

Review®

JULY 14, 1975

General Conference Bulletin No. 3

ADVENT REVIEW AND SABBATH HERALD ♦ GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Representing the Bangladesh Section in the colorful Sabbath afternoon mission pageant, a tradition of the G. C. session, are D. P. Rema, section secretary, and Mrs. R. M. Neish, wife of the section president. On Mrs. Neish's placard is the date the country was first entered with the Seventh-day Adventist message. Elder Rema carries the country's flag. It required approximately an hour for representatives of each of the countries in which the church has organized work to walk through the auditorium and across the stage to their place on the platform.

An Era of Innovations

Report of the
Euro-Africa Division
presented
Saturday night,
July 12, 1975.

BY C. L. POWERS, *President*



The past quinquennium in the Euro-Africa Division was a period of reorganization. In 1971 plans were laid to merge the former Central European Division with the Trans-Mediterranean Division, formerly known as the Southern European Division. The merger was effected January 1, 1972, when the Euro-Africa Division came into being.

On the union level the detached Mozambique Mission in Africa was reorganized as a union mission with three local organizations. In Europe the countries of Italy, Spain, Portugal, and Greece joined with Israel to form the Southern European Union organization. On the local level the Guinea-Bissau-Cape Verde Mission was brought into being.

While reorganization made history, the past quinquennium was equally marked as a period of embarking upon new ventures, of pioneering for Christ. In the area of education, several of our schools celebrated anniversaries, the seventy-fifth for Friedensau in the German Democratic Republic, the fiftieth for the French Adventist Seminary at Collonges, and Marienhöhe Missionary Seminary at Darmstadt, the twenty-fifth for Bogenhofen in Austria and Phoenix in Mauritius. Although we do not glory in institutions because they are moss grown, for we "have compassed this mountain long enough," we are glad for the contribution these training centers have made to the church in Europe and Africa.

Highlighting our educational efforts has been the building and opening of Marusevec Theological School, the "miracle" school in Yugoslavia. In September, 1970, the Marusevec Secondary School opened its doors to 43 students, all in their first year of training. Adding a year's work every year, the secondary curriculum was completed in 1973. Two new dormitories were finished just in time for the transfer of the Yugoslavian Adventist Seminary from Rakovica, Belgrade, to Marusevec. This past year 201 students were enrolled in Marusevec Theological School, some in the secondary school, the others in the theological section.

Another new venture, also in the field of education, was the establishing of the European branch of Home Study Institute

in early 1971. Pioneered by the late Paul Steiner, the school first offered correspondence courses in French. In late 1972 German-language courses were added. Today CADEC (Centre Adventiste D'Etudes par Correspondance) offers courses in Bible, religion, archeology, history, Spirit of Prophecy, psychology, and church organization, all leading to college credit. Director Alfred Richli reports that there are now more than 500 students enrolled in the two language groups.

Probably the boldest venture of the quinquennium was the launching of Adventist World Radio toward which sacrificing friends in North America contributed. It required the channeling of all European radio budgets into one venture and the addition of studio and Bible school facilities in France and Germany.

Today from Radio Sines in Portugal we broadcast 35 programs weekly in 16 languages. First fruits included a Ukrainian family of six living near Paris, who one Sunday searched on short wave for something in their native language, found the Voice of Hope program, were led to study and accept Bible truths, and who finally became acquainted with an Adventist pastor and joined the Neuilly church.

Work for the Blind

Then there was blind Werner S, of the Federal Republic of Germany, who happened to hear one of our programs. He was so impressed that he memorized the address of our office to have someone write for him. Before accepting new truths, Werner experienced severe resistance from his former church, but God honored his prayer for further evidence. He was baptized in April, 1974, and is now helping with our work for the blind.

During this quinquennium, radio joined hands with Bible schools, Dial-a-Prayer evangelism, religious cassettes, educational slides, and other media sponsored by the Department of Communication. Departmental secretary Erwin Kilian reports that 1,800 Bible school students have been baptized since 1970.

The division religious liberty department sponsored a first, the publishing of the biannual *Conscience et Liberté*, a 110-page journal. The editor solicits articles from well-known writers who are dedicated to helping people understand and respect one another. The first issue appeared in the spring of 1971, and recently the number of subscriptions reached 8,000. Its German counterpart, *Gewissen und Freiheit*, was first published in 1973, and now its edition also numbers 8,000 copies. The journal is being distributed in 15 countries in Europe, in all French-speaking countries of Africa, in Latin America, Canada, and even in India. In our files are more than 200 names of persons high in religious, political, educational, and judicial circles, who have spontaneously offered their support for one or the other of these journals.

In the canton of Tessin, in Switzerland, the state council met in extraordinary session early this year to draw up a new text for the conscience clause in their constitution. All the counselors appeared with a copy of *Conscience et Liberté* in their hands. Finally, the counselor for one of the parties suggested that they contact our office and request permission to use the declaration of principles found inside the back of our journal.

A program that has picked up momentum during the past five years is the Adventist Volunteer Service Corps, an activity of the Youth Department. The plan was adopted by this division in November, 1968, and the first volunteer went out in October, 1969. Three others joined him that year. Since the beginning of this quinquennium 44 volunteers have answered the invitation to serve in one of the division's mission fields.

Work Established in Unentered Territory

Without doubt the most rewarding venture of the past few years has been the planting of the church in the People's Republic of the Congo, a comparatively new country. In July, 1972, Jean Kempf and his family moved to Brazzaville to es-

tablish a work in this unentered country—unentered, that is, except for the scattered seed sown by Congolese worker Sangoueth. Four other Congolese, youth who had just completed their training at the Central African Bible School, went in with Elder Kempf.

It is interesting to know that the church in the German Democratic Republic has adopted Brazzaville as its special project. First they sent a shipment of musical instruments for the evangelistic centers. Other materials followed. Recently full equipment was purchased by our church members and sent to Brazzaville for a medical center. This relationship is a great blessing to the work in the Congo and an even greater blessing to our church in the GDR. Our members rejoice to be able to participate again in mission endeavors.

There have been other firsts. The stewardship and development department, with emphasis on life management, stewardship to God in all facets of living. This concept is bringing in a new consciousness of man's relationship to God, resulting in greater consecration among workers and members.

Then there is the new interest in the role of the Spirit of Prophecy in our church. More than 25,000 pages of new Ellen White books have come off our presses during the past four years. Nineteen books in 13 languages have either been translated for the first time or updated and completed. Not only is our church feeling the impact of this thrust, but our colporteurs are also finding that these works are warmly received. Probably the true results of this undertaking will be material for future reports.

Lest some believe that our objective has been to set new records, let me assure you that all our endeavors have had the same goal, obedience to the gospel commission. A consciousness of the parallel of our experience with that of Israel's before her entrance into Canaan has united all our activities toward one goal. Although we are glad that God is infinitely patient with His church, not willing that any should perish, we are ashamed that we have tarried so long.

Pointing up the true goal of the church and of the publishing department is the fact that our literature evangelists led 2,318 souls to baptism from 1970 to 1974. Several of our fields send these valiants ahead to prepare the territory for an evangelistic campaign. Recently J. M. Phipps reported that he had never seen a more thorough preparation for an evangelistic campaign by colporteurs than he found in Vienna.

Showing his literature workers the way, our publishing director joined other members of the division staff in participating in a MISSION '73 endeavor. For his spiritual emphasis series Edouard Naenny went to Châtellerault, France, where the church numbered only 20 members. When he returned to the office a month later, he left ten believers preparing for baptism. Among the converts was a merchant who sold his business to keep the Sabbath. Six months later seven of these people were baptized, and the pastor was still studying with the others.

Evangelism by the Youth

The youth department also emphasizes evangelism. It has been inspiring to hear of young people in Germany, France, Spain, Mauritius, reaching out to other youth in soul-winning endeavors. Our youngest group, the Pathfinders, planned a small evangelistic endeavor in connection with their Jamboree in 1972. On Sabbath afternoon they marched into nearby Klagenfurt, Austria, in Pathfinder uniform, stopping in the city square. There they shared their faith through song, musical numbers, and talks. One lad gave an earnest appeal. At the close they sent 300 balloons into the air, each containing an offer of a free gift and the address of the conference office. A Bible was sent to each of the adults who responded and a children's book to each child. Last year Austrian youth director, Walter Schultschik, reported that a couple had been baptized as a result of this endeavor. Their two children are active members of the Klagenfurt Pathfinder Club.

Through the Five-Day Plan to Stop Smoking the health and temperance departments have reached out to thousands of



Chairman and secretary of the nominating committee were Cree Sandefur, right, Pacific Union Conference president, and L. Herbert Fletcher, president of West Indies College in Jamaica. Richard Hammill, president of Andrews University, is vice-chairman of the committee.

people. Almost every Adventist doctor has given generously of his time to assist in this program.

As a result of one Five-Day Plan everyone living in Mauriac, France, stopped smoking for a time. This was widely advertised in the French press and over radio, always linking the endeavor with the name Seventh-day Adventist. Although that was three years ago, the latest reports say that more than half the residents of that city continue being nonsmokers.

Evangelism has had priority in all programs of the church, but there has been no diminishing of efforts by our ministers and evangelists. The EAD Ministerial Association reports that between 1970 and 1974, 2,607 evangelistic campaigns were conducted, and 578 were on the drawing board for the last year of this quinquennium.

We thank A. E. Fearing and J. M. Phipps for their help. Elder Fearing's campaigns in Zurich and Berne have been widely reported. The first news from Vienna tells that some 200 people are showing real interest in the truths Elder Phipps is presenting.

Since his arrival from South America in late 1970, division evangelist Arturo Schmidt has been engaged in evangelism. Sometimes large campaigns in association with a team of local ministers; other times shorter series of spiritual emphasis and revival meetings. His Palermo effort, held in early 1974, has netted 101 converts to date. Many are still studying.

At the close of last year Elder Schmidt opened his Valencia campaign. Two successful Five-Day Plans in Valencia and another in nearby Sagunto awakened so much interest that he had to hold two meetings each evening for three months. So far 24 converts have been baptized. These include all who had previously heard the Advent message and nine new interests. Because it takes longer for people who have never heard our doctrines to understand and accept the Adventist way of life, our Spanish workers are giving 250 Bible studies a week in the homes of the people. There is great interest in our truth in Valencia, and the doors are open wide in Spain. Surely this interest will ripen into a large harvest of souls.

A Young Couple Finds Christ

Before going to Valencia, Elder Schmidt held a Five-Day Plan and a series of revival meetings in Lisbon, Portugal. Among those who followed their Lord in baptism as a result of these meetings was a couple whose experience I would like to share with you.

Early last summer these young people decided to blend their lives in marriage. Being serious youth, they wanted their union blessed by the church, but they were surprised to learn from their priest how much that would cost. They decided to find out how much other priests charged. Going from church to church, they finally came to the Seventh-day Adventist

church and rang the bell. When Pastor Fernando Mendes answered, the young man asked,

"How much do you charge to perform a marriage ceremony?"

"Why, nothing," our pastor replied, guessing what had prompted the inquiry.

"Nothing!" the young man exclaimed. He thought, that is cheap enough, but aloud he asked, "Would you marry us?"

Elder Mendes assured the couple he would be happy to perform the ceremony, but first he would like to talk with them. Inviting them into his study, he told them briefly about Adventists and what they believe.

The young people listened attentively. When Elder Mendes finished, the young man exclaimed, "Why, this sounds as if it could be the truth!"

"It is the truth," Elder Mendes assured.

"I am looking for the truth," the young man confessed.

After Pastor Mendes arranged a time for studies, the young man said to his fiancée, "You know, perhaps we should postpone our wedding. We want a united home. If I accept the teachings of this church and you do not, we would be divided." The girl agreed.

Four months later when Elder Schmidt held his campaign in Lisbon, they attended every meeting. Last October they were baptized. In gratitude they gave a generous thank offering, proving that the fee was not really the issue originally. Surely it was God's Spirit gently leading them to a better way and a happier life together.

Romanian SDA Shares Faith

In Romania, Dumitru Popa was visiting a small church. Before he started speaking he heard a disturbance. Looking down he saw a woman in a wheel chair, two very crippled men, and what appeared to be a bed being brought into the church. After the service as he approached the group he saw that there was a woman in the bed who was completely paralyzed. The woman in the wheel chair, who had appeared quite normal as she ministered to her companions, was actually an invalid from her waist down. The men moved with difficulty.

Elder Popa learned that the four were from a nearby State institution for the disabled. There they had learned to love Bible truth from a faithful Seventh-day Adventist employee, and their despair had turned to hope. Explaining their program, they said that in order to follow Adventist health principles, they prepare their own meals. Although very crippled, the two men work and earn a little money to buy the food. The sister in the wheel chair prepares and cooks it. The paralyzed lady also does her part; her companions have set up a rack at eye level to enable her to read the Bible aloud to the others as they work.

After relating their story, one of the men exclaimed, "Oh, Elder Popa, we are so happy!" Thinking that certainly they had little reason to rejoice, Elder Popa looked at him questioningly. Our brother added, "Now we know that someday we shall be whole. We too shall walk straight and tall!"

These experiences could be multiplied a hundredfold and still the half would not be told. Words are weak instruments to portray God's wonders among us. All glory belongs to our heavenly Father for whatever progress has been made in Euro-Africa lands during the past five years. We are sorry that the accomplishments were not greater, and we confess that this was not because God's power was limited but because our consecration and faith were too small.

We, the 4,108 workers in the Euro-Africa Division, reconsecrate our efforts to a finished task. Sadly we realize that more than 110 years have passed since M. B. Czechowski sowed the first seeds of Adventism in our territory and more than 100 years have elapsed since the church sent J. N. Andrews to Europe. We earnestly pray that during the coming quinquennium our dedication will be so complete that we will be able to use our intellect, our tongue, our hands, our feet, to finish the task in all our countries, for indeed we have "compassed this mountain long enough."



THE DAY IN VIENNA

Sunday, July 13
By Miriam Wood

Vienna, city of dreams. Its broad avenues, its palaces, its picturesque, winding lanes have witnessed dreams of empire, dreams of conquest, dreams of music and art. And now it is the location of a new dream, articulated by Robert H. Pierson. "My dream," he says, "was to see a General Conference session in Europe. Now that dream is a reality, here in Vienna."

Where does one begin to fill in the tiny mosaics which make up the glittering whole of a world session in the heart of Europe? For me, it began with the charter flight from Washington, D.C. (Baltimore, Maryland, to be exact.) My aversion to flying being so intense, I dreaded the long, non-stop flight across the Atlantic. But it turned out that I wasn't so frightened this time. The miracle, I think, was brought about by Elder Pierson's prayer as he stood in the aisle of the Boeing 707. (The Piersons, the Franzes, and many other wellknown leaders were aboard. All of the 179 passengers were Seventh-day Adventists, mostly denominational employees.) Surely it was a unique experience to be sitting in a powerful airliner on the runway of an international airport, motors roaring, while our General Conference president offered prayer as every head was bowed.

On the humorous side of the ledger, when our steward read the usual flight information over the loudspeaker, at the point where "All cigarettes must..." he stopped, gulped, and finished lamely, "Well, that won't be necessary on this trip!" The plane-load of passengers erupted in good-natured laughter.

And so we arrived safely. And each day has been full of wonder and delight. Things

haven't always proceeded entirely according to plan, however. For about six months all sorts of complicated arrangements were made for KHW and me to meet with our church members in Novi-Sad, Yugoslavia, on the weekend of July 4-6. Don Hunter, an associate secretary of the General Conference, and his wife, Kitty, were to spend the same weekend in Belgrade. Leaving our Vienna hotel on Friday afternoon, dressed in our Sabbath clothes, ready to be whisked off the plane and driven to Friday night services immediately upon landing, we rode the bus to the airport. The men got in line to present our tickets, while Kitty and I positioned ourselves on a nearby bench. (Some of us have to seize every possible opportunity to rest our feet!)

Expecting that our tickets would be routinely stamped and we'd be told what gate to go to, Kitty and I wondered at all the frantic gesturing we observed.

"Something's wrong!" I exclaimed, ever the pessimist.

"Oh, it's probably just something routine—you know how much red tape there is," soothed Kitty, the undefeated.

Our Disappointment

Alas for the "best-laid schemes." Our plane had been canceled, the only flight of the day to Belgrade. Of course we protested; of course we tried frantically to find other transportation that would get us to Yugoslavia for our appointments. It was all in vain. We were almost sick with disappointment, primarily because we knew our dear Yugoslavian members would be waiting for us. The four of us dragged our crestfallen way back to the hotel. I turned to KHW and remarked dispiritedly, "Please

take off your best white shirt so I won't have to wash it an extra time." He burst into laughter, and finally I was able to smile a bit myself.

"I'll probably never see Novi-Sad.

And so each day has passed with all the pre-planning now bearing fruit. After the marvelous Sabbath, when all the meetings began and ended like clockwork, it's now Saturday night, and the Euro-Africa Division is giving its report. I wish that all of you could be sitting right here with me. The report is being given by a multi-media presentation. I don't know how a production of this kind is achieved—I'm not much of a detail person myself. The problems of flashing various picture frames on the screen, of correlating a musical background, of adapting a script, of getting it all "to come out even" make my mind boggle.

As various names and places flashed on the screen during the report, I relived vicariously the lives of Huss and Jerome, Savonarola, Calvin, the Waldenses, and more. The Euro-Africa Division is the home of all this history. Today, though, it's the home of great progress in the finishing of God's work.

Parenthetically, I'd like you to know that earlier, when I was sitting at my typewriter hoping for, if not inspiration, at least competence, suddenly a brass band broke into full volume, just outside the thin wall of the Review office. At that moment Roland Hegstad popped into the room, full of the euphoria of having completed his own "Day in Vienna" assignment—and announced grandly, "I just arranged for this band to serenade you while you were trying to write!" Before I could think of a suitably withering retort, he disappeared, chuckling delightedly.

Sharing the office with me at that point was a good looking, blonde young man who'd wandered by and, in quiet desperation, asked if he could use a typewriter. "Service" being the motto of the REVIEW AND HERALD, we agreed readily. I thought he was a very young person covering the session for a youth magazine. Curiosity overcoming me, I asked him who he was.

"Jerc Webb," he smiled.

"Are you covering for Loma Linda University or for Andrews?"

"Well, actually, I'm pastor for the Central church in Dallas, Texas," he smiled. "I'm giving the devotional study on Thursdays."

I gulped. Are people getting younger, or am I getting...?"

Though Sabbath wasn't my assignment, I cannot refrain from mentioning one item from the glorious mission pageant. As the long, long line of participants wound through the auditorium, I was aware suddenly of an insistent cheeping noise. Looking around for its source, my unbelieving eyes lighted on a miniscule baby monkey clinging tightly to the shoulder of small Rachele Heisler who, with her parents, Elder and Mrs. R. L. Heisler, represented the Bahia-Sergipe Mission, Bahia, Brazil. Elder Heisler is the president of that field. Truly, I coveted that little furry creature! I don't know what he was thinking in regard to the pageant, but he continued his scolding until he was out of my earshot.

Inspiring Devotional

Now Sunday morning has dawned. (Was there any night at all?) Everyone must be functioning on adrenalin and super-human strength, for the hall is amazingly full. I had expected to hear Neal Wilson, vice-president for North America, but a last-minute switch had taken place. The speaker was Theodore Carcich, retired vice-president of the General Conference. Now without taking anything away from all my other brethren, I will declare flatly that there is simply NO ONE quite like Ted Carcich. He thrills. He inspires. He motivates. He brings you to your feet, cheering, metaphorically speaking. Takoma Park has not been the same since Ted and Louise retired in the Pacific Northwest. But I'll have to let you read details of his message in Ray Vine's "devotional wrap-up" in a later Bulletin.

At the beginning of the morning business session, the daily REVIEW AND HERALD was distributed. The delegates grab it so eagerly it makes all the monumental production task worthwhile. (I wanted to tell you more about that—about

how, when the first issue came out, it was delivered to the wrong door, and of how KHW sent me on a record-breaking sprint through the Stadthalle in which I scattered security men in my wake. Oh, well.)

You understand, of course, that committee work is going on constantly—I'm sure I could visit some of the committees and give you a report, but perhaps that can come later in the week. You can read the proceedings of the business sessions word for word, so about those I will say only that this morning we've had such a brief time for committees to work that as yet they haven't reports to give. This has provided an opportunity for the showing of the color slide production, "The Sound of Now" which depicts the vast programs of the General Conference Departments around the world.

At a General Conference session, "behind the scenes" is so fascinating that it almost surpasses the scene itself. For instance, there's the whole problem of handling the money. It occurred to me that in Europe there'd be a very special problem, since every country has its own legal tender and visitors to the session for only one day would doubtless exchange the minimum to get by with in Vienna. So offerings would be given in various currencies.

"Who's in charge of the money?" I inquired, dashing from person to person backstage. I can't remember who replied, "Elder Stanley Folkenber, undertreasurer of the Euro-Africa Division." That was good news, for he was a college classmate of mine. I felt relatively sure that I could persuade him to let me peep into one of the counting rooms on this Sunday morning, all the Sabbath money having reposed in safes overnight. And I was right. He told me where the counting would take place and agreed to allow a photographer into the room.

But I really wasn't prepared for the sight of all that money. Piles and stacks and containers and tables were all loaded down. Fifteen people were working in two separate rooms as rapidly as they could. They estimated that counting would take at least six hours. (Later: It took more than 8 hours.)

"How tight are the security provisions?" I asked Stanley.

"Well, the security men in the building are so efficient that we don't have much to worry about," he replied. "When the offerings are collected and brought backstage, a couple of the Stadthalle police walk with us to the designated rooms. Other than that, we don't worry, for you know you can't get into this part of the building

Nominating Committee Report—No. 2

[Presented and accepted at the fifth business meeting, Sunday afternoon, July 13.]

General Conference

Undertreasurer:
M. E. Kemmerer

Assistant treasurers:
H. D. Johnson
B. J. Kohler
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Director, World Foods Service:
E. W. Howse

Afro-Mideast Division

President:
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Australasian Division

President:
R. R. Frame

Inter-American Division

President:
B. L. Archbold

without the proper badge," he continued.

I observed that the money is in all shapes and sizes. Some coins are round, some square; some have holes in the middle; some are heavy; some, light. The paper money varies in color and thickness and size. Barbara Folkenberg told me, that as of today they've recorded 59 different kinds of money, with four more unidentified.

"Do you see these big paper cups?" she asked. "Well, that's how we go about separating the money in the initial stages."

In one corner an electric counting machine was whirring away, separating by sizes the coins put into it. Barbara's eyes crinkled with amusement when she said, "Someone pushed the wrong button on this thing and instead of it separating the coins, it spewed the entire load onto the floor! You should have seen us crawling around on the floor trying to retrieve thousands and thousands of coins. Finally we resorted to big scoops that reminded me of dustpans."

Stanley spoke up. "They don't call it 'filthy lucre' for nothing. When we finish counting, our hands are really dirty!"

I stood there looking at those crumpled bills, some creased and worn, some taped together. I could feel that troublesome lump in my throat again. How much sacrifice did these bills represent? How many cherished plans for needed clothing and food and housing were given up so that this money could help finish God's work on earth? I visualized some of the work-worn, gnarled hands who so willingly and lovingly placed that money in the offering baskets. My travelers' checks suddenly seemed awfully heavy in my purse.

Lunch hour doesn't exist for me today. I'm writing, writing, writing. I need to tell you about the films this afternoon in the Youth meeting in Hall B.



Elder and Mrs. R. L. Heisler represented Brazil in the mission pageant. (He is president of the Bahia-Sergipe Mission.) A tiny monkey perched on their daughter Rachele's shoulder during the pageant.

They're "I'm Sorry, Baby," a temperance film, "No Hands But Ours," a documentary of Loma Linda University, and "Isle of Treasure," the Inter-American Division film.

But now the afternoon is drawing to a close. We've had reports from various audio-visual productions. All of us have special feelings for one phase or another of our great work.

It Is Written falls into this category with me. Each time I watch the program on television, I'm proud of George Vandeman. I wouldn't hesitate to invite my most hypercritical non-Adventist friends to view the program. And over and above the technical quality of the films, Elder Vandeman presents solid truth, beautifully packaged.

In addition to the reports from the Audio-Visual Center, including the newest TV program, "Breath of Life," a most amazing event took place. All 12 departments of the General

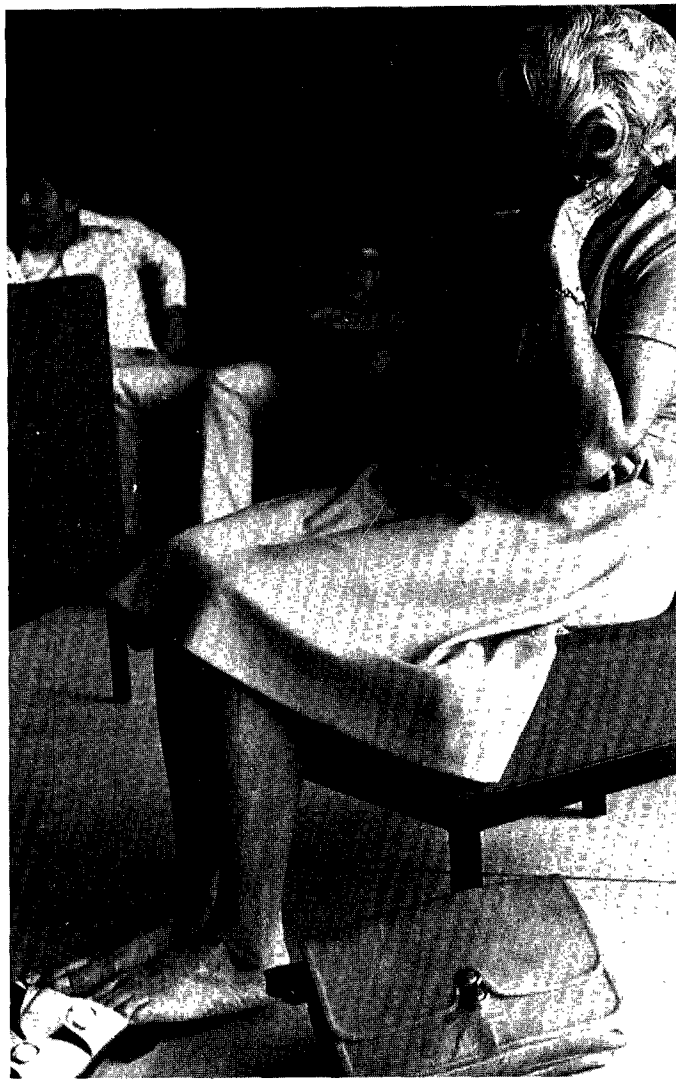
Conference "reported" in about five minutes each. This was a follow-up to the morning's filmed presentation of "The Sound of Now."

As the nominating committee chairman, Cree Sandefur, came to the desk, you felt the anticipation and tension. The report which he gave, listed elsewhere in this Bulletin, showed the careful work of the committee.

Not All Sweetness and Light

Of course not all here at Vienna is "sweetness and light." I'd be unrealistic if I didn't admit it. For example, in spite of repeated urgent verbal requests to desist, and statements on the large "message screen" that flash pictures by non-authorized photographers, flashbulbs pop so constantly that the auditorium often resembles a lighted Christmas tree. This detracts a great deal from the spirit of worship. Also, those with heavy responsibilities are under severe tension. Fatigue is an ever-present companion, dulling the keen edge of joy. Meetings and committees are scheduled from early morning until late at night, leaving no time for the care of body or clothes. But in spite of these thorns on the rose, I can still say with complete sincerity that it's all worth it.

Here are a few Vienna vignettes that I'd love to enlarge upon, but haven't space: Francis Wernick, president of the Lake Union in North America, leaving his briefcase on the



Pauline Carnegie, from England, rests tired feet in the lounge.

Bulletin Board

CORRECTIONS

On page 14 of Bulletin No. 1, in the list of delegates, the name D. K. Williams should have been D. J. F. Williams. □ On page 10 of Bulletin No. 2, J. Poljak of Spain was incorrectly identified as a pastor in Yugoslavia.

TODAY'S PROGRAM

- 7:45 A.M. Song Service
- 8:00- 9:00 Devotional—E. Pereyra
- 9:15-10:45 Business Session
 - Reports From Standing Committees
 - Ellen G. White Estate Report
 - Oakwood College Report
 - Christian Record Report
- 11:00-12:00 Bible Study Hour—W. G. C. Murdoch
- 1:30- 4:15 P.M. Committees
- 2:00- 3:30 World Work in Pictures (Hall B)
 - A Different Way (Australasian Division)
 - To the Nations
 - Breath of Life
- 4:30- 6:00 Business Session
 - Reports From Standing Committees
 - ASI Report
 - World Foods Service Report
- 4:30- 6:00 Especially for Ladies (Hall B)
- 7:15- 7:45 Songs of Praise
- 7:45- 9:30 Division Reports
 - Afro-Mideast—E. W. Pedersen
 - North American—Neal Wilson



Thirst quenching was a popular pastime. (Drinking water was not generally available.) "Eis" is the German word for ice cream. The cost, 7-10 shillings, means about 45-65 cents American.

train between the Stadthalle and the Hilton Hotel, desperately explaining, in sign language, his plight to an officer in a Stadtbahn, and having the briefcase returned to him a few hours later, all its contents intact... Shopping with Louise Lowry (she has spent a lifetime in India with her husband, Roscoe, president of the Southern Asia Division) to find a "pram" to take home for her imminent grandbaby in Poona—and selecting a lovely model, but finding that it had a real, live baby inside, and trying to explain that we weren't kidnappers... One of the organists "practicing" silently with both hands and feet while the preliminaries to a meeting were going on... The well-behaved dogs here in Vienna, who follow right at the heels of their owners, without leashes, and consequently are welcome anywhere... Betty Scragg's being caught in an elevator that stopped between floors, and her complete and

utter composure through the ordeal...

It's wonderful, inspiring, exhausting. It's one of a kind. And it's the end of the day in Vienna, city of dreams.

Additional Delegates

[Voted at the third business meeting, July 11, 1975.]

North American Division

Columbia Union
Enos Levy

[Voted at the fifth business meeting, July 13, 1975.]

General Conference

Eduard Magi, J. Lee Neil

Inter-American Division

Rodney Mark

North American Division

V. D. Dortch, Mrs. Kattie Settles, Brian Wilcox. Delete: T. O. Moore

Proceedings of the General Conference

Fifty-second Session, July 10-19, 1975 Fourth Business Meeting

July 13, 1975, 9:15 A.M.

CHAIRMAN: C. D. Henri.

PRAYER: R. R. Drachenberg.

C. D. HENRI: We are ready to do business at this time. Our world church paper is about to be handed to you. I am going to ask its editor, Kenneth H. Wood, to say a word.

K. H. WOOD: Thank you, Brother Henri. I hope that you'll not let this paper interfere with your business during this hour. Each morning from now on during this week at the beginning of the business session the paper will be distributed. Any of you who want extra copies, and any laymen that come to you who would like to have a REVIEW, please go to the school. There will be plenty of REVIEWS there at five schillings each. We'd like to have you build a full set this week. If you're not here in the mornings you may have to go to the store. Please tell others to do that also so that they will be able to keep up with the session. The material for these first two Bulletins is already on the plane and tonight at the home plant in Washington, D.C., they will be running Bulletins 1 and 2; tomorrow they will be in the mail for our believers around the world.

C. D. HENRI: Our program this morning will be a little different from what is outlined in your printed schedule. We have 12 departments in the General Conference. All have done a tremendous amount of progressive work since last we met in session. They would like to tell you about it but there isn't time and so they have condensed their report in a picture presentation. These slides will last approximately 40 minutes. If there is time and we have no other business, after pictures are shown, the departmental secretaries and their associates will be able to answer some questions. There are microphones situated around the hall, and we will have you dialoguc with them about their report.

C. D. HENRI: The departments have given you a pictorial report. This afternoon in the business session you will have an opportunity to react to the pictures that you have seen. A panel of the departmental directors will be here to answer your questions. So we will hold our discussion for the present.

As soon as the duplicated material has been passed to you we will give consideration to the revisions of our *Church Manual*.

W. Duncan Eva, chairman of the church manual committee, will present the report.

W. DUNCAN EVA: The

church manual committee has done considerable work, but not all of this has been prepared for presentation because yesterday was Sabbath. The revisions of the *Church Manual* can be made only at a General Conference session. D. H. Baasch, an associate secretary of the General Conference, will read this to you. Let us go through it in sections, and if you are pleased with it you can call question on it and we will go on to the next section. If you have any comments, raise your hand or go to a microphone. If you have a desire, please give your name and your division. Brother Baasch, will you read it for us, please?

[The partial report from the Church Manual committee read and adopted at this time appears on page 7 of this Bulletin.]

Discussion on the recommendation pertaining to baptismal instruction and church examination of candidates followed.

THEODORE CARCICH: I think this is a marvelous document, long overdue. I believe that the best way to insure stability in the church is to guard well the door to the church. I hope, Mr. Chairman, that this recommendation will be accepted wholeheartedly, and not only accepted but implemented in the field.

C. D. HENRI: Surely, brethren, if we properly prepare the folks whom we admit into membership, and shepherd them after we baptize them, our losses will not be so great.

E. E. CLEVELAND: I would like to say that it is my personal view that the church is not only interested in quality but that it would baptize the whole world if the world would accept our message and be properly instructed. I register my approval with the provision that we understand that our evangelists will continue to baptize thousands, but we want the thousands thoroughly instructed.

C. D. HENRI: Now we recognize N. R. Dower, secretary of the Ministerial Association.

N. R. DOWER: Mr. Chairman, I think it would be helpful to indicate that the 395,000 persons who apostatized or were disfellowshipped from the church during the past five years, were not those who were necessarily baptized during that five-year period. Now, we are grateful for the nearly one million souls who were baptized. Some recent studies have indicated that the people who were disfellowshipped are members who have been in the church for anywhere from eight to ten years, on an average. It

is true that we lose new members recently baptized, but we are losing far too many who have been in the church for more than eight or ten years. I think that this presents a tremendous challenge to the church. I support this recommendation also, and appeal to every member of the church, to every worker of the church, to do everything possible to hold these dear people in the church. It is my position and my conviction that if there were adequate love and deep concern for the salvation of these people who have fellowshipped with us, we would be losing far less. I'd like to call question on the recommendation.

C. D. HENRI: Thank you, Brother Dower. Now we have a schedule that we must keep. I'm going to terminate this business session with the understanding that when we meet again and the matter of the *Church Manual* comes up, we will recognize Brother Aeschlimann and George Brown.

BENEDICTION: Mrs. V. Wood-Stotesbury, wife of the president of the New Zealand Conference.

C. D. HENRI, *Chairman*.

D. H. BAASCH, *Secretary*.

D. S. JOHNSON, *Recording Secretary*.

Fifth Business Meeting

July 13, 1975, 4:30 P.M.

CHAIRMAN: W. D. Eva.

PRAYER: R. R. King of the Trans-Tasman Union, Australasia.

W. D. EVA: This afternoon it is

our plan to present a panel discussion of which Elder W. J. Hackett will be the moderator. Questions will be asked departmental leaders concerning their work. We will allot 40 minutes for this panel, after which reports from three of our General Conference institutions will be presented.

Before this there is one matter of business which Elder Hunter will present.

D. W. HUNTER: Brother Chairman, we have several names we should like to present as additional delegates. I move that we accept these.

[Their names were read and the motion carried. The list of additional delegates appears elsewhere in this Bulletin.]

W. D. EVA: Elder Hackett we will turn the meeting over to you.

W. J. HACKETT: The departments are an integral part of the whole plan of church action. God has committed to the Seventh-day Adventist Church the task of saving the world. It is a gigantic task. The church needs to be well organized to accomplish its task and the departments of the church were created to effect such an organization. All of the departments are represented here this afternoon. When you registered you received a departmental report such as the one I hold in my hand. In it is a detailed description of each department with the picture of its director. [Condensed reports will appear in later Bulletins.]

Continued in Bulletin 4.

Partial Report of the Church Manual Committee

[At the fourth business meeting, 9:30 A.M., July 13, the following recommendations were submitted to the delegates and approved.]

designate one of the smaller units of church organization.

Licensed Ministers

Revision of certain paragraphs in *Manual for Ministers*, pp. 44, 45, was voted by the 1970 General Conference session. These revisions were inadvertently omitted from the *Church Manual* (pp. 173, 174). [Deleted words are in parenthesis and additions are italicized.]

Voted, To include the relevant revisions from *Manual for Ministers* (pp. 44, 45) in the corresponding section of the *Church Manual* (pp. 173, 174):

To give young men an opportunity to demonstrate their call to the ministry, prospective candidates are granted ministerial licenses by the conference. The granting of such licenses confers the right to develop the ministerial gift (but not to preside at any of the church ordinances. Nor can a licensed minister administer baptism or the Lord's Supper or perform the marriage ceremony) and to assist in the ordinances and services of the church such as the Lord's Supper, baptism, and the marriage ceremony. Where there is no local elder he may, when authorized by the conference . . . and especially to engage in evangelism.

Change in Terminology

Voted, To change the term "Autumn Council" to "Annual Council" where required, throughout the *Church Manual*.

Book and Bible House/Adventist Book Center

By NADCA action (72-180) at the Annual Council, Mexico City, October 20, 1972, the term "Book and Bible House" was to be replaced by "Adventist Book Center." At the Annual Council, October 16, 1973, the change was also recommended for overseas houses.

Voted, To change the term "Book and Bible House" to "Adventist Book Center" throughout the *Church Manual*.

Terminology

It is recognized that the term "mission" is now unacceptable and inadvisable in some areas of the world.

Voted, To amend the *Church Manual* text by using the word "field" in place of "mission" to

God's Promises Are Sure

Report of the
General Conference
treasurer presented on
July 11, 1975.

BY KENNETH H.
EMMERSON



We live in a world filled with spiritual, moral, political, and financial problems; but in spite of this, we say with the psalmist, "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3).

The psalmist's words are even more meaningful to us as we review the early beginnings of our work. Of those beginnings Elder James White said: "In the autumn of 1847, Brother (Joseph) Bates sat down to write a work of more than one hundred pages, with only a York shilling at his command. And I was chopping cordwood for my daily bread for the support of my little family, where I could earn but fifty cents a day. We two were alone in publicly teaching the Sabbath. Under such circumstances we could do but little in the cause. I state these things to show the reader the humble manner in which this cause commenced, and the sacrifices then made to spread the truth."—*Life Incidents*, p. 269.

Now, as we, some 128 years later, continue our efforts to conquer the world for Christ, we are assured by God's messages that this movement will ultimately triumph.



Delegates from 132 countries kept the Central Bank booth workers busy exchanging their varied currencies into Austrian shillings.

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

As we look at God's blessings for the past quinquennium, thinking of the present state of the world, a passage from *The Ministry of Healing* is very timely: "There are large-hearted men and women who are anxiously considering the condition of the poor, and what means can be found for their relief. How the unemployed and the homeless can be helped to secure the common blessings of God's providence and to live the life He intended man to live, is a question to which many are earnestly endeavoring to find an answer. But there are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are unable to solve the problem of poverty, pauperism, and increasing crime. They are *struggling in vain* to place business operations on a more secure basis.

"If men would give more heed to the teaching of God's word, they would find a solution of these problems that perplex them."—Page 183.

Tithe

The tithing principle was adopted at the General Conference sessions in 1876-1879. The tithe received during the past quinquennium (1970 to 1974) totaled \$810,591,040.62. During the previous five years it was \$493,270,709.84. Thus we are able to report an increase of \$317,320,330.78 for the current period. Since 1863, when the General Conference was organized, through December 31, 1974, the total amount of tithe received in the Treasury is \$2,372,070,777.74.

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

During the past quinquennium the tithe percentage given by North America was \$119,615,788.23 as compared to \$76,020,248.61 during the period of 1965 to 1969. We give glory to God and thanks to our members in North America for this loyal support to the work which is one in all the world.

Mission Offerings

The second major source of income to the General Conference by both the churches in North America and the overseas divisions is the mission offerings. The faithfulness of our members, as demonstrated by their generous and sacrificial gifts, has been an inspiration. The mission offerings have increased by \$42,898,412.89, as compared with the previous five-year period, reaching a total of \$162,231,693.40. A comparative report for the past two five-year periods is as follows:

	1965-1969	1970-1974	Increase
Sabbath School Offerings	\$ 62,389,693.05	\$ 88,853,246.12	\$26,463,553.07
Ingathering	47,037,939.90	58,332,509.58	11,294,569.68
Other Mission Offerings	9,905,647.56	15,045,937.70	5,140,290.14
Total	\$119,333,280.51	\$162,231,693.40	\$42,898,412.89

The division of offerings between North America and the overseas fields for the past quinquennium is seen in the following comparison:

	North America	Overseas Fields	Total
Sabbath School Offerings	\$ 62,206,946.97	\$26,646,299.15	\$ 88,853,246.12
Ingathering	37,984,829.70	20,347,679.88	58,332,509.58
Other Mission Offerings	9,497,611.50	5,548,326.20	15,045,937.70
Total	\$109,689,388.17	\$52,542,305.23	\$162,231,693.40

Income and Appropriations

One hundred and nine years ago General Conference treasurer I. D. Van Horn reported the income for the fiscal year ending May 1, 1866, at \$1,751.22. The expenses for the year were \$1,460.27, which left a gain of \$290.95. This gain, together with the previous balance on hand of \$1,739.43, left a balance of \$2,030.38 for the church's mission in the new year.

God has blessed and multiplied the tithe and mission offerings of His people. In the year 1974 the total tithes and offerings turned into God's treasury was \$347,979,373 and during the years 1970 to 1974 it was \$1,357,431,342.56, showing an increase over the period of 1965 to 1969 of \$514,318,076.51, or 61.1 per cent.

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

The total appropriations to the world field in 1944 were \$8,717,881.17. Thirty years later, or in 1974, the appropriations were \$65,776,162.00, an increase of \$57,058,280.83. Total appropriations to the world work during this quinquennium were \$278,823,297.21, exceeding the five-year period ending December 31, 1969, by \$72,771,619.47.

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

	Appropriations	Membership
1944	\$ 8,717,881.17	557,768
1954	20,319,648.97	924,822
1964	33,333,186.31	1,508,056
1974	65,776,162.00	2,521,429
Increase 1974 over 1944	654.50%	352.06%

It is only through the Spirit of the Lord, acting upon the hearts of individual church members to give liberal and benevolent tithes and offerings, that it is possible to maintain present work and enter new fields of activity.

Sustentation and Retirement Funds

The Sustentation and Retirement Funds of the General Conference continue to serve the needs of the retired and disabled workers of the General Conference and the North American Division. During the quinquennium from January 1, 1970, until December 31, 1974, certain revisions were made in the sustentation policies, which have increased the financial burden of the Sustentation and Retirement Funds. During the year 1974 a number of additional beneficiaries were added who had previously not been able to qualify because of breaks in service. Beginning January 1, 1974, individuals with 20 or more years of full-time denominational service were eligible for sustentation benefits, even though they may have had breaks in service and even though they may have discontinued full-time denominational employment before reaching the age of 65.

Sustentation rates have been adjusted from year to year to keep up with the cost of living. These adjustments have been related directly to the increase in the wage factor in the North American Division. By way of illustration: the maximum rate for 40 years or more of service on the family basis on January 1, 1970, was \$313.60 per month. On December 31, 1974, it was \$464.40, or an increase of 48 per cent in the five-year period. The number of beneficiaries being serviced by the General Conference office on January 1, 1970, was 3,517. On December 31, 1974, it was 4,477, an increase of 27 per cent.

The total income into the Sustentation and Retirement Funds of the General Conference for the five-year period amounted to \$87,176,212.39, whereas the expenditures and charges amounted to \$73,512,087.62. This resulted in a net increase of \$13,664,124.77 in the fund balances. Four separate funds are maintained; and as of December 31, 1974, the total balance of all funds amounted to \$31,757,479.56.

On the basis of the audited statements, the balance in the

funds amounted to approximately 70 per cent of the General Conference requirement, which states that the Fund shall maintain a reserve equivalent to three times the amount of the latest complete fiscal year's Sustentation Fund expense.

A further point of interest is that our retired workers receive assistance on their medical and funeral expenses, this in addition to their regular monthly sustentation benefit checks. During the past quinquennium the total assistance for medical and funeral expenses amounted to \$5,892,599.75 (this figure includes \$33,925 disability payments).

The year 1974 showed satisfactory operating gains in each of the funds, which are the General Sustentation Fund, the Publishing House Sustentation Fund, the Hospital Retirement Fund, and the Special Retirement Fund for non-Adventists.

Trust Services

During the past quinquennium an increased dedication and an enlarged dimension in partnership with God has been demonstrated through the church's program of Trust Services. The response of a willing and dedicated constituency has resulted in a tremendous increase in the writing of gift annuities, charitable remainder trusts, life income agreements, and testamentary bequests.

Since the last General Conference session, trust services have been initiated in the Inter-American, South American, Far Eastern, Northern Europe-West Africa, Euro-Africa, and Trans-Africa divisions. The multiplied millions of dollars that have flowed into the denominational treasuries as a result of maturities and major outright gifts during the past quinquennium make us confident that this program will bring unprecedented financial resources for a growing degree of self-support to the church around the world.

Our people have learned that one does not have to be wealthy to benefit from the use of trusts, annuities, and life income agreements; that such arrangements made in life bring protection, security, and satisfaction that their funds are contributing to the advance and completion of the gospel commission.

Investments

The past five years have been extremely difficult for all investment and money managers as the various world markets have been severely buffeted by unusual political and economic conditions. Soaring rates of inflation, high interest costs, precarious balances of payments, rising unemployment, energy problems, and a multitude of other factors have caused continued uncertainty and perplexity. Many historic economic norms and concepts have been abrogated by the prevailing conditions, and it has become increasingly difficult to make accurate definitive predictions. The General Conference obviously has not been immune to these problems, since we do have funds that must be properly invested.

Funds available for investment have been invested in a conservative and diversified manner in harmony with denominational policies, which are under annual review to insure their viability. Safety and a reasonable income have been prime factors at all times as investment policies have been formulated and amended.

Because of the need for constant liquidity, we are limited somewhat in the type of investments we can make. We use deposits in banks and savings and loan associations, government and Federal agency obligations, high-quality bonds, and equities of well-known companies whose services and products are compatible with our denominational standards. In addition, recent changes in policy permit a moderate amount to be invested in denominational entities, as well as in high-grade mortgages and first mortgages.

To serve the field, the General Conference maintains three unitized pooled funds—Investment Fund, Income Fund, and International Fund—and they are operated in a manner similar to mutual funds. Each has its own goals, and the investment policies are different for each one. To assist in meeting our objectives, we retain the highly respected Lionel D. Edie &

Co. of New York City and Geneva as investment counsel, and the performance records of our funds in general have exceeded comparable mutual funds and the popular indices.

Disaster and Famine Relief

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). This challenging statement, made by our Saviour, is the reason for the existence of the Seventh-day Adventist World Service, Inc. (SAWS), for SAWS is the disaster-and-famine-relief arm of the Seventh-day Adventist Church.

In establishing SAWS, the General Conference Committee faced up to the ever-increasing humanitarian need around the world. Wherever disaster and famine strike, SAWS and its representatives are there to alleviate suffering with medical supplies, food for the hungry, and clothing for the naked.

This quinquennium shows a tremendous increase in the amount of disaster and famine relief given as compared to the preceding quinquennium, which was to that point an all-time high of \$13,162,987.79. In the five years stretching from 1970 to 1974 the Seventh-day Adventist World Services, Inc., performed services valued at \$18,244,864. This represents a million-dollar-per-year increase over the amount of aid given in the previous quinquennium. SAWS is dependent on the Disaster and Famine Relief Offering each year. These offerings amounted to \$1,399,401.78 during the last quinquennium. How could \$1,399,401.78 do \$18,244,864 worth of relief? The cash funds were expanded by donations of food, clothing, and medical supplies from friends, governments, philanthropic organizations, and corporations who channeled their assistance in the amount of \$16,846,462 to needy people through the SAWS organization. This made it possible for SAWS to give relief in more than 75 countries, during the past quinquennium, and to start new projects in helping people live more healthfully.

Transportation

The General Conference Transportation Office, a section of the General Conference Treasury, handles the purchasing of tickets for denominational employees and volunteers engaged in service for the church. It assists North American Division missionary appointees, missionaries on furlough, missionaries on permanent return, and nationals called for service in their home divisions with the many financial and other details relating to their service. It also acts on behalf of overseas divisions that sponsor workers to come to North American educational institutions for study programs.

The Transportation Office gives guidance in the securing of passports and assists in securing visas and work permits for foreign countries; it advises on required vaccinations for travel abroad; it operates packing-and-shipping warehouses on the East and West Coasts of the United States for the handling of mission supplies and missionaries' household goods and for the clearance and onward dispatch of household goods for missionaries returning to North America; it pays the salaries of outgoing, furloughing, and permanently returning missionaries, and reimburses them for reportable expenses, such as the cost of required physical examinations; it arranges appropriate insurance, such as travel accident, personal effects coverage, health and workmen's compensation, and marine insurance on household goods; it provides such outfitting, educational, and other allowances as are determined by General Conference policy for missionaries; and when appropriate to do so, its staff meets and assists departing and arriving denominational workers at airports and docks.

The Transportation Office is charged with the responsibility of caring for immigration procedures. It also operates a program in conjunction with Church World Service for assisting Seventh-day Adventist refugees to enter the United States and for resettling these refugees in areas where they can have suitable church associations and employment. During the past quinquennium 635 persons were assisted under the refugee program.

The work of the Transportation Office has grown considerably since at the 1885 General Conference session A. R. Henry, the treasurer at the time, was asked to "confer with railroads in regard to whatever courtesies they may see fit to extend to us." Now, as then, every effort is made to minimize travel and transportation costs.

The Insurance Company

Our General Conference Insurance and Risk Management Service protects our denominational assets by the proper utilization of risk-management techniques. Through the years we have had serious incidents of losses such as fires, tornadoes, earthquakes, and other catastrophic events, which would have caused severe financial reverses if we had not had proper insurance recoveries.

Fortunately, years ago (at our 1935 Annual Council) Mr. William A. Benjamin presented a plan of a proposed insurance program that would save our denomination millions of dollars in reduced insurance charges and also allow our church organization to utilize an internal cash flow of funds by creation of a self-insurance program on property and a captive agency for other lines of protection.

Our administrators have learned to seek and respect the counsel and advice of this department, which operates as a subsidiary of the General Conference Treasury office, with the General Conference treasurer being chairman of the Insurance and Risk Management Board. In 1970, we had \$822,235,-325 of property insured. By the end of 1974 there was more than 1.5 billion dollars of property covered in the denominational self-insurance program.

Harris Pine Mills

The gift of Clyde and Mary Harris in September 1951 of their business (Harris Pine Mills), which they built over a period of 40 years of hard labor, has proved a great blessing to the church. The gift of love and liberality to the church was made with the stipulation that the available earnings were to be used solely for the support of the church in the spreading of the third angel's message throughout the world.

During the past quinquennium, 1970 through 1974, there has been growth and progress. All years were marked by profit, and new income records were established with each passing year. Since our report in Atlantic City five years ago, six new plants have been added to the company, making a total of 25 plants now in operation.

Income for the five-year period of 1970 to 1974 amounted to \$166,436,050 as compared to the previous five years of \$92,-565,580, with profits of \$7,186,672, exclusive of payments to the church. Total income for the 23 years of operation by the church was \$379,654,421, and total profits of \$21,697,988, of which \$6,015,434 was paid to the General Conference and other church entities. The \$6,015,434 represents cash payments directly to the church, but the company provided large amounts of cash to our educational institutions through the channel of student earnings. These earnings from 1955 through 1974 amounted to \$17,964,639.

In the 23 years under General Conference operation, Harris Pine Mills has never had an unprofitable year.

Conclusion

Although men of the world are *striving in vain* to solve the problems of the world, we as God's children have every reason to be of good cheer, for God will not forsake or forget His people. He will remember the needs of His church, even though old established foundations of the world are crumbling about us. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Eccl. 11:4). Solomon wisely counsels that difficult and hostile conditions around us should not prevent us from going forward. God's promises are sure. "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

[The financial tables presented in connection with this report will be printed in a later bulletin.]

Challenge of a New Conquest

Report of the Inter-American Division presented Sunday, July 13, 1975.

BY B. L. ARCHBOLD
President



After the fifty-first session of the General Conference five years ago, the Inter-American Division pledged, under the guidance of the Holy Spirit, to make evangelism the *watchword*, and soul winning our *burden*. We set the following as our division-wide soul-winning objectives: (1) To baptize 200,000 persons before the 1975 General Conference session. (2) To reach a church membership of 400,000 by March 31, 1975. These soul-winning and membership objectives seemed staggering and challenging when we stopped to think that during the previous quadrennium our baptisms were 90,000, and our membership stood at approximately 261,500. It meant more than doubling the baptisms and almost doubling the membership in five years.

The leadership on all levels was summoned to ignite a conflagration of revival, reformation, and evangelism such as has never been witnessed in Inter-America. Alfredo Aeschlimann, Ministerial secretary, led the workers and laity in accepting the challenge of the century. Members and workers in organizations, institutions, and churches in many places went into all-night prayer seasons. They met to make wrongs right, to confess, repent, and search hearts. A wave of personal and public evangelism began in all departments and on all levels. The response was electrifying!

School Involvement

Charles Taylor, division educational director, reported that teachers in most of our seven union colleges organized the school family into evangelistic teams. One college in one year organized as many as 13 teams, held 22 evangelistic crusades, baptized more than 400 persons, and organized two new churches. In another college, the students, over a two-year period, won more than 1,100 to the faith.

During the quinquennium the enrollment in Inter-America's 415 schools has grown 43.3 per cent, from 36,500 to more than 50,000. More than 90 per cent of the workers throughout the division have been trained in these schools.

Youth Involvement

"The 125,000 Missionary Volunteers, meeting in 3,202 MV Societies," stated George Brown, division youth director, "constitute about 60 per cent of Inter-America's total church membership." Utilizing Voice of Youth, One-to-One Evangelism, Operation Fireside, Friendship Teams, Maranatha, et cetera, these young people have engaged in an evangelistic outreach unprecedented in the history of the Inter-American Division. Every segment of the youth movement, from Pathfinders to university students and young marrieds, caught fire for God. A 16-year-old MV leader, only two years in the faith, won and prepared seven for baptism. Even Conquistadores

of 11 and 12 years of age gave Bible studies to adults. In Guyana, after an all-night prayer and study vigil, MV's went forth to win 146 persons in a Voice of Youth crusade. On April 27, 1975, the evangelistic outreach for the quinquennium came to a dramatic climax with the baptism of 5,000, exceeding the quinquennial goal of 45,000 baptisms.

Lay Involvement

Lay activities director Andres Riffel and his union and local counterparts have spent much time in a strong training program to prepare, inspire, and organize the church membership for total participation in evangelism. During the quinquennium nearly 77,000 lay crusades were held by more than 16,000 certificated lay preachers; more than 12 million Bible studies were given in the homes, resulting in more than 100,000 baptisms and the raising up of 543 congregations. Church members during the evangelistic drive carried on a door-to-door campaign on a large scale, and millions of tracts were left in people's homes. In some areas 50 per cent of the church members were involved in soul-winning activities. They travel the most hazardous trails, up steep mountain roads, over treacherous rivers, each weekend—sometimes many hours each way—to share the good news of salvation.

Sabbath School Involvement

"During the quinquennium the Sabbath school department has challenged its membership to greater achievements in all phases of evangelism in Inter-America," noted Tulio Haylock, Sabbath school director. Each Sabbath school class set a goal to win two to five persons each year. During the period 1,097 new Sabbath schools have been organized, with nearly 150,000 new members, representing a 50-per cent increase. There are now 19,200 branch Sabbath schools, and Operation Concern is seeking to reclaim missing members.

Literature Evangelists' Involvement

Traditionally the literature evangelist has been the sower of the gospel seed, the evangelist his reaper. In Inter-America, however, the literature evangelist not only sows evangelistic seeds but reaps his own harvest of souls. "Every Inter-American literature evangelist has become a soul winner," reports L. A. Ramirez, publishing director, and his associates I. B. Benson and Raul Rojas.

Miguel Chollet, of San Juan, Puerto Rico, holds the world record for the largest single sale of truth-filled literature—\$33,253.60—but in addition to his sales leadership, he is a champion soul winner. Seven years ago he heard God's call to evangelism, loud and clear. The very first customer to whom he sold a book—a Puerto Rican nurse—received Bible studies from him and became a baptized member of the church. He has continued to share his faith with his clients, and as a result, a Sabbath school has been organized. Today he looks with joy on a completed church with a membership of nearly 200 and knows that his ministry through literature evangelism helped to make it possible.

During the quinquennium the colporteur army scattered throughout Inter-America more than \$17 million of truth-filled literature, a 141-per cent increase over the previous five years, adding more than 15,000 precious souls to the church. The publishing department is pledged to a challenging goal of 5,000 literature evangelists by the end of 1976.

Stewardship Involvement

During the quinquennium every union, local field, and many of the churches have been exposed to the great principles of Christian stewardship, and tangible results have been seen. "This program," stated Gabriel Castro, stewardship director, "has brought in a new era of good feeling, self-support, unselfishness, and dedication of lives, talents, bodies, and resources to God." The tithe objective for the quinquennium was \$30 million, and Ray Norcliffe, division treasurer, has reported tithe receipts of \$42,881,245, representing 130 per cent of the projected goal. The tithe income in 1974

reached a million dollars a month, a 30-per cent increase over the previous year. Sabbath school offerings for the quinquennium have doubled the amount reached during the previous five years.

Temperance Involvement

The temperance program, directed by Marcel Abel, is giving good community service. Governments are giving full support to our plan to help people break the tobacco and alcohol habits. During the quinquennium 200 Five-Day Plans to Stop Smoking have been conducted, with more than 4,000 smokers claiming the victory. Of that number, 500 have been baptized and have joined the church.

Communication Involvement

Capitalizing on the electronic media, Inter-America beams the message to her 130 million inhabitants over television and radio. With 270 stations and four telecasts broadcasting 288 programs in four languages every week, the communication department, directed by Tulio Haylock, endeavors to reach every corner of the division with the message of salvation. Contacts through the 24 Bible correspondence schools have produced more than 387,000 enrollments, with 140,000 graduates. As a result of these activities, more than 17,000 have been baptized.

Health-Care Involvement

Vernon Sparks, health director, reports that eight hospitals and 13 clinics are giving health care to the peoples of Inter-America. Near Monterrey, Mexico, the Adventist University of Montemorelos is a symbol of the denomination's promise to the future, as well as its commitment to the past. Montemorelos holds the distinction of being the first Adventist university outside of North America authorized to offer a degree in medicine. It has been officially accredited by the Mexican Government. The first class of 36 in medicine will begin in September, 1975.

Pastoral Involvement

The valiant pastor and the Bible worker, the spark plug of evangelism, conduct evangelistic campaigns, teach continuous Bible classes, feed the flock, train and organize the laymen. The district pastor tends to the diverse needs of up to 40 churches and companies in a district, promotes Ingathering

and other programs, and baptizes new converts that he and the laity help to win.

Administrators, Department Directors, Office Workers' Involvement

In 1972, the year of our golden anniversary, every administrator and departmental director on all levels led out in at least one short evangelistic crusade. Treasurers, auditors, office secretaries, and women cashiers were caught up in the spirit of evangelism. A woman cashier organized her own evangelistic crusade, and in her own way brought 15 persons to the Master. As this report is written, four union presidents and several local field presidents are under the tent.

Result of Total Involvement

As a result of this total involvement in evangelism during the quinquennium, Inter-America has entered nearly 400 new regions, including work among primitive Indian tribes. Three months ago the chief and 22 others from the Lacandon tribe in south Mexico were baptized. One thousand and forty-five new companies were raised up, and 1,097 new Sabbath schools were organized. Through branch Sabbath school evangelism, new Sabbath schools are being organized on an average of one every day.

Thirty-six Protestant ministers, two Catholic priests, and three nuns have joined the remnant church, and six entire Protestant congregations have been accepted into the sisterhood of Seventh-day Adventist churches. By the end of the third quarter of 1974 we reached our quinquennial membership goal of 400,000. The outgrowth of this evangelistic fervor produced on the average a new church in Inter-America with a membership of 125 every 24 hours. The division is now on its way to a half million members. To meet some of the challenging needs of such a rapidly growing membership, Inter-America organized 399 new churches, erected and dedicated 412 new church homes, authorized the organization of three new conferences and missions, the change of status from mission to conference of one union and six missions, and the upgrading of five colleges to offer the Bachelor of Theology degree. It is for this spirit of evangelism that we have worked, prayed, and longed these many years. To God be the praise and the glory for these spectacular accomplishments of the Holy Spirit.



Grimaldi Giovanni of Rome examines the large Bible Ellen White held while in vision.

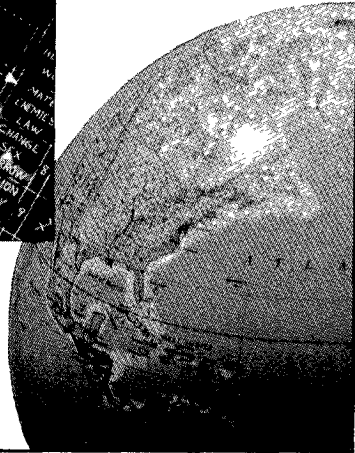
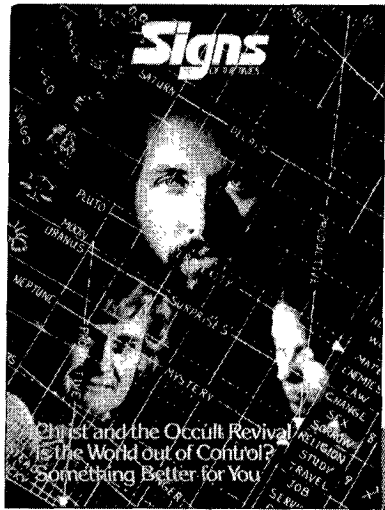


An excellent hot lunch and a rapidly moving line pleased Angela M. Dlamini from Swaziland.

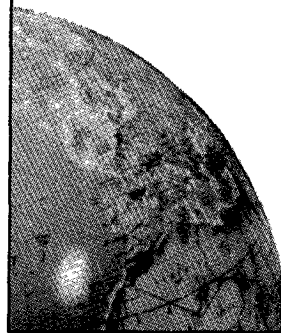


H. D. Johnson, assistant treasurer of the General Conference, confers with June Vogt, congenial receptionist for the Washington office of the General Conference, regarding new assignments for the secretarial pool.

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Church members from opposite sides of the earth meet in Vienna: Hufanda Fui of the Tonga Islands and Bjorn Ivarson of Oslo, Norway.



S. J. Lee, once China Division treasurer, right, examines session program as three admirers study his picture in Bulletin No. 1.

How Much Night Left?

Sermon presented
Friday night,
July 11, 1975.

BY C. E. BRADFORD
Associate Secretary
General Conference



The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come (Isa. 21:11, 12).

The Adventist people are possessed of a vision—an apocalyptic vision. The vision is solidly based in Scripture, but focused more sharply in the prophecies of Daniel and John the revelator. We believe in the literal end of the world, the sudden in-break of the glorious kingdom of God with all its attendant physical phenomena. We would not spiritualize away those solemn, awe-inspiring scenes—the earth reeling like a drunken man and the heavens actually rent, torn apart by an unseen hand. We are not ashamed to admit that we accept these prophetic descriptions just as they read. “And then shall they see the Son of man coming in the clouds with great power and glory” (Mark 13:26).

A group of us were asked by some World Council of Churches leaders, “What is the content of your faith? Why all this emphasis on an event that strikes terror to the heart of the average person?” We were happy to reply that the ongoing redemptive activity of God as revealed in Jesus Christ His Son will climax in decisive victory. The plans and the projects of Yahweh, the God of history, will not remain on the drawing board of prophecy, but at the appointed time will be completely fulfilled, consummated.

As the oriental bride trembled with joyful anticipation at the approach of the bridegroom, the man who had chosen her, who was willing to pay the dowry, and in some cases go through a grueling and dangerous physical contest for the right to her hand, so the church militant has always looked forward to the day when she would see, face to face, her exalted Lord who has done so much for her, even to the shedding of His own blood. “And all the more as you see the Day drawing near” (Heb. 10:25, R.S.V.).

It is the bride, therefore, who watches most earnestly for His return. It is the bride who earnestly looks for the first traces of light that indicate the approach of the bridegroom and reflects that light in a sin-darkened world. The return of the bridegroom is an event of such overwhelming magnitude, such far-reaching consequences with such cosmic effects, that the announcement of it becomes extremely important, and the people to whom the announcement is given have upon them the most exciting responsibility.

“In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels’ messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.”—*Testimonies*, vol. 9, p. 19.

Review®

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The nations of earth have their elaborate early warning systems, sophisticated electronic listening posts where thoroughly trained men, specialists, modern-day watchmen, man their posts, keeping never-ending vigil. They must learn to detect the signals, to interpret them and accurately to communicate their meaning. So God's watchmen for today must go about their work intelligently. Our job description is carefully set forth in the Scriptures.

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. . . . If he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. . . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:35-40).

"The watchmen anciently placed upon the walls of Jerusalem and other cities occupied a most responsible position. Upon their faithfulness depended the safety of all within those cities. When danger was apprehended, they were not to keep silent day nor night. Every few moments they were required to call to one another to see if all were awake and no harm had come to any. Sentinels were stationed upon some eminence overlooking the important post to be guarded, and the cry of warning or of good cheer was sounded from them. This was borne from one to another, each repeating the words, until it went the entire rounds of the city."—*Ibid.*, vol. 4, p. 402.

History Hurting Toward Climax

The preaching fathers of this movement, intrepid spirits, diligent Bible students, "skilled in reading the signs of the times to discover what course Israel should follow" (1 Chron. 12:32, N.E.B.), were overwhelmed with the conviction that history was hurtling toward its final climax. Had not the time come—the time of fulfillment of the Master's words. Seized by the vision, under the divine imperative, they rushed everywhere to tell all who would listen—the time is near! The movement was born, given impetus, and has as its only reason for existence the announcement of the bridegroom's return and the preparation needed so as to be ready to meet Him.

If we are indeed, as were our spiritual forebears, authentic watchmen, discerners of the signs of the times, heralds of the coming dawn, we should know what our work is. Providence has already assigned us our role and function. The job description is clear. (1) Watchmen should stand at their post. "Time is passing, God calls for every watchman to be in his place" (*Fundamentals of Christian Education*, p. 472). (2) Watchmen should watch. The Lord's servant puts it in a three word sentence, "Watch, Watch, Watch." (*Testimonies*, vol. 2, p. 195). (3) Watchmen should sound the warning, communicate the vital data. "It is our duty, as we see the signs of approaching peril, to arouse to action" (*ibid.*, vol. 5, p. 713).

In an age of skepticism and doubt, when the essentials of the gospel have been diluted and the sure word of prophecy has been negated by human philosophies, it should not be thought unusual that scoffers should come saying, "Where is the promise of His coming? For ever since the fathers fell asleep, all things have continued as they were from the beginning of creation" (2 Peter 3:4, R.S.V.). But to those who stand in the tradition of John and all of the Hebrew prophets, the most appropriate visual symbol of time is a line with definite points of beginning and ending.

The Greatest Impertinence

The greatest impertinence in the world today is the Seventh-day Adventist who does not and cannot discern the signs of the times. Yes, we can know when it is near. "By a thorough investigation of the prophecies we understand where we are in this world's history; and we know for a certainty that the second coming of Christ is near."—*Ibid.*, vol. 4, p. 592. With our Bibles in hand we are to carefully observe what is happening in the world. The Word will make us dis-

cerning, wise, capable of sifting the signals, evaluating the data. Surface knowledge will not do. Mere recitation in parrot-like fashion of dates and events is inadequate to the needs of the hour. "We should fear to skim the surface of the word of God."—*Ibid.*, vol. 6, p. 407.

An infusion of the pilgrim spirit, a watching, waiting attitude, the expectant posture, is the only antidote for spiritual narcolepsy, that sleeping sickness brought on by imbibing the world's spirit. "Prayer and watching thereunto are necessary for advancement in the divine life. . . . Your only safety is to live like a watchman. . . . Oh, what a preventive against yielding to temptation and falling into the snare of the world!"—*Ibid.*, vol. 2, p. 283.

"By waiting and watching, God's people are to manifest their peculiar character. . . . By watching they become strong; they overcome sloth and selfishness and love of ease."—*Ibid.*, pp. 194, 195.

The spotlight is now on the watchman. Heaven looks to see if the watchman has on the wedding garment, is developing the character of Christ and reflecting that character to the world. The dwellers on earth look to the watchman to hear what he has to say about the long dark night and the dawning that will bring an end to the reign of sin. The watchman is the focal point of the universe in this final time frame of history. Ellen White stands at the forefront in the vanguard of modern day spiritual watchman. Her earnest words seem to be an amplification of the Laodicean message. Her counsel is adequate to the issues of our day. Through pen picture, personal exhortation, and stern warning she seeks, under God's guidance, to put her fellow watchmen on course. We are admonished and rebuked: "The love of the world has so occupied our thoughts that our eyes are not turned upward, but downward. . . . We are hurrying about, engaging with zeal and earnestness in different enterprises, but God is forgotten, and the heavenly treasure is not valued. We are not in a waiting, watching position. The love of the world and the deceitfulness of riches eclipse our faith, and we do not long for, and love, the appearing of our Saviour. . . . The love of the world has a terrible hold upon the people whom the Lord has commanded to watch and pray always, lest coming suddenly He find them sleeping."—*Ibid.*, pp. 195, 196. There is a point within history, an hour when the Son of man is coming. On the basis of the Word that cannot fail, we must, with voice and pen and by the example of a separated life, communicate the Word. We are not playing some kind of celestial numbers game. We are not dealing in astrology. We are not modern Nostradamuses, latter day prognosticators, crystal-ball gazers. We can say with assurance, our message is solidly based on Scripture. "The word of God is not silent in regard to this momentous time" (*ibid.*, vol. 5, p. 719). "The watchman is to know the time of night" (*ibid.*, vol. 6, p. 407).

"Do You Not Know the Time of Night?"

What good is a watchman who does not know the time of night? What good is a Seventh-day Adventist Christian who cannot discern the signs of the times? Ellen White puts the challenge squarely to each one of us, "Slumbering watchmen, what of the night? Do you not know the time of night? . . . If you do not, come down from the walls of Zion."—*Evangelism*, p. 144.

Our Lord's great prophecy is recorded in Matthew 24, Mark 13, and Luke 21. Here He traces down the centuries of history, passing waymark after waymark, describing the conditions that will obtain throughout the age. He looks at the destruction of Jerusalem and makes it a symbol of the larger destruction that will come upon the world. Remember, He is answering the dual question put to Him by His disciples—tell us when shall these things be (the destruction of Jerusalem) and what shall be the sign of thy coming and the end of the world. His eyes seem to fix upon a time in history just before the coming of the Son of man in the clouds of glory. This is the time that He calls the watching, waiting time, a time uncharted on the prophetic timetables, an interstice, a

time between the times, an interlude bounded on one hand by the falling of the stars and on the other by the opening of the heavens and the descent of the Son of man.

Seventh-day Adventists should always keep in mind that since 1844 there is no date on God's calendar to which we can point forward and say, "Before the end we must come to this point in time." This is what makes the watching, waiting time so dangerous. Since 1844 there is no message hung on time or tied to a particular prophetic date. No wonder Christ gave such earnest warning as to the attitude of His waiting servants during this time. No less than six parables—theologians call them the parousia-parables or second coming parables—are addressed to His church as she waits for her Lord's return. Christ's solemn words are left on record especially for the instruction of His waiting servants.

The Saviour points out the dangers and pitfalls of this critical time: the danger of materialism and sloth, the danger of pride and arrogance, the ever-present danger of complacency, the love of ease, and worldliness.

The watchman must bring himself to understand that the apparent delay in the Master's return is the supreme test, that it will take watchfulness to develop in him the character that heaven demands. We have already made reference to the importance of the watchman in ancient times—how they were posted on the walls, at the gates, and in every prominent place. The night was divided into watches. The Palestinian night was divided into three watches. The Roman custom was to divide it into four. I do not wish to impose any artificial divisions on our church's history, nor would I assign a certain number of years to each symbolical watch with the resultant calculation that our present generation is so many years into the third or the fourth watch. This is not needed to bring us to a state of watchfulness. The prophetic witness is clear enough and strong enough that we need no event-centered curiosity to keep us awake.

But it is a fact that since the early beginnings of this movement and throughout each succeeding generation, countless numbers of God's faithful children have set themselves to watch. I have heard many a faithful saint say since I was a child, "When I first received the message I expected that the

Lord would come at once, at least before I finished school or got married or raised a family. Now I am growing old and feeble and the Bridegroom has not returned as yet." How many have died in the faith not having received the promise? Small wonder that God's faithful sentinels look with longing eye for harbingers of the morning. With every passing day, the words of the Lord's servant become more relevant.

Mercy Keeps Heaven's Door Ajar

"I saw that watch after watch was in the past. Because of this, should there be a lack of vigilance? Oh, no! There is a greater necessity of unceasing watchfulness, for now the moments are fewer than before the passing of the first watch. Now the period of waiting is necessarily shorter than at first. If we watched with unabated vigilance then, how much more need of double watchfulness in the second watch. The passing of the second watch has brought us to the third, and now it is inexcusable to abate our watchfulness. The third watch calls for threefold earnestness."—*Testimonies*, vol. 2, pp. 193, 194.

While the watchman must give attention to himself, his own spiritual development, and to the events that are taking place around him in the world, he knows that the most important signals are sent out from the sanctuary in heaven, where our High Priest carries forth the final phase of His atoning ministry. The watching, waiting ones must have an intelligent faith. To have their eyes fixed on the sanctuary, the Most Holy Place, means that they understand what Jesus is doing now. They follow Him by faith. As the ancient Hebrews gathered before the tabernacle, eyes and ears intent on the ministry of the high priest, following him as he went through the veil into the holy of holies where his movements could be detected only by the soft tinkling of the bells on the fringe of his vestments, we look to the second apartment of the temple in heaven. The final decisions will be made here.

In the context of what is taking place in the heavenly sanctuary, the waiting, watching ones see in any apparent delay in the Master's return the operation of mighty angelic forces straining to hold back the winds of strife. In every respite they see further opportunity to affix the seal of ownership, purity and restoration upon those who look for His return. Each extension of time provides a fresh new opportunity to tell yet others that the coming King is at the door. The waiting saints discern that it is because of His great mercy that heaven's door is still ajar.

Some years ago an interesting account was given of a flash flood that struck the Des Moines River valley on a Sunday afternoon. On that same day a great naturalist happened to be visiting at the home of a farmer friend. As they chatted the telephone rang. The farmer reported to the professor: "That was the forest ranger. He says the dam has broken and the waters are rushing down the valley. We should go down to the bottom land to round up the cattle and livestock and bring them to higher ground." On their way down, the naturalist and the farmer were both surprised to see every kind of animal native to the area already on the way to higher ground. Little chipmunks, squirrels, ground hogs, even beaver and otters were moving, not helter-skelter, pell-mell, but in orderly fashion as if led by an unseen power. The naturalist with all his knowledge of wildlife could not explain it. How did the little furry creatures know? Who warned them? What communication system told them to seek higher ground?

Here we stand by God's grace, His watchmen in this outgoing third of the twentieth century. The signal has reached our spiritual antennas, the message is crystal clear, "Morning comes, also the night." Morning to those who look for His appearing, eternal night to those who plunge on in rebellion, heedless to the signals of mercy. Now, in the age of intensity, when intensity grips men and nations, when the tempo of time increases and the urgency of the message makes personal response unavoidable, it behooves the watchmen to seek a higher spiritual plane, a vantage point from which to catch the first gleams of the golden morning.



Family Serves Church for 109 Years

A total of 109 years of service to the church has been given by the Cupertino family of four ordained ministers. The father, Giovanni, in the dark suit, who retired in 1968, served the church 47 years, in pastoral, administrative, and educational work in Italy, as president of the Ethiopian Union Mission, and finally as departmental secretary of the Southern European Division, now the Euro-Africa Division. The sons are (left to right): Giovanni, secretary-treasurer of the Spanish Church, Madrid, Spain, which is a part of the Southern European Union Mission, with 20 years of denominational service; Eliseo, departmental secretary of the Italian Mission, with 20 years of service; and Gabriele, pastor of the Messina, Italy district, with 22 years of service.