. Another encouraging record is that 112 new churches were added during the past four years. This represents a substantial breakthrough into hitherto unworked and unentered territory.

Tithe for the quadrennium amounted to \$217,619,483.52, a gain of \$46,507,419.92 over the former period. Total mission offerings, including Ingathering and Sabbath school, reached the all-time high of \$56,440,958.19, a gain of \$8,259,868.74. Of a truth, this demonstrates North America's very real interest in the world missions program.

Gospel literature delivered during the same period reached the record figure of \$34,149,175.74, a gain of \$7,594,153.57. We believe that this gospel seed will in

time result in a large harvest of souls. Offerings for home missions totaled \$19,032,500.24, a gain of \$6,226,714.64. For these blessings and tremendous achievements we thank God. Likewise much credit is due our faithful administrators, departmental secretaries, evangelists, pastors, institutional workers, teachers, medical workers, literature evangelists, church officers, youth, and laity.

We now stand on the threshold of a new quadrennium. What should guide us in plotting the future and directing God's work in this important division? Shall we chart our course in keeping with the Gallup polls, the Dow-Jones business index, or the grand rush toward ecumenicity? Or shall we restudy and realign all plans and activities with the great evangelistic commission "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14)?

From its inception the church in North America has been under orders to evangelize. Its schools, institutions, and churches have only one reason for existence and that is to evangelize the cities, towns, villages, and hamlets of the continent. Are the divine orders less urgent because we live in an affluent society, with a knowledgeable culture, populated by urban man who while not hostile toward the church is wholly indifferent to the appeals and claims of the gospel? Shall we fold up and quit before these secularistic and materialistic obstacles or shall we gear ourselves for the task? We who claim to see in our domestic and international upheavals an inexorable movement toward the climax of human history need to sense anew that it would be tragic to soften the thrust of evangelism in this fateful hour.

An evangelist is a "bearer of good news." Who in the church is not obligated to evangelize? There may be evangelists who are not conference presidents, treasurers, institutional administrators, or departmental secretaries; but every president, treasurer, administrator, teacher, medical worker, pastor, and layman is called to evangelize. There is no substitute for every-member evangelism. Whether we labor in the medical department, the educational department, the publishing department, the welfare, Sabbath school, youth, religious liberty, or public affairs departments, the task is one—evangelize!

In describing our day Jesus painted a terrifying picture. False Christs will arise and deceive multitudes. Wars and rumors of wars will increase. World famine will strike suddenly. Earthquakes will devastate many places. Disturbances will jar the solar system. Wickedness and immortality will increase. Hatred will intensify. Traitors will spring up. Love will grow cold. God's people will suffer persecution. In the midst of all this the gospel is to be preached to every nation. Here is our command and guideline.

Therefore it is for us in North America to raise our heads, look up, and move forward—for our redemption lies beyond this world of terror. Meantime, we need to get on with the job of pressing the gospel home to men everywhere. The most compelling sermons have to be preached. The most successful efforts are

yet to be held. The best in the preparation and distribution of truth-filled literature has yet to be realized. The finest in the composing and performing of soul-stirring gospel music is still before us, and the same is true in every area of denominational activity.

This is no time to be beguiled by doubt or unbelief, or by those who disown God's Word and the coming of His Son; it is rather a time for us to match belief with Spirit-filled evangelism on a wider scale than ever before. Whatever evangelistic method we choose, let us use it to tell the world of God's saving, keeping, and redeeming love.

Few though we may be, we are not left to evangelize in our own strength. As the disciples of old, we have the promise of the Holy Spirit as the divine motivation and compulsion for the task. Time speeds on. The apocalyptic tempo is accelerating. In the language of Winston Churchill, never have so many depended on so few. Thin-ranked though we be, this coming quadrennium, under God, could be our finest hour as we with our sister divisions unite in proclaiming the third angel's message to every nation, kindred, tongue, and people around the circle of the earth.

Let's get on with the job!

The Day in Detroit

(Continued from page 5)

tor, 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 Elder Beach called upon the ministers' 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. A report of these programs will appear in a later issue of the Bulletin.

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 service Elder 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, Elder Pierson gave a brief biographical sketch, then called for a brief statement. Each officer pledged his loyalty, cooperation, and dedication to carry on the work of God in his respective section of the world field.

Elder 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 a 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.

Sabbath Afternoon in the Arena

"Behold His Glory"

By LAWRENCE MAXWELL

A young immigrant who grew up to have ten children, all of whom are faithful church members . . .

A young man who read in the Bible that the seventh day was the Sabbath, convinced his girl friend, and brought 45 other people into the church . . .

Two African Missionary Volunteers who converted an enemy tribe and brought a long-standing feud to an end . . .

A young wife who stood for principle and brought her whole family and many of her friends to Christ . . .

A missionary doctor who saved a young man from opium . . .

A Navaho Indian boy who left jail to become an interpreter for the Monument Valley hospital . . .

These experiences were the kernel of the special program in the Arena on the closing Sabbath of the General Conference session.

The motto of the Seventh-day Adventist Church could well be the motto that was adopted many years ago by Loma Linda University—"To Make Man Whole." The Seventh-day Adventist Church seeks to clothe the naked—but we are not a chain of clothing stores. We seek to feed the hungry—but we are not a chain of restaurants.

We seek to heal the sick—but we are not a benevolent association of hospitals and clinics.

We seek to educate the ignorant—but we are not an international society of schools and colleges.

We seek to convert the heathen and lead nominal Christians into a closer fellowship with Christ—but we are not a worldwide system of churches.

We are all of these! But these are only the means to an end so glorious that the methods and the instruments appear almost insignificant.

Our purpose is "to preach good tidings unto the meek; . . . to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord" (Isaiah 61:1, 2). It is to make men whole, to satisfy their need whatever it happens to be. It is to show them God's glory, for to provide for man's need is the glory of God.

And so we are organized into departments; Medical, Educational, Missionary Volunteer, Lay Activities, Publishing, and so forth. During the business meetings this week all the departments rendered their official reports—mostly statistics, percentages of increases, dollars of income,

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To the delightful music of the marimba played by members of the Inter-American Division, the congregation sang the heart-warming song, "Beyond the Sun."



The Day Is at Hand

SERMON, FRIDAY, JUNE 24, 1966, 8:00 P.M.

By E. E. CLEVELAND

Associate Secretary, General Conference Ministerial Association

Our text is pregnant with warning, promise, and admonition. "The night is far spent" (Rom. 13:11, 12). Opportunity for repentance is now severely limited, since time for this is running out. "What thou doest, do quickly," "redeeming the time," "now is the accepted time," say more to us than they did to our parents. We are nearer, much nearer, the end than they. Man's very existence on this planet is threatened by weapons too frightful to name. The earth itself is suffering the pollution of its natural resources. Man is a prisoner of his own technology, for the factories that produce our goods pollute the very air we breathe and the water we drink. Truly, our only way out is up!

But our text is also bright with promise. "The day is at hand." The day of our Lord's return. The day when the heavens open and the trembling earth yields her dead. The day when these vile bodies of ours are changed. The day when Christ leads the triumphant train of the redeemed on a trek through space to the eternal city. That day is at hand!

But what of the night? When our first parents sinned, a curtain of darkness covered the earth—a darkness thicker than a thousand midnights. We who were born since then, were born in the dark. So accustomed are we to the dark that we think of it as the day. In this we see through a glass darkly. We have seen during these 6,000 years only veiled reflections of God's glory. We have never seen, as did Adam and Eve, the unveiled face of the Saviour. But the day is not far hence when we shall see Him face to face. "The night is far spent, the day is at hand." "The night is almost gone, The day is coming on; O it must be the breaking of the day!"

The Night of Human Conflict

But what of the night—the night of human conflict? Man has proved in 6,000 years that he is incapable of self-rule without Christ. The mightiest empires of earth have demonstrated this fact. Egypt, Assyria, Babylon, Medo-Persia, Grecia, and Rome rose with the promise of a thousand years of glory, yet each collapsed at last under the weight of its own pride. Seventh-day Adventists have from the start been students of prophecy. We hate war and all of its attendant misery. But we recognize in the rise and fall of nations the finger of God foretelling the ultimate end of all human government and the second coming of the Lord. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces

and consume all these kingdoms, and it shall stand for ever" (Dan. 2:44).

Yes, this is the secret of our peace. We have hope in the coming of the Lord. Therefore, we fear not falling bombs, nor any other death-dealing human contrivance. We are comforted with the hope of Job that "though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:26). We applaud the efforts of statesmen to find a formula for lasting peace, and indeed offer ourselves to any such effort, for our Lord has said, "Blessed are the peacemakers." But our knowledge of Bible prophecy balances our optimism for the immediate future. We applaud and support every moral proposal to reconcile man with his fellow man. But the finger of prophecy has foretold the ultimate bankruptcy of all human effort. Our hope is in the coming of the Lord. "The night of human administration is almost gone. The day of divine guidance is coming on. It must be the breaking of the day."

The Night of Babylonian Confusion

Another night, the night of Babylonian confusion, is far spent. The poor sinner today has a harder time finding truth than ever before, for from many pulpits of the world error is expounded as truth, and truth is condemned as error. The "falling away" referred to in 2 Thessalonians 2:3 is well-nigh complete. The preachments of Kierkegaard, Tillich, and Barth have robbed the Bible of its authority. And the number of ministers who declare that the law is no longer binding is legion. The present wave of lawlessness is attributable in great measure to this doctrine. And what of the state of the dead? Plato and his natural immortality theory has long been accepted in Protestant and Catholic communions. The Biblical story that the dead are dead until the resurrection is forcefully proclaimed on a round world by Seventh-day Adventists. The Sabbath, health reform, and tithing are all part and parcel of the good news of the gospel. And as for the judgment, we Adventists stand alone in proclaiming that the hour of the judgment is come, that "the Lord is in his holy temple," and that from the Most Holy Place of the sanctuary He ministers to His waiting people.

Elder Spicer was riding on a plane from South America. Sitting next to him was a priest who greeted him warmly. "To what church do you belong?" he asked Elder Spicer. "Oh, I'm a Seventh-day Adventist," he replied. "We have some of them in our town. I wish they would go somewhere else!" said the priest. "That is exactly our program—to

go somewhere else—everywhere else in fact," answered Elder Spicer. And then he added, "If you would preach the judgment, we wouldn't have to come to town."

"I preach the judgment!" the priest replied. "All right, when did it begin?" asked Elder Spicer. "Well, I don't know that," replied the priest. "You see," said Elder Spicer, "that's why we Adventists come to town. We know when the judgment began!"

The night of individual missionary inactivity is far spent. Too long we have labored for souls afar, while our next-door neighbors knew little of our faith. If you would ask me, What is the greatest hindrance to the fullest revelation of the Spirit's power in the church? I would answer—too many idle hands, too many idle feet. For years we have been urged by the pen of the Lord's messenger to become witnesses—or to become miserable wanderers for untold years on this earth. It is impossible to know what we know and not communicate it. There is no substitute for personal door-to-door witnessing to the faith we hold. Our tools are many, our literature is attractive, our training classes efficient—but where are the saints when a world must be faced? I'll tell you. Fast asleep! Must we wait until the little time of trouble awakens us to our duty? Must the sword pry us from our comfortable homes and television sets? Is our sleep so deep that the story of God's love and human need falls on deaf ears? I reject this premise. I say this need not be! This General Conference can be the beginning of the revival that will carry through to the kingdom. But it must start with each of us. When will we realize that we cannot love God and the message and let our neighbors go unwarned?

Financial liberality is not enough. Nor can I see much profit in the "weekly wailing wall." By this I mean, those who sit in the "scorner's seat" and criticize the rest of us while not giving a single Bible study themselves. I was in the midst of an intensive campaign. At the close of the service attended by more than 2,700 people, a solemn-faced man volunteered this verbal encouragement: "The work will never be finished like this." "Yes, brother," I replied, "and if we were all sitting down like you, it would not have gotten started." And I say to you that the greatest critics of the church are making no contact at all with the unsaved public. Like the mule who stopped plowing and would kick at the mere approach of the farmer, they find it easier to kick than to plow. Thank God, the night of Laodicean lethargy is far spent.

Doctrine of Grace Perverted

But I fear the most serious error of contemporary theology is the perversion of the doctrine of divine grace. Adventists believe that a soul is saved from sin by grace through faith in the Lord Jesus Christ, and that His merits alone are acceptable to God. But that genuine faith is never really alone! "But wilt thou know, O vain man, that faith without works is dead?" (James 2:20). We are not saved by faithless works nor workless faith. Neither are we saved by faith and works. Rather are we saved by faith that works! Living faith in our hearts lays

claim to divine grace, which transforms and reforms the life. Grace brings the life into harmony with, and obedience to, the moral law. Romans 3:31 reads: "Do we then make void the law through faith? God forbid: yea, we establish the law." When we speak of obedience to the law, we recognize that man's most perfect deed is imperfect in the sight of God, but when performed with one's best effort and in sincerity, our works are accepted of God and our deficiencies atoned for with the merits of Christ. This in essence is a summary of the doctrine of righteousness by faith. And this we believe. The night of Babylonian confusion is far spent. It has already cost heaven millions of lives. The day is at hand!

A Day of Physical Change

It is a day of physical change. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). To be forever delivered from sorrow, pain, and death—"O that will be glory for me!" "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. 15: 53, 54). "The last enemy that shall be destroyed is death" (1 Cor. 15: 26). Here is the clearest proof that the dead are really dead. Death is an enemy! If death meant the exodus of the soul to a better world, then she would be a friend! And while dying we would not struggle so manfully to stay alive.

The coming of Christ will mean reunion with loved ones separated by death. Having lost a mother, father, and nephew to the grim reaper, this for me is personally reassuring. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17). The night of death is almost gone. The day of the resurrection is coming on. It must be the breaking of the day!

The coming of Christ will mean deliverance from our sinful environment. We will know at last the atmosphere of heaven and the uninterrupted fellowship of saints and angels. We who have become so accustomed to the tainted atmosphere of evil will know at last the pure atmosphere of heaven.

It will mean face-to-face communion with the Lord. This is the essential difference between day and night. Before man sinned he enjoyed the privilege of face-to-face communion with his Maker. This was, and is, the ultimate relationship between man and his Maker. Under its terms there is no night, no darkness to the soul. It is the restoration of this privilege that will restore to the soul the light of unending day. Throughout our lives we have been recipients of His blessings, and custodians of divine favor. We have come

to love a God as yet unseen by us, and yet whose universal presence is everywhere evident, a God who is so deeply interested in us as individuals that He took our place before the bar of justice and for 33 years for our sakes lived as a man among men. He was "born in obscurity, raised in poverty, He pleaded like a lawyer, healed like a doctor, lived like a saint, died like a hero, rose like God Almighty, and ascended into heaven where He ever liveth to make intercession for us." The prospect of face-to-face communion with Christ feeds our hope in the coming of the Lord.

The Urgency of This Hour

Let us turn our attention to the urgency of this hour. Our text declares that the night is "far spent" and the day is "at hand." This places us in the gray "no man's land" between the two, "the passing of the night and the breaking of the day." The coming King is at the door! I am aware that there are those who would rationalize the second coming of Christ to be a thousand years hence. However, there are non-Biblical influences that would negate this:

1. The spread of nuclear weapons and man's demonstrated inability to control himself. His noble but frustrated strivings for peace pathetically proclaim the bankruptcy of the human spirit. Unless Christ comes soon, man will destroy himself. To prevent this catastrophe, Christ will come soon! We face the dissolution of all things man-made on this earth.

2. The inability of medical science to overtake the galloping spiral of human sickness. For every disease contained, new forms of physical misery appear. Man and microbe are in a battle to the death. The ultimate survival of man lies in the coming of the Lord.

3. Crimes of violence are on the increase. The cities' streets are no longer safe. When locked in at night, men are virtual prisoners in their own homes.

4. The increased divorce rate and the rising tide of immorality threatening the family unit. Let the home collapse, and civilization is without human foundation. And what will break the cycle of misery but the coming of the Lord?

But most convincing of all is the promise of the Lord himself: "I will come again" (John 14:1-3). Said the angels: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). We also have the witness of the prophets. "Behold, he cometh . . ." (Rev. 1:7). "Our God shall come . . ." (Ps. 50:3). "For the Lord himself shall descend . . ." (1 Thess. 4:16). "He ariseth to shake terribly the earth" (Isa. 2:19).

Seeing, then, that these things are indeed upon us, "let us . . . cast off the works of darkness, and let us put on the armour of light" (Rom. 13:12). This casting off of the works of darkness involves repentance. Repentance is literally a change of attitude toward our sins. And if we are willing, God will give us a truly repentant heart. "Except ye repent, ye shall all likewise perish" (Luke 13:3). "Repent ye therefore, and be converted, that your sins may be blotted out, when

the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

As we are assembled here tonight, there needs to be a casting off of the works of darkness. We have deep spiritual needs. There is a Laodicean lethargy here. There is need for a deeper work of grace in our own souls. There are relatively few who follow religiously a consistent devotional life of daily prayer and Bible study. This mysterious stupor must be cast off! There are altogether too many deliberate sinners in Zion, men and women who would make God impotent in His own universe. Be it known to all that God is not asleep. And therefore, "whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Either we face Him now as a loving Father or we face Him later as an avenging judge. Now is the time to make a clear break with deliberate transgression!

And what are our sins? Lying, stealing, committing adultery and all other forms of immorality, idolatry, covetousness, Sabbathbreaking, pessimism, lack of love for God and man. These sins are among us, O Israel! And I say to you, in the name of God, let us cast them off! All heaven is astir, for the time of revival is here. Some are waiting for some compelling power to take hold of them. They must act as individuals and the promised blessing will come. As individuals we must plead with God for the bestowal of His Spirit on our needy souls. And it will be. At Pentecost the visible symbol of the Spirit's presence, the cloven tongues of fire, rested over each man's head. The Spirit's endorsement was individual. But because each man sought the power, all received. And so it is today. And now is the time to clear the channel between the soul and the Saviour.

This done, the power of our witness will return in Pentecostal proportions. This done, and our world will soon be bathed in gospel glory. This done, and our membership will be aroused, and go forth as living witnesses for God.

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."—*Selected Messages*, book 1, p. 121.

"That means more than a mass response to an altar call. It means more than mere attendance at meetings. It means that if you fail in everything else—you from this moment will make it your supreme business to find God in all His fullness; to make God the center around which all your life revolves; and that you will set the Lord always before your face."

An artist had painted a vivid portrayal of a storm at sea. One admirer of his painting lingered to ask a question. "How are you able to picture so faithfully the storm?" "I went one day to the sea," replied the artist. "The storm was raging. I had myself strapped to the mast of the ship and driven into the heart of the storm. The rain fell in sheets whipped by the wind. The waves swept over me again and again. I became a part of the storm." Likewise, may we by faith enter into a covenant relationship with Christ that will portray to the world through us His righteous character. May this be true of each of us tonight. Amen.

Christian Record Braille Foundation

By C. G. CROSS, *General Manager*

The Christian Record Braille Foundation workers believe in the descriptive motto of this General Conference Session, "Behold, He Cometh," and in the assuring theme "We Have This Hope." We go all the way with Revelation 1:7, from which the challenging motto was chosen, and repeat it to thousands of blind people and those with dimming vision each year. Our district representatives visit these people in their homes. After helping them in every possible way, they often have prayer with them and their families, and then hold their hands firmly and say, "Friend, in parting I want to leave you with a promise from the Holy Scriptures. Revelation, chapter one, verse seven, was written for all of us; but I think it is particularly for you. It says, 'Behold, he cometh with clouds, and every eye shall see him.'"

We believe that Seventh-day Adventists do more for the approximately 18 million blind and 126 million visually handicapped people in the world than does any other denomination. This is God's work.

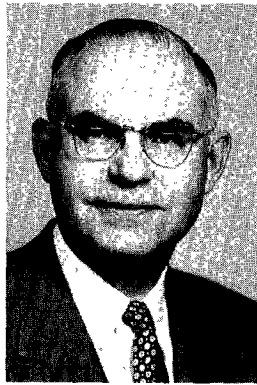
Since 1899, when our work was officially organized, this General Conference institution has spread the love of God across the world. We now send out nine magazines for all age levels, seven Bible correspondence courses, hundreds of books from our free lending library, and many special items into 83 countries. All these services are free. Most countries allow them to travel postage free.

Some of the latest developments in services within the industry are those which originated in our plant; for example, (1) Full Vision Books, which make it possible for blind parents to read to their preschool sighted children and hold their attention. (2) Large print with silhouetted letters. We researched many styles of print, colors of paper, sizes of pages, and spacing of letters and then produced a magazine. We have begun to produce books in large print. The first is *Steps to Christ* and the second is *Thoughts From the Mount of Blessing*. Millions of people need large print, many more than those who need Braille. (3) Tape Lending Library. During the past two years volunteers from all over the United States have been reading books onto tapes. We have these and music and poetry tapes circulating in the new Tape Lending Library. We hope to have all the Ellen G. White books on tape by the end of 1967.

New developments in our tape and record departments may enable us to send recorded and taped books overseas within a year or two.

You may be interested to know that we have a Sabbath school class of almost 2,000 people who study the same lessons that you and I study each day.

Between 30,000 and 40,000 people in the United States and Canada become blind each year. Our district representatives help find these people and then work with them to help them make their great adjustments. Certainly we need 100 district representatives where we now have one. Eighty-five were listed in our latest fiscal report. While they are in the areas of the blind they solicit funds from businessmen and organizations to sponsor this work. Because of necessity we comply with the national accrediting agency and with State and city governments and use all public-solicited funds for nonsectarian services. Seventh-day



C. G. Cross

Adventists contribute the funds for the production of the testing truths.

Our total budget is a half million dollars this year. The organization with its holdings, our new plant, equipment, supplies, and inventory has a net worth of \$1,053,991. Our general policy is to use all funds in the year in which they are given; thus the donors know that their contributions are used to produce services immediately. About 5 per cent is retained for replacement of equipment. Our greatest need is for Adventist money so we can publish more of the testing truths. Last year an SDA who died left \$12,600 in her will for the Christian Record work. That gift has been a real inspiration to us. We need so many of our people to remember this specific work in their wills.

All of our services have been in the English language until recently. We have just published two books in Spanish Braille, and we are experimenting with two Bible correspondence courses in Spanish, one on tapes and the other on records. Most of the world, and even millions of people in the United States, use languages other than English. Somehow we must find ways to serve in those languages.

We congratulate our leaders and people who in a few spots around the globe

are trying to prepare literature for their indigenous citizens. The Christian Record Braille Foundation has helped to get this work started in some fields. We stand ready to assist other fields. We believe a service program, a public relations program, and a solicitation program such as we conduct in North America can be operated in many countries.

We receive great joy in providing scholarships to blind youth who courageously compete with sighted youth on the college level. Employers in private, corporate, and government business are giving more and more qualified blind people opportunities to work.

Maybe God looks upon some blind people as true heroes. Their lives have done something to ours. What do you think of these people?

A man lost his eyesight and hands in an accident. He wanted to read God's Word so much that he actually learned to read raised characters with his lips and tongue—and left faint streaks of blood on practically every line. But he persevered and mastered the art before dying.

The head engineer of a world-famous company lost his sight and was so crushed by the experience that he almost lost his sanity. He stepped away from the job that had been his life, away from his church, clubs, friends. He tried to die. In the trough of despair he received a Christian Record Talking Magazine. Among other features, we had interviewed a few people who had gone through the same situation and were now active in society despite their blindness. He learned from others and made the long struggle, and wrote, "That magazine has saved my life!"

Pastor F. C. Wyman, of Burma, is a wonderful blessing to blind people. He talks with them on his trips. Once he wrote about a blind man who told him, "A blind man in the Chin Hills is worse than an animal." So many countries have no program or have extremely poor programs to educate and train and employ the blind. At least an animal can get its food, but a blind man in those areas starves for food, for understanding, for affection, for education, for work, and for a knowledge of God.

There are 144 million blind and visually handicapped people in the world now, and the official prediction is double that number in 34 years! That means there will be 288 million blind and visually handicapped people. If someone would suddenly discover a new continent populated with 288 million people, our denomination would leap at the opportunity to send every type of worker and millions of dollars to teach the gospel of Jesus Christ to those people. Well there is the continent.

We are most grateful for God's guidance and blessing. We thank the board members and our workers in the plant and in the field for their sincere efforts. We thank our people who pray for and contribute to this program. We thank the thousands of business friends and organizations who make it possible to produce about 85 per cent of all services.

What a day it will be when blind people see Christ face to face!

Lessons in Triumph

SABBATH MORNING SERMON, JUNE 25, 1966

By W. R. BEACH
Secretary of the General Conference

Triumph is the Christian watchword, the leitmotiv of Christian teaching. Victory runs like a steel cable through the thought and pattern of the Christian life.

Jesus was the symbol of triumph. He was victory. He had no thought of failure or defeat for His mission or His cause. "For the sake of the joy that lay ahead of him, [He] endured the cross, making light of its disgrace, and has taken his seat at the right hand of the throne of God" (Heb. 12:2, N.E.B.).*

The apostle Paul, too, lived and died in a triumphant atmosphere. He understood and proclaimed that a "remnant shall be saved," and that God will "finish the work" (Rom. 9:27, 28). He was confident that the last trump of triumph would ring out, that the crowns would be granted.

The apostle John on his lonely Isle of Patmos had visions of victory. "Behold, he cometh" was his Spirit-prompted exultation. The angel of the revelation unveiled prophetic picture after prophetic picture, until the apostle saw, finally, the countless host of the redeemed assembled from "all nations, and kindreds, and people, and tongues" on the fire-flushed sea of glass (Rev. 7).

We, too, look forward to that grand finale, that goal toward which march the pilgrim saints of all ages as they struggle, stumble, and climb upward. The day eternal casts a radiant glow upon our day, giving perspective and meaning to every human situation. Let us ponder, then, on this "great day of the feast," the apostolic lessons of triumph that the church of the remnant should appropriate in view of that grand finale.

Our textbook is the Acts of the Apostles; the scene is Jerusalem. In chapter 3 we see Peter and John, out of a paucity of things but a wealth of love, heal a lame man and then proclaim the gospel to the crowd which gathers. In chapter 4 comes the opposition which never failed to materialize. The apostles were seized and placed in prison. The next day they were brought before the Sanhedrin.

Now, in that day, the Sanhedrin was the embodiment of totalitarian opposition. Theology, ecclesiastical authority, and political acumen were arrayed in the defense of vested interests and against the apostles. The cultural snobbery of the Sadducees dominated the Sanhedrin. In the eyes of the nationalists the idea of miracles, particularly of a bodily resurrection, seemed ridiculous. A formidable opposition, indeed.

Yet, incredible as it may appear, the Sanhedrin lost the battle. Christ's re-

demptive community, which brought together the "new born," the "elect," the "saints," in a church "service," carried the day as the Master had promised.

On the very day He first alluded to it as a conquering power that would storm the very gates of hell Jesus had described His church (Matt. 16:13-19). His words were not just theoretical, because the early church revealed precisely this strength. She was imperfect—she was not without fault and weakness—but she was a mighty force for God. In spite of opposition, the church triumphed.

The Challenge That Faces the Church Today

The church of the remnant, likewise, is face to face with a black array of inimical forces. Mankind's woefully misplaced loyalties challenge it as never before. More than half the earth's populations embrace an anti-God philosophy which, despite peaceful coexistence, intends eventually to "bury" the Bible way of life. Gifted men and women write books, or smile patiently from the television screen, instructing us that God is really just the projection of man's father-image, that Christ is something like a legend, that religion is a changing fashion enveloped in the cosmic floods of time.

Other teachers are bent on eliminating guilt rather than sin. Secularism, if not stark atheism, conditions more and more a world where city streets often become jungles of terror. Then, in so many areas of earth there is the awful gloom filled with sick, sad-faced men and women. In city and country, in forest and desert and plain, countless millions still wander in the deep death shade of sin. So many homes are draped in the deepest black.

On many fronts the church faces a fierce battle with the combined forces of opposition. The frustration and strife and bitterness of the world threaten to infiltrate the church with disunity and dissension. Add to all this an unfinished task. Does this awesome and forbidding future promise good or evil for God's purpose? The answer is simple and clear; the church today can—and will triumph, by applying the lessons set forth in the conduct of the apostolic church.

A Compelling Power

Let us mention, first, that the apostolic church was gripped by an irresistible compulsion.

One is immediately struck by the tremendous motivation of the apostles. When they were told pointedly "not to speak at all nor teach in the name of Jesus," they replied simply, "We cannot but speak" (Acts 4:18, 20). Within them

was a compulsion that made it impossible for them to act otherwise.

Notice that this compulsion stemmed in the first place from an intense conviction: "We cannot but speak the things which we have seen and heard." These men had walked with Jesus; they had heard His words and marveled at His works. Then their world had collapsed around them in the darkness of Calvary. Jesus was dead! Their minds were benumbed with sorrow and despair.

But something completely changed their outlook. There was the first bewilderment when they had stood staring into the empty tomb and realized that Jesus was not there. Suddenly, their doubts were lifted. Jesus Himself stood before them. "Handle me and see," He said. Jesus triumphant over death! Incredible—but gloriously and wonderfully true. The Master lived!

It was in the setting of this experience that the order came to cease all activity. "You tell us to be quiet! One may as easily command the sun to stop shining or all the waves of all the oceans to be still. These things are part of our lives. We know whereof we speak, and we must speak. We have a message and this message must be proclaimed."

So must we face the world today. This age is inoculated with mild forms of faith and practice. Men have become immune to real things. Religion is watered down to mean as little as possible. Recent generations have taken the attitude that it does not make much difference what a man believes so long as he lives a good life. Goodness has become a matter of opinion rather than conviction, of prevailing custom rather than principle.

In this context the apostolic lesson serves well. Those early Christians knew why they were Christians. They knew what they believed, and they believed it. So must we *believe our beliefs*. "Speak for God?" some exclaim; "we cannot speak!" The apostle said, "We cannot but speak." This is far more than the difference of a word. It indicates a basic difference in the way of life.

Of course we want to be religious. Nor would we renounce the Advent faith. This would be to our everlasting shame. From the beginning, "Behold, He cometh" has made us a distinctive people. The name Seventh-day Adventist is not ambiguous. Some may call themselves Seventh-day Adventists for ambiguous reasons—by reason of birth, for instance. Strictly speaking, however, to be born into a Seventh-day Adventist home does not make a man or a woman a Seventh-day Adventist any more than to be born in a hospital makes one a doctor or a nurse.

So many hope to practice the Advent faith in some decently quiet, selfish, unostentatious manner. Like many so-called Christians today, they would keep their faith as a wholly personal and private matter. For such, "I have my theological convictions" is a familiar cliché. But this is not sufficient. Convictions must issue in compulsion. It suffices not that we believe and lay hold upon the great truths of God's good news; these truths must lay hold upon us. Justification, sanctification, and glorification must become com-

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

elling realities in Christ. We must speak; we must speak because of the joy of our own salvation; we must speak because this is God's way of revealing salvation to others.

The apostolic compulsion did stem, too, from a divine command. Jesus had said to them, "You shall be my witnesses" (Acts 1:8, R.S.V.). Now Peter says, "Whether it is right in the sight of God to listen to you rather than to God, you must judge" (Acts 4:19, R.S.V.).

Should we obey God? To put the question is to answer it. We sometimes talk about heresy as if it related only to creed and dogma. But disobedience is heresy also. It is shocking to many to read the Sermon on the Mount carefully and to find that the very first command Christ gave to the committed group on the mountainside was to share in public witness. Said He: "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven" (Matt. 5:16, R.S.V.). Participation preceded indoctrination.

There might be close-knit theology, noble cathedrals, impressive liturgical pageantry, beautiful vestments, and inspiring music, but if the unequivocal imperative to carry the good news of salvation and the commandments of Jesus to all men is not actively heeded, the church is not that of Christ. Failure to understand and to do the will of God emasculates the essential idea of gospel organization.

How strange that we hesitate so often in so many ways to speak for God. The church of the remnant will triumph; but to do so she must be gripped by an irresistible compulsion, so filled with intense conviction that she must speak. And to speak is not the responsibility of a few but of every child of God!

Irrefutable Evidence

The church that triumphs today must present to the world irrefutable evidence. Such is the second apostolic lesson.

Let us return to Peter and John. They had preached God's good news. Jesus had lived, died, and risen from the dead, and would come a second time, "sin done away, to bring salvation [release]" (Heb. 9:28, N.E.B.).* But what evidence was there for these supernatural claims? Very simply: a healed man. Who made this man whole? Jesus of Nazareth: "It was by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead; it is by his name that this man stands here before you fit and well. . . . And when they saw the man who had been cured standing with them, they had nothing to say in reply" (Acts 4:10-14, N.E.B.).* Let the Sadducees deny the supernatural; let them scoff at the idea of miracles—before them stood irrefutable evidence.

The church triumphant will proclaim God's good news in a comprehensive setting. The resources of history, science, and theology will be marshaled to ensure success. Supporting institutions are essential to the fulfillment of God's purpose; they are of His planting. However, God's redemptive community being what it is, His message ever must be proclaimed not only by the word spoken but by the life

lived. The "healed man" was the apostolic evidence—not a man healed in body alone, but a man made whole in his basic nature, a man whose life had been transformed by the power of God, a man who had become a new creation.

Every Seventh-day Adventist is to stand before the world as a "healed man"—a living evidence of the power of God. The messenger's life will be a part of his message. Our own lives will be the irrefutable evidence of the truth we proclaim. G. Campbell Morgan was right when he said, "The church that is not healing man has no argument." The world is sick of hypocrisy and empty chatter. Primarily, people want to know what God has done for individuals, what He will do for them. Those who never have had an encounter with God or who are fleeing from Him are little interested in the latest theories about God. They long to see a revelation of God's character so they can observe in a measurable way just what God does for people and whether this is worth having.

Let it be clear, however, that it is not our religion that we are to share; it is *Christ's*. Some like to say, "I don't speak to others about Christ; I just let my life speak." What some of us forget is that it is precisely because our lives are not good enough, nor ever can be, that we must have the courage to witness by word. If our doctrine is not better than our lives, our lives will soon become worse than they are. The miraculous new creation which takes place in our lives becomes the subject of witness; but between this change in life and the glorious matchless reality of Christ will ever exist a yawning gap. Pure doctrine must fill this gap, for it presents Christ in our stead. So the perfect witness involves a proclamation of God's good news through the life and the word. Any other formula is the "form of godliness" without the "power thereof."

Nor should we ever judge the spirituality and effectiveness of our work by the number of activities we sponsor. Activity alone is not a trustworthy indication of spiritual life or true accomplishment. The real question is, Why these activities? What are the results? Are they aimed at betrothing men forever with their God and making them whole in Christ? The "healed man" is the essence of God's work—the irrefutable evidence that compels victory.

God's Inexhaustible Power

The third lesson from the apostolic church is that triumph stems from God's inexhaustible power.

Notice, now, the absurdity revealed in the Jerusalem meeting described in Acts 3 and 4. The spectacle is ludicrous to say the least. Here, sitting cross-legged in a great semicircle, are the religious dignitaries, the best minds and names of Judea. In the center stand the two apostles and the unnamed man who had been healed. The contrast is striking. The three men arraigned before this ecclesiastical court had no wealth, no social prominence, no official support. They were "unlearned and ignorant men" (Acts 4:13); that is, they had no formal rabbinical training. They were

just common people—laymen in contrast to the assembled dignitaries.

Yet the victory belonged to Peter and John and to God's redemptive community, not to the Sanhedrin's elite. How could the apostles stand against such opposition? The answer is that they relied upon an inexhaustible power, the power of a risen Christ—a power that had shattered the tomb and broken the shackles of death. This power took hold of them and actuated them through the indwelling of the Spirit of God. The result was triumph. We read, "They spake the word of God with boldness" (Acts 4:31). They spoke freely, clearly, fully. There was no stifling of the message, no hesitation—the power of God rested upon them. "And day by day the Lord added to their number those whom he was saving" (Acts 2:47, N.E.B.).*

The Power of the Holy Spirit

Such was the result. Let us trace backward the factors that contributed to this triumph. We notice that this powerful ministry of the word was wholly the result of the activity of the Holy Spirit. They were all "filled with the Holy Spirit and spoke the word" (Acts 4:31, N.E.B.).* It was God at work, and not men only. Human resources and personal ingenuity had little or no place in the narrative. Personal glory medals for outstanding performance gave place to the new age foretold by the prophet. Through him God had said, "I will pour out my spirit upon all flesh" (Joel 2:28). As a consequence, a church of pros and cons became the church of great acts. Today we are thrilled as we read of the mighty miracles, the unbelievable deeds accomplished by these men once the Holy Spirit entered their hearts.

The same power is promised for our age of sophisticated error. The apostle Peter predicted a last spiritual "refreshing . . . from the presence of the Lord" to take place immediately prior to the "restitution of all things" and the return of Jesus (Acts 3:19-21). The Scriptures call this great flash of divine power the "latter rain" (Deut. 11:14; Jer. 5:24; Zech. 10:1). It will follow the work of the "former rain."

All must know the experience of the former rain so that they can enter into the blessings of the latter rain. Many fail to receive the former rain and the benefits therefrom that God provides. Such expect that somehow the lack will be supplied in the glorious latter-rain experience. But this is not God's way. The work that He begins in the human heart through light and knowledge must be continually going forward. We must advance daily in the exemplification of the active Christian virtues (the grace of the former rain). Otherwise, we shall not even recognize the manifestations of the Holy Spirit in the latter rain. In fact, the last great "spiritual refreshing from the presence of the Lord" may fall on loving hearts all around us though we do not discern or receive it.

Strange? Yet this is God's way, and today He is adding His power according to plan. He is giving, we believe, the latter-rain experience. According to His promise He is pouring out His Spirit "upon all flesh" (Joel 2:28). There can

be no mistaking this. We may not discern it or experience it; but thousands do. Thousands are revealing, according to pattern, the intense sacrificial giving and going and living and speaking of Pentecost. Friendliness and kindness flow freely from them. They believe that God will triumph. They can live calmly and serenely amid stress. Rumors do not confound them, nor do threats frighten them. They are fully secure and courageous; they have self-control; their lives bespeak such power as to amaze all with whom they come in contact.

Prayer Is the Key

The apostle Paul gives the key that unlocks this power. He tells us that "when we cry, 'Abba! Father!' it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ" (Rom. 8:15-17, R.S.V.). Prayer, then, is the key. For those who understand this, Pentecost does not remain merely a hallowed memory; through daily supplication Pentecost becomes a living, daily experience.

Thus, the apostolic story turns back one further step: "When they had ended their prayer . . ." we read, "all were filled with the Holy Spirit" (Acts 4:31, N.E.B.).*

We might say that there are the three great inseparables:

One, the power of God.

Two, the infilling of the Holy Spirit.

Three, the exercise of prayer.

The triumphant experience starts with prayer. But do we not pray? Of course we do—in a way. But the apostolic prayer was not just a form, not just words, or an emergency measure. Apostolic prayer was not to bring God to the church but to lift the church to God. And the prayer that will bring inexhaustible power today will be this apostolic prayer. Such prayer is to identify our lives and our purposes with God's life and God's purposes. The essence of such prayer is to become one with God in Christ and to be used for His glory.

When we pray this prayer, power and unity and devotion will abound. Then we shall not say as some do, "Lord, bless the church and provide for its financial needs; but I cannot tithe, I cannot sacrifice." Nor shall we say, "Many need the gospel; many need healing and must be taught; but I cannot go." Nor shall we express by our actions, if not by our words, "Lord, there are so many homes draped in darkest night, without any contact with the church; but I cannot visit, I cannot evangelize." The yawning gap between *profession* and *possession* will be filled with the Spirit.

"God will today endow men and women with power from above, as He endowed those who on the Day of Pentecost heard the word of salvation. At this very hour His spirit and His grace are for all who need them and will take Him at His word."—*Testimonies*, vol. 8, p. 20.

"Let Christians put away all dissension, and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come."—*Ibid.*, p. 21.

The work will be finished. We will yet

see greater manifestations of the Spirit as we march across streets and seas in harmony with the apostolic commission. The time is hastening apace when the whole church will go everywhere preaching the word. Should not this great manifestation fulfill prophecy and usher in that glorious day?

Let us resolve just now to accept God's summons for us personally, and to take this mighty challenge to every land and church. The people of God must be aroused from slumber to forget the warmth and comfort of the bed we may have made for ourselves in too many places, and to heed the cry of desperate, dying humanity. Let us form here an unconquerable fellowship, and accept a new vision of the multitudes of God's

children outside our doors, out in the darkness of sin. Let us go to them without delay, these words upon our lips and in our hearts:

"Lead me to some soul today,
Oh, teach me, Lord, just what to say:
Friends of mine are lost in sin,
And cannot find their way.
Few there are who seem to care,
And few there are who pray;
Note my heart, fill my life,
Give me one soul today."

So doing, we shall demonstrate to all earth and heaven that we have learned well the apostolic lessons of triumph, and that we are on our way to achieving God's unchanging purpose and the church's glorious destiny.



The flag-bedecked counter of the Far Eastern Division booth represents the many countries within that division. In the booth are Mrs. H. W. Bedwell, wife of the president of the Southeast Asia Union; Mrs. E. R. Chincock, wife of the MV and temperance secretary of the Japan Union Mission; and her son, Larry, dressed as a typical Japanese boy.

"Behold His Glory"

(Continued from page 9)

and numbers of converts. On Sabbath afternoon these statistics were translated into exciting human-interest experiences.

To make the program more impressive, a pale blue curtain had been set up across the stage about half way back. Two huge picture screens hung from the ceiling above the curtain. And to the left, on the platform in front of the curtain, stood a voice choir from Columbia Union College dressed in black and wearing white carnations.

A snatch of mysterious music from Brad Braley on the organ, a peal of thunder, and the center curtain opened to a picture of Eden. Done in fluorescent colors (black light) by Herbert Niswanger, of Madison, the picture showed two tall redwoods and a mass of fuschias flanking a river.

A roll of thunder again, and the scene changed to Calvary. Christ and the two thieves—and gazing up at the Saviour, Mary and John.

The spotlight in the darkened auditorium played on the two weeping figures as Del Delker sang "Were You There When They Crucified My Lord?" Then as the spotlight faded and the curtain closed, the narrator's voice invited, "Hear now the story of man's search for God."

The fluorescent scene glowed again, this time with the picture of a Navaho lad caring for a small flock of sheep. Tom Hosteen was the boy's name. At ten he left Monument Valley and went to Los Angeles, where he studied, learned how to handle machinery, and began to drink liquor. He married, had a child, and committed a crime that landed him in jail. Life looked black indeed, until a small voice stirred his consciousness. His son was calling him home. "Home," the speech choir echoed, "home, home, home."

Tom took his little family back to Monument Valley. He learned of Christ at Monument Valley Mission, and became interpreter for the doctor, while his wife attended to the sick. His son graduated from Thunderbird Academy and became a faithful lay worker, taking the story of God's love to his own people. The work

(Continued on page 19)

Proceedings of the General Conference

Fiftieth Session, June 16-25, 1966

Fourteenth Business Meeting

June 24, 1966, 10:00 A.M.

CHAIRMAN: Robert H. Pierson.

SONG: "Standing on the Promises."

PRAYER: A. N. How.

R. H. PIERSON: We are coming now to the last weekend of this great session. All of us are hoping and praying that this will be the capstone of our gathering together, a time when God's people will be seeking Him most earnestly as we wind up our work and our worship and return to our homes. When we as officers, were discussing the program of the weekend, we decided to call for a special season of prayer.

We would like to have all of you in prayer bands—all over this great auditorium, in the other rooms, and in the hotels. We in the General Conference have received real blessings from our prayer bands each morning. I encourage our department leaders in the General Conference, our division presidents, our leaders in the foreign delegations, and our union leaders and institutional leaders in the homeland, to plan to call your delegates together in prayer over the weekend. This will be entirely voluntary, but it is of vital importance also. Certainly if God's people ever needed to be praying for the advancement of His cause, that time is now. Let us pray that God will empty us of sin and self, and that He will fill us with the Holy Spirit, that we may enter upon these days in latter rain power.

We now have a new staff here in the General Conference. Many old faces are here also, along with the new. We thank God for those who will continue with us. We are going to miss the men who are leaving. This afternoon at three-thirty we would like to introduce to you the new General Conference staff.

This morning we have a lot of work to do, and I hope we can do it both expeditiously and effectively. Brother Watts will report from the Plans Committee.

[The further partial report of the Plans Committee will appear in the next Bulletin.]

R. H. PIERSON: Now we want to hear from the Committee on Constitution and Bylaws.

[W. P. Bradley presented the following report:]

We recommend, that in "Article V—Election," section 1 a. of the constitution, provision be made for the election of an associate church development service secretary, and that this portion of the paragraph read:

"... church development service secretary and associate secretary . . ."

[Voted.]

R. H. PIERSON: At this time Brother John Johnson, of Iceland, principal of our

school there, will bring us a message in song, entitled, "Teach Me to Pray."

R. H. PIERSON: This morning we have a report from one of our departmental leaders. M. E. Loewen is going to bring us the report of the Department of Public Affairs and Religious Liberty.

[This report appears on page 20 of this Bulletin.]

R. H. PIERSON: Now we have a partial report from the Nominating Committee. Elder Bietz, please.

[This report appears on page 3 of this Bulletin.]

R. R. BIETZ: The Nominating Committee recommends:

That election of the elective members of the General Conference Committee be referred to the General Conference Committee.

That a secretary and associate secretary of Church Development be chosen by the General Conference Committee.

That the action electing Derwood Chappell as Sabbath school secretary of the Middle East Division be rescinded.

That a field secretary be elected by the General Conference Committee from among our national brethren of the Far East and Southern Asia divisions.

[Voted.]

R. R. BIETZ: Now I want to say a word about the It Is Written program. Someone asked why the It Is Written program is being placed in the Ministerial Association. The opinion of the Nominating Committee is that the General Conference president should not be so closely tied in to this great work, because he is busy with the total effort of the denomination. It would be better for Elder Vandeman and

the It Is Written program to be in the Ministerial Association, encouraged and counseled by the head of the association. Then, of course, the head of the association is responsible to the president of the General Conference. I am sure that Brother Vandeman will preach just as effectively being in the Ministerial Association as he has as a field secretary of the General Conference.

DEVOTIONAL: P. W. Manuel.

BENEDICTION: P. G. Bly.

ROBERT H. PIERSON, *Chairman*

N. W. DUNN, *Secretary*

W. DUNCAN EVA, *Recording Secretary*

Fifteenth Business Meeting

June 24, 1966, 3:00 P.M.

CHAIRMAN: Robert H. Pierson.

OPENING HYMN: "Leaning on the Everlasting Arms."

PRAYER: H. E. Metcalf.

SPECIAL MUSIC: "Treasures of Heaven" sung by the Glendale Union Academy Chorale under the direction of Rochelle Queen.

ROBERT H. PIERSON: Now, brothers and sisters, we have a lot to do this afternoon, and a short time in which to do it. Now we have the final report from our Nominating Committee.

Brother Bietz, come up here. I want to say a few words about you before you give the report. I've served on many nominating committees during the past 35 years, at least twice on the General Conference level, and I can truthfully say, as I have sat on this Nominating Committee this year, it's been a wonderful experience. Everyone was carefully and prayerfully considering the needs of the church, and it was one of the finest nominating committees that I have ever sat on. I think a great deal of the credit under God for this very fine spirit should go to the able chairman. Elder Bietz was patient, he didn't rush anyone, he was fair, he didn't try to impose his ideas or will on anyone, and yet he moved things along as expeditiously as was consistent with good business. I want to take this opportunity,



The Yugoslavian choir from Ohio, directed by Leonides Majnaric.

Brother Bietz, to express my gratitude to you personally and to all of the Nominating Committee for the good spirit and the good work that was done.

R. R. BIETZ: Thank you for all these kind words, which I don't deserve. We had a very good committee, I'm sure.

Now our final report; it's very brief. I've asked Elder Bradford, the associate secretary of the committee, to render this report.

[This report appears on page 3 of this Bulletin.]

R. R. BIETZ: The Nominating Committee also recommends that the North American Committee on Administration choose a coordinator of Spanish work and foreign languages, preferably one who speaks the Spanish language.

That all unfinished business be referred to the General Conference Committee. [Voted.]

ROBERT H. PIERSON: Because of their long and tedious work, these brethren have had to miss a good share of the General Conference. Couldn't we express our appreciation for their good work? Let's see your hands as a vote of appreciation. [Show of hands.]

Now we have the Plans Committee report.

[This report will appear in the next Bulletin.]

R. H. PIERSON: We have a report, I believe, Brother Beach, from the Credentials and Licenses Committee.

W. R. BEACH: Brother Murray is the chairman and Brother Johnson is the secretary.

R. H. PIERSON: Brother Murray, are you ready to report?

W. E. MURRAY: Brother Chairman, we are ready to report as a Credentials and Licenses Committee, but before we report, I would like to say a word in explanation. You will understand that it is difficult at this time to present a complete report of credentials and licenses for our whole office staff and others scattered around the world who should receive General Conference credentials. The number is large and, of course, in that group are some who must be given advanced credentials.

Now, Brother Chairman, what we do here is to bring a report of credentials for the staff that has been recently elected at this meeting. This should include the division presidents and our elected staff, both officers and departmental men, as well as retired officers and staff. It should include also the heads of General Conference institutions. We have also tried to include as many as we could of the departmental assistants. Some who have been replaced have not been given new assignments yet, and we have included their names on our list. With this explanation we are ready to have the secretary read our report.

D. S. JOHNSON: Brother Chairman, would we be agreeable before voting on this list of names, to vote a resolution referring other names to the General Conference Executive Committee? I move this. [Voted.]

Credentials and Licenses

Carson Adams, W. Melvin Adams, R. E. Adams, J. J. Aitken, K. F. Ambs, Wesley Amundsen, G. T. Anderson, Euel Atchley.



Jon Robertson Chorale in New York

A 60-voice singing group of Seventh-day Adventist Church members is making an impact on New York City. Organized in the spring of 1965, the Jon Robertson Chorale has performed at the Lincoln Center Philharmonic Hall with the New York Orchestral Society, the Town Hall, Carnegie Hall, and the Brooklyn Academy of Music.

The director of the chorale, Jon Robertson, made his own New York debut in Town Hall at the age of ten. A brilliant pianist with a Master's degree from the Julliard School of Music, he has appeared in concert throughout the United States and abroad. He is also known as a conductor, composer, and arranger.

A worthy project of the chorale is the sponsorship of a training program in the New York area in which young people with definite talent will be given the opportunity of appearing in concert. During the summer months the chorale will tour as far west as Los Angeles, with stops in major cities across the country.

The picture shows the group performing in New York at a testimonial dinner for the Honorable Abe Stark, president of the Borough of Brooklyn.

DON HAWLEY, PR Secretary
Greater New York Conference

David Baasch, R. C. Barger, W. R. Beach, O. A. Blake, F. L. Bland, L. F. Bohner, W. P. Bradley.

M. V. Campbell, Theodore Carcich, E. E. Cleveland, I. V. Counsell, C. G. Cross.

A. O. Dart, D. A. Delafield, N. R. Dower, H. L. Dyer.

W. Duncan Eva, J. E. Edwards, Paul H. Eldridge, K. H. Emmerson, A. A. Esteb.

W. A. Fagal, A. C. Fearing, E. J. Folkenberg, W. W. Fordham, C. O. Franz, Marius Fridlin, R. R. Frame.

T. S. Geraty, A. E. Gibb, J. O. Gibson, O. Gmehling, C. E. Guenther.

Richard Hammill, John Hancock, R. R. Hegstad, W. A. Higgins, C. B. Hirsch, D. W. Holbrook, W. A. Howe, D. W. Hunter.

I. H. Ihrig, J. O. Iversen, M. H. Jensen, D. S. Johnson, Werber Johnson.

M. E. Kemmerer, J. C. Kozel, A. I. Krautschick, Lowell Litten, M. E. Loewen, R. S. Lowry, T. E. Lucas.

C. D. Martin, D. A. McAdams, Merle L. Mills, E. L. Minchin, C. E. Mosely, L. C. Naden, C. J. Nagele, G. R. Nash, Lawrence M. Nelson.

R. L. Odum, R. E. Osborn, W. L. Pascoe, E. W. Pedersen, R. H. Pierson, A. V. Pinkney, C. L. Powers.

R. J. Radcliffe, Marvin Reeder, H. L. Reiner, Fernon Retzer, L. B. Reynolds, H. M. S. Richards, H. E. Rice, E. E. Roenfelt, A. H. Roth.

V. W. Schoen, W. R. L. Scragg, J. V. Scully, H. D. Singleton, Clark Smith, Francis Soper, C. P. Sorensen, J. R. Spangler, E. H. J. Steed, Carl Sundin.

E. W. Tarr, W. R. Vail, I. M. Vacquer, George Vandeman.

Ralph F. Waddell, R. S. Watts, F. C. Webster, A. L. White, Herbert White, R. A. Wilcox, Neal C. Wilson. [Voted.]

Licensed Ministers

R. L. Cone, C. D. Forshee, C. E. Palmer, J. W. Peeke, W. E. Phillips, C. E. Randolph, R. M. Ritland, J. H. Webb. [Voted.]

Missionary Credentials

Karsten Aasheim, H. E. Clasing, Harold Coffin, R. M. Davidson, L. D. Dunn, Mazie A. Herin, M. Carol Hetzell, Mildred Johnson, N. W. Litchfield, Louise Meyer, Boardman Noland, Mary Ogle, Ella May Stoneburner, A. L. Tucker, Maybelle Vandermark. [Voted.]

Honorary Credentials and Licenses

R. H. Adair, R. A. Anderson, G. J. Appel, V. T. Armstrong, C. W. Bozarth,



In the difficult Middle East Division the work of Seventh-day Adventists is growing with encouraging success. Shown on the rostrum are part of the delegation from that division. In the foreground are Mrs. John Hasso, and children Bonita, Jenny, and Suzy. Ray Turner, in Arab costume, sings "The Holy City," accompanied by Mrs. R. A. Wilcox on the trumpet. R. A. Wilcox is in the left center background.

F. G. Clifford, A. W. Cormack, E. E. Cossentine, E. D. Dick, E. W. Dunbar, N. W. Dunn, H. T. Elliott, R. R. Figuhr, T. R. Flaiz, L. E. Froom, A. L. Ham, W. J. Harris, G. A. Lindsay, H. W. Lowe, G. M. Mathews, O. O. Mattison, F. A. Mote, William Mueller, W. E. Murray, J. J. Nethery, W. B. Ochs, F. L. Peterson, W. E. Read, W. A. Scharffenberg, A. F. Tarr, W. H. Teasdale, C. L. Torrey, W. G. Turner. [Voted.]

Licensed Ministers

H. P. Bloum, F. Brennwald, G. A. Huse. [Voted.]

Missionary Credentials

D. Lois Burnett. [Voted.]

R. H. PIERSON: All right, Brother Beach, I think the last that we have is the resolution of gratitude to God; is that correct?

W. R. BEACH: Brother Chairman, the Plans Committee set up a special group to prepare a resolution of gratitude to God. I would like to read it at this time. [Voted.]

[This resolution will appear in the next Bulletin.]

R. H. PIERSON: I'm sure that all of us will want to express our gratitude to God today by standing. We're going to ask Brother A. F. Tarr to lead us in a short prayer of gratitude to God for all that He has done for us during the past four years. [Elder Tarr prayed.]

R. H. PIERSON: Thank you, Brother Tarr. We have one other recommendation, Brother Beach.

W. R. BEACH: Brother Chairman, as we approach the end of this wonderful session, under the blessing of God, we do think a great deal about certain organizations and individuals who have contributed much to the planning, the organization, the march, and the triumphant conclusion of a meeting like this. It has meant a lot of dedication and hard work. We'd like to suggest, Brother Chairman, that we express special appreciation to the following groups: The managerial

staff of the session, headed by Brother Forshee of the General Conference. He has been working hard for months—for more than a year. Then we think of the Cobo Hall staff, including the catering service. I think we all recognize that they have all done what they can, particularly the catering service, to make this a successful meeting. We would like to mention the Police Department, which has been most helpful, at least to many, I know. They have helped in every way possible. I would like to mention the press, radio, and television, and their representatives. I think we've had some good reporting, and we want them to know we appreciate their work and we're looking forward to yet better reporting and coverage for our church activities.

Brother Chairman, there's another organization outside of the General Conference. We're not speaking now of our secretarial-treasury staff. They've been in the line of duty. This is what we expected at the session. But I think we should add a vote of appreciation—a particular message—for the staff of the Review and Herald—these faithful workers of the Review and Herald Publishing Association, who have worked literally day and night to produce and deliver the copies of the daily *General Conference Bulletin* to the delegates of this session. We want to include the editors who have done a very fine job of providing the high lights of this session. Our thanks also to all who contributed, and to the many other thousands who have worked for this session through these months and up to this present time. I would like to move that we record a hearty appreciation and a prayer that God will bless and reward them for these efforts.

R. H. PIERSON: I am sure that all of us will want to support this motion which our secretary has brought to us this afternoon. All who favor the adoption of this recommendation, kindly raise your hands. I would like to see every hand all over the auditorium, even those that are not delegates, on this one, because I am sure

that all of you have appreciated what has been done. Yesterday afternoon we had many of our retiring workers on the platform. We were glad to pay tribute to these men and women of God, who have served so valiantly through the years. Now this afternoon we would like to introduce to this congregation—not only our delegates, but all of our friends who are sitting in the Arena—the team for the next four years. I esteem it a real privilege to be associated with the men and women who are on the rostrum this afternoon.

[The entire General Conference staff was introduced. During this part of the afternoon meeting A. A. Esteb read a poem that he had written for the occasion.]

[At the close of the introductions W. R. Beach stepped to the pulpit.]

W. R. BEACH: Brother Chairman, it seems that all good things must come to an end. I move that we refer all unfinished business of this session to the General Conference Committee. [Voted.]

R. H. PIERSON: Now, are there any other announcements that need to be made? If not, is there a motion that we adjourn sine die? Second? All who favor it please stand. We are going to ask Brother Beach to pronounce the benediction.

W. R. BEACH: Precious Lord, Thou hast brought us to this place. It has been pleasant to fellowship during these days. We thank Thee for the guidance of Thy Spirit. Once again, O Lord, we give Thee first place. We do want to serve Thee, and we pray as we march along the way these coming four years we may discern in each forward step, more clearly, Thy guiding hand. May we perceive the lights of Heaven as we march along. Envelop Thy servants with care and love and blessing. Uphold Brother Pierson in a very special way. Be his strength, his wisdom, his help. We pray, O Lord, that all at the General Conference and all across the world to the farthest end of earth—

that all the men and women who have chosen to serve Thee—may find joy and happiness and success in the years ahead. Keep Thy people close by Thee, we pray. Help them to remember every day that the path is narrow, that it mounts upward, and that at the end is heaven. And so, O Lord, bless and forgive us, for we ask it in Jesus' glorious name. Amen.

R. H. PIERSON, *Chairman*

A. F. TARR, W. R. BEACH, *Secretaries*

W. DUNCAN EVA, *Recording Secretary*

"Behold His Glory"

(Continued from page 15)

of our medical and lay activities departments result in soul-winning.

Richard Lange and Elden Walter sang "Grace, Grace, Wonderful Grace," and the speech choir chanted, "Books, books. Books with a message. What happens to them?"

Reporting for the publishing department, the story of one copy of *The Great Controversy* demonstrated again that Adventist books do lead men and women to Christ.

Lloyd Jones, as a boy, saw his mother buy a copy of *The Great Controversy* from a literature evangelist. Mother was too busy with farmwork to read it, and it lay on a shelf. Once it was used as a doorstop. Then mother went to the hospital. Dying, she asked Lloyd to become a Christian. He promised. After the funeral he opened his mother's Bible and read the first two chapters. They mentioned the Sabbath. What was that? He remembered the old book the colporteur had sold them. Finding it took some searching, but when he eventually held it in his hands he felt that God had provided it especially for this very occasion.

He read the book clear through in three days and nights. Convinced that Saturday is the Sabbath, he ran over to tell his friend, Frances. She was soon convinced too. They married. They told their friends. Before long 44 new converts were keeping the Sabbath with the happy couple.

And there they were—46 men and women and boys and girls standing on the platform! It was an impressive sight.

While these stories were unfolding, pictures were being shown on the screens above. It was a unique way of using Kodachromes, for in most cases both pictures formed part of one scene.

The young immigrant, it turned out, was Frank Damazo who entered the United States at New York at the age of ten. Attending Pacific Union College elementary school, he came to value Adventist education highly. Growing up, he saw to it that all of his own ten children went to Adventist church schools and colleges. Among them today is a teacher, a minister, a physician, pharmacist, secretary, dietitian, dentist, nurse, business executive, law student, and their children are in Adventist schools too!

There was a roll of African drums, the speech choir chanted, "Africa, land of darkness and dawning light. Africa, where woman bends beneath the grief of living," and now the pictures on the screens represented pure courage. For they showed the Masai tribe of Africa, and the Masai are

not often willing to be photographed.

Two Missionary Volunteers, Jonathon Kisaka and Nimsi Msovu, set out to bring Christ to the Masai. But these two were Pare tribesmen, and no Pare dared enter the territory of the Masai. Yet these two dared—and after they had preached to Chief Laiboni, his wife Minihoni held out her hands and said to them, "Your God bless you." Missionary Volunteers had ended a long-standing tribal feud and opened a door to the light of God's love.

The narrator said, "A new chapter has been written in the land of darkness."

The Oakwood quartet took up the thought with "There'll Be No Dark Valley When Jesus Comes," and a man's voice pointed out that there are dark valleys in other countries besides Africa.

Marilyn Campbell learned of the Sabbath and decided to be baptized. Her husband, Bill, told her she would have to choose between her new Sabbath and him and the baby. The pictures showed them arguing, then Bill stood gazing out the door as Marilyn walked away. She was baptized next day and went home to her non-Adventist mother.

But on Sunday—and you could feel the audience weep with joy—Bill went to mother's house and asked her to come back. "Billy and I miss you. And the house—it just sort of aches without you."

Marilyn gave her mother Bible studies, and shared her faith with her neighbors. Soon seven were baptized—and the seventh was Bill! The church pastor said that Marilyn's example of lay activity had so inspired his sleepy church it had grown from 20 to 70 and was still growing.

The screens showed poppies—white ones and a close-up of a red one. And then there was a picture of Dr. Clark Lamberton, dentist, looking at the seed boxes of a poppy plant grown near his mission home in Thailand.

"I've come to hate poppies," the narrator quoted the dentist. "The fruit of their bloom is a deadly viper."

Then followed the story of Mr. Seng, a poppy farmer with five sons, one of the Miao people.

After the birth of his fifth son, his wife

died, and he came to Dr. Lamberton pleading for help to overcome the opium habit. Dr. Lamberton kept him in his own home, and encouraged him in the awful struggle, without which there would never be victory. After ten days Mr. Seng was much better. He went home for his fifth-born. The little baby was three months old, but weighed only four-and-a-half pounds. (The audience gasped.) The dentist asked for an explanation.

"We have no food, so when he cries, my mother gives him rice water. Still he cries. Then she blows opium smoke in his face, and soon he will be quiet, and sleep."

Mrs. Lamberton agreed to keep him, and soon both father and son were cured—two of more than 25 tribesmen Dr. and Mrs. Lamberton have helped conquer opium.

The picture in the middle changed. A red poppy glowed at the audience, and in front of it an Oriental dressed as a Miao tribesman cringed in slavery.

The narrator read, "God's love can spring the trap and set men free, that they too may behold His glory." The organ built up to a crescendo, and the man sprang to his feet, his arms outspread, free!

The Japanese Missionary College choir burst into a tremendous song of victory. In red jackets and lovely kimonos, they sang "King of Kings" by Adventist musician Virginia Jean Shankel Rittenhouse—sang it till the vast auditorium was filled with their shout of victory and the melody overflowed in a paean of praise.

President Robert H. Pierson called on all to stand in a prayer of dedication. R. S. Watts told us that Carol Hetzell had prepared the script, that J. O. Iversen, Clark Smith, Lawrence Nelson, W. B. Higgins, Lowell Litten, Florence Benton, Herb Ford, Don Roth, and a great many others had assisted in a variety of ways.

And then, led by Frank Araujo of the Japanese choir, the audience rose and sang "Even So Come Lord Jesus"; for it is after all the Spirit of Christ and the hope of His soon coming that makes the work of our church and its many departments successful.

Administrative Workshop in Inter-America

The first administrative workshop to be held in the Inter-American Division was conducted for the West Indies Union in Port Antonio, Jamaica, March 28-April 1. Union and conference officers, union departmental secretaries, and institutional administrators were invited. Five members of the Inter-American Division staff were present, including the division officers. W. E. Murray and W. L. Pascoe attended from the General Conference. It is planned to conduct similar workshops in each of the seven unions of the Inter-American Division.

DAVID H. BAASCH, *Secretary*
Inter-American Division



Public Affairs and Religious Liberty Department

By M. E. LOEWEN, *Secretary*

Seventh-day Adventists have a special interest in religious liberty. Prophecy has outlined the attempts that would be made to oppress those who follow the teachings of the Scripture.

The legacy of liberty comes to us as a gift from the pioneers of this movement, who hammered out its principles, who labored and sacrificed for its survival, who placed precious freedom in our hands as a sacred trust. We must guard it; we must maintain it.

How easy it is to complacently accept the gift our forefathers have bequeathed to us! How dangerous to assume that this liberty will continue without care! How necessary to be constantly alert to every threat to liberty of conscience!

"The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word."—*The Acts of the Apostles*, pp. 68, 69.

A survey of the world situation reveals that the forces of Satan are constantly at work to erode the freedoms of man. Satan is inciting men in many countries to restrict religious activities, planning in this way to hamper the freedom and the work of the children of God. His strategy aims to delay the return of Christ as long as possible.

The spearhead of Satan's attacks centers on liberty and freedom. These onslaughts emphasize that liberty is the main issue between the government of God and the rule of Satan. God allows freedom of choice and promises eternal life for the right choice. Satan binds his followers in slavery, a slavery that unremittably grows more cruel and galling. By a multitude of stratagems he seeks to destroy liberty.

In most countries attacks on liberty have generally focused on the right to worship. But different approaches are used in different places. In some areas the witness of the Christian is restricted; in other places government regulations suppress certain religious practices. Sometimes it is youth activities that are limited. Sometimes it is the institutions of the church that feel the hand of restraint.

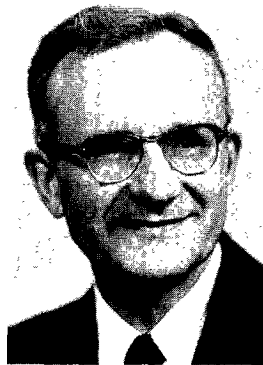
Sunday Laws

For more than 80 years Seventh-day Adventists in the United States have vigorously opposed Sunday legislation. Attempts are still being made to strengthen existing Sunday-closing regulations or to enact new laws. During the 1963 legislative session 41 States considered a total

of 240 bills regarding Sunday closing. During 1965, 35 State legislatures entertained a total of 184 Sunday-closing measures. As these unceasing efforts are met, many people in prominent positions are acquainted with the true Sabbath of the Lord.

A movie film suitable for showing on television was prepared. This film is titled *One-Day Criminal*. It develops the problem which Sunday legislation brings to any community. The viewer is confronted with the injustice the enforcement of Sunday laws brings to one who worships on another day than Sunday.

Efforts to protect Sunday in other nations were also numerous. South Africa



M. E. Loewen

witnessed a vigorous effort by religious interests for Sunday legislation. In Germany, Canada, and Australia agitation for restriction of Sunday commercial activities was noted.

Calendar Reform

In October, 1963, Vatican Council II voted approval of a perpetual calendar. Since that time a number of articles in official and semiofficial Roman Catholic journals have advocated calendar reform. Anticipating renewal of a crusade for a change in the calendar that would include a blank day, the officers of the General Conference have set up a Calendar Reform Strategy Committee. This committee will keep in touch with events, and it is now preparing material that can later be used to oppose the introduction of a blank day in the calendar.

The acceptance of the blank-day principle would bring great hardship to Sabbathkeepers. A recent development in Ceylon has highlighted the difficulties the manipulation of the weekly cycle can bring to Sabbathkeepers. There it was decreed that beginning January 1, 1966, the Buddhist holy days shall be public holidays and all banks and government

offices will be closed. These "Poya" days do not fall on the same day each week, and this creates a problem. Catholics and Protestants have accepted this arrangement, merely requiring their members to attend mass or an early morning meeting on Sunday before going to work. Seventh-day Adventists now find it necessary to make special arrangements to have each Sabbath free, for it often comes in the middle of the Buddhist week.

Judicial and Legislative Activities

In 1963 the Supreme Court of the United States ruled that a Seventh-day Adventist who refuses employment because he cannot work on the Sabbath is eligible for unemployment benefits. The denomination participated in securing this striking legal victory before the Supreme Court.

On three occasions during the past quadrennium opportunities were given to appear before Congressional committees. A statement was presented before the House Judiciary Committee when hearings were held on bills regulating Bible reading and prayer in the public schools. Just three months ago we were permitted to testify before a special committee of the Senate Judiciary Committee when the subject of judicial review of certain acts of Congress providing financial grants to parochial schools was being debated.

But perhaps the greatest impression was made on Congress by the advocacy of a conscience clause in labor legislation that would permit persons conscientiously opposed to membership in a labor union to continue employment. W. Melvin Adams organized the program that brought this to the attention of Congress, and he followed it through with many months of painstaking labor. This emphasis on conscience won sympathetic support from many legislators.

The struggle for recognition of conscience is not ended. However, at the present stage our position is understood and respected by many who were never acquainted with the problem before. A documentary movie film was prepared regarding this presentation of conscientious conviction. The title of the film is *A Matter of Conscience*.

In 18 States during the legislative sessions of 1965, 42 bills were considered to regulate and restrict solicitation. This would affect church and charitable organizations. The proponents of such legislation have worthy objectives, but a vital principle of freedom is at stake. Just as a person has the right to witness for his beliefs, so he has the right to ask his neighbor for voluntary help in carrying that witness, even outside the immediate neighborhood in which he resides.

The distribution of literature is also becoming increasingly regulated. Throughout the history of the Christian church, literature has been an effective means of teaching truth. Any effort to restrict the circulation of literature can become a weapon to prevent the spread of the message. Constant vigilance is necessary to safeguard this right to disseminate truth.

Every advocate of religious freedom recognizes that a continual work of education must be carried on. An important



The daily newspaper reports of the General Conference were posted on the bulletin board by the Public Relations Department of the General Conference.

instrument in this educational process is *Liberty* magazine. The editor of this journal, R. R. Hegstad, has achieved a remarkable acceptance for *Liberty*. The appeal of the magazine to readers of all classes has increased.

The circulation of *Liberty* is healthy, as evidenced by the growth in number of subscribers. The following figures for November of each year specified give an idea of its increasing popularity:

1959	173,875
1960	194,641
1961	206,731
1962	251,641
1963	347,115
1964	359,685
1965	403,766

A serious concern to reach the leaders of thought in metropolitan areas has been manifested by many conference leaders. During the past year 40,000 extra subscriptions have been sponsored by many conferences in the North American Division. These subscriptions have gone into Boston, New York, Philadelphia, and Chicago. In this way heads of national organizations, prominent editors and judges, and other molders of national opinion are receiving this magazine of religious freedom. Later, the principles of freedom assimilated from *Liberty* magazine will prove invaluable when these people face the necessity of making decisions affecting the freedoms of others.

The strong support of the individual church members for *Liberty* magazine is an evidence of the interest of every Seventh-day Adventist in freedom to worship as conscience dictates.

Church-State Relationships

The problems of church and state relationships are becoming more complex. The General Conference Committee has set up a Church-State Commission to study these problems in depth. During 1965 two three-day sessions were held by this commission. As a result of the recommendations from these meetings, a permanent study group has been formed to keep in touch with developments. In this area we recognize the accuracy of the truism: "Eternal vigilance is the price of liberty."

Overseas Personnel

The international character of liberty is emphasized as we note the leaders in overseas fields.

Dr. Jean Nussbaum not only leads the movement for religious freedom in Southern Europe but he is frequently called to other divisions to join them in safeguarding their liberties. The problem presented by a six-day school week, as required in many countries, has tested the faith of Seventh-day Adventist young people.

In Australasia E. E. White has upheld the banner of freedom. He attended the Religious Liberty Advisory Council in 1965 and contributed greatly to the understanding of the secretaries of the North American Division on the problems of the church down under.

E. D. Hanson in Trans-Africa had many valuable contacts with officials in the various governments of that division. He has now chosen to retire, but special honor should be accorded him for his valuable service in that field.

Inter-America is an interesting division. The religious background of the various peoples there assures a diversity of opinions on religious liberty. There D. H. Baasch has led in the fight for the recognition of conscience, and his work has been fruitful.

In the Far Eastern Division C. P. Sor-

ensen has been responsible for an awakening interest in liberty. The thriving independent republic of the Philippines is witnessing a strong campaign for individual liberty of conscience. P. C. Banaag, the religious liberty secretary of the North Philippine Union, has launched a new magazine, *Freedom*. This is an important addition to the positive forces for liberty fostered in the Philippine Islands.

Recently the national legislature of the Philippines voted that religion may now be taught in the public schools. In the presentations prepared by the religious liberty department many government leaders became acquainted with the principles of religious liberty for the first time.

The Northern European Division is fortunate that all the officers are staunch champions of liberty. E. W. Pedersen is the religious liberty secretary of that colorful and diversified far-flung division. In this field also the problem of a six-day school week affects the Adventists in some countries.

In the other four divisions experienced men have been selected for the religious liberty work. They are W. Raecker, in Central Europe; J. F. Ashlock, in Southern Asia; Juan Riffel, in South America; and R. C. Darnell, in the Middle East. In all these fields threats to liberty arise on many fronts. In some Moslem countries strict anti-conversion laws have been enforced in an attempt to hinder the work of God.

We must record our appreciation for the efficient work of Miss Thelma Wellman, Mrs. Ione Pauly, and Mrs. Dolly Weber, the ladies of our secretarial staff in the General Conference Office. It has been an inspiration to be associated with these willing and loyal workers.

As we survey the world field we are aware that in some countries Seventh-day Adventists today are in prison because of their faith. In many countries our young people are constantly under pressure to renounce their faith. The bars of exclusion are being lowered in some lands to prohibit the free proclamation of the gospel. On every side the prophecies of the Scriptures are being fulfilled. The stage is being set for the return of our Saviour.

We join you in the fervent prayer that the work of God may soon be finished. The message is "Behold he cometh." And we unitedly respond, "Even so, come quickly, Lord Jesus."



The youth choir, of Inglewood, California, singing under the direction of Ray Peien.

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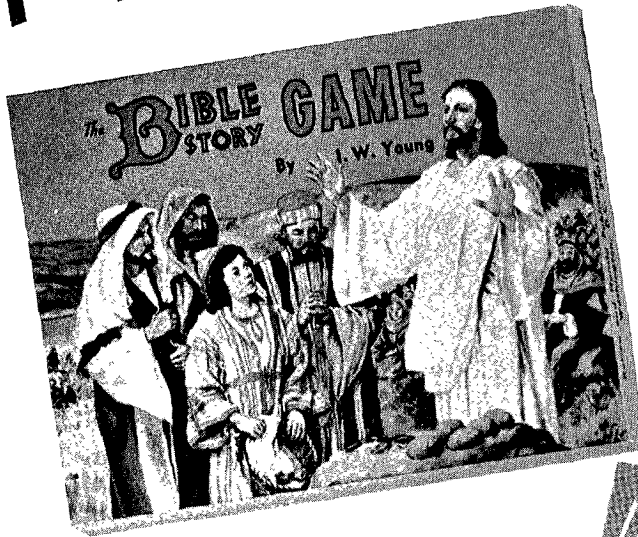
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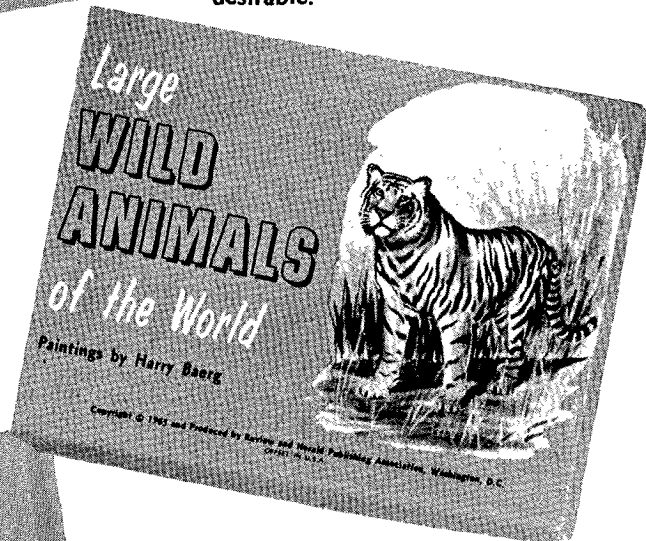
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The Bible Story game is a delightful addition to the BIBLE STORY in 10 volumes by Arthur Maxwell. The game covers 20 subjects and stimulates a new interest in the volumes. Literature evangelists have discovered that the new Bible Story game has great appeal when presented with the 10-volume BIBLE STORY set and included as a part of the sale. Parents see readily that playing the game makes the reading of the books extremely desirable.

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An Appeal to the Church

(Continued from page 1)

outpouring of the Spirit of God and a great forward thrust—as far as the human endeavor is concerned.

What is this divine power? The servant of the Lord says in *Testimonies to Ministers*, page 512, "We cannot depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God." What we need more than anything else in all the world, my brethren, is a fresh infilling of the power of the Holy Spirit.

There are many needs that confront us as workers and leaders around the circle of the world. We need more workers, we need more budgets, we need more equipment, we need more buildings, we need a thousand things, but the greatest need among us is the quickening influence of the Holy Spirit in our lives. Learning, talent, eloquence, every natural and acquired endowment, may be possessed, the servant of the Lord says, but without the presence of the Spirit of God no heart will be touched, no sinner won to Christ. We may return to our fields with the finest of resolutions that have ever been produced at a session of this kind, and still not fulfill the commission that God has placed before us. Our work would be ineffective except it be indited by the Holy Spirit.

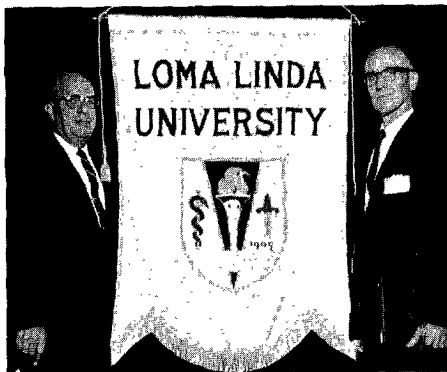
As I told the ministerial workers in our precouncil session, Pentecost is not a spiritual luxury, it is an utter necessity; it is not an adornment, it is essential equipment. It is not something we can take or leave, it is an absolute must in our experience. The choice that confronts the church of God, my brethren, is either Pentecost or failure.

And how glad I am that there is no failure with God. The outpouring of the latter rain is going to come. The Lord has promised. We may leave this great meeting with the promise ringing in our ears that the power of the latter rain will be ours.

But God's people must pay a price for Heaven's gift of power. The servant of the Lord says that "if our people continue in the listless attitude on which they have been, God cannot pour upon them His Spirit." There is a work that needs to be done. There is a price that must be paid, and that price is entire surrender—sincere repentance for sin and a total commitment. Nothing less will suffice. If you and I expect to be the recipients of the latter-rain power, we must pay the price. There is no room for fanaticism in God's remnant church, but there is ample room for more godly living and for more earnest seeking after God than ever before in these closing, thrilling days of earth's history.

The servant of the Lord says that not only is divine power to be sought for and expected but human effort is essential. It is part of God's formula. The Holy Spirit is given to us as dedicated members of God's family to finish the work. As we read in Acts 1:8, the Spirit has been given to provide us power to witness. All that the apostles did, every church member today is to do.

Oh, brethren, what a spectacle Seventh-



A splendid report was rendered by Dr. T. R. Flaiz, retired secretary of the General Conference Medical Department, and Dr. G. T. Anderson, president of Loma Linda University.

day Adventists would be to the world if we would go out in the power of Pentecost, if we would face the unfinished task and do the same works that the apostles did! The precious assurance is that as we leave this place we may pray that the windows of heaven may be opened and the power of the latter rain may be ours.

When God puts His Spirit upon men they will work; they will proclaim the word of the Lord; they will lift up their voice like a trumpet. The servant of the Lord says this in *Testimonies to Ministers*, page 411.

And I want to sound a cry that will be heard around the world, from Murmansk to the Straits of Magellan, from London to Tokyo, from New York to Los Angeles, and that cry is "Prepare to meet thy God, O Israel!" That preparation includes a revival of primitive godliness that will result in bestowal of pentecostal and latter rain power. It also includes a forward surge of consecrated service for God that will eclipse anything that neither the early church nor the remnant church has ever experienced before.

In this day of God's power the church must awake. Denominational workers and church members must awake, and the church must first put on the robe of her Lord's righteousness and then respond to her Lord's commission—respond to the marching orders. I want to call all denominational workers and all church members to their action stations as we turn our eyes back to our fields. I want to sound a note of total evangelism—every-department, every-institution, every-worker, every-member, evangelism.

The type of evangelism that I envision is not merely standing behind the pulpit and preaching to the multitudes in a public effort. My concept of soul winning and evangelism in these closing days includes our schools; it includes work for our young people, work through the Sabbath school and our consecrated lay preachers, work through our literature evangelists, through our medical institutions—the whole gamut of denominational endeavor.

We must all be on the march for God. The church of God must be on the march. The Seventh-day Adventist Church must be a church on the go. It has been said of two leaders of the ancient world that after Cicero, that great Roman orator, had spoken, the people crowded around

him and they said, "How well you speak," but when Demosthenes, that leader in Greece, had finished his oration, the people said, "Let us march."

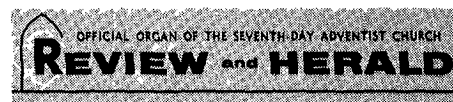
I do not covet any human applause for my small contribution to this great session. I do not want anyone to come and say, "How well you spoke"; but I pray that God by His Holy Spirit will light the spark that will kindle a fire in the hearts of our workers from around the world that will compel every member to cry out, "Let us march!"

Let us march first, brethren and sisters, to the foot of the cross, and there in sincere repentance and in deep contrition yield ourselves to the man of Calvary. Then let us march up to the upper room, where in quiet confidence we may be filled with pentecostal power.

Our hearts and our bones need to be filled with fire—fire that comes down from heaven as Elijah's fire came, that will set us ablaze for God as we return to our fields. Then, brethren, let us march to the dark counties and districts, to the unentered cities in North America and Europe. Let us march to the ends of the earth with hearts that glow with the love of Christ and with a passion for souls that will never burn out this side of the kingdom.

Let us march and march and march until the last stronghold of heathenism or unbelief has fallen. Let us march until the banner of our coming King has been planted victoriously in every land and on every tiny atoll—on earth's most distant outpost. Let us march and keep on marching until the gates of Paradise swing ajar before us.

Oh, brethren and sisters, leaders and members of God's remnant church, let us respond to the voice of God—the call of the Holy Spirit. It is a call to primitive godliness, to pentecostal living. It is a call to renewed latter-rain action. Then will be fulfilled the precious assurance that "when divine power is combined with human effort, the work will spread like fire in the stubble." May God haste that day.



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

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