

Review

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Published in Two Parts

Section 2



THE DAY IN VIENNA

Friday, July 18

By Lawrence Maxwell

It's the last business day, and you can feel the shuddering and sighing of a great, living organism reluctantly slowing down. Discussion of motions in the business meeting this afternoon has been brief and more to the point than earlier. And where consensus was not obtained quickly, an item was not postponed for "further discussion tomorrow morning," but was referred to the officers, or General Conference Committee in Washington.

We didn't have to have the General Conference session in Vienna for me to write that paragraph. I have attended all but one session since 1940. This meeting may be in Vienna, but once you step inside the auditorium you might as well be in Atlantic City or Detroit or San Francisco. The displays are, generally, similar; the delegates, as usual, sit mostly on the main floor with some in tiers on left and right; they are divided into groups by banners that look remarkably familiar, especially when they block your view of the speaker. The daily program follows a long-established sequence. Except for the translators translating sermons and the sibilant *s*'s and *z*'s of your seatmates singing hymns in German, this session could be in the U.S.A.

The chief reason for coming to Vienna was to make a session more available to Europeans—to let them become better acquainted with North Americans, to help them feel that they belong to one great worldwide church;

and to help North Americans become acquainted with Europeans and see that Europe is a very important part of the Adventist Church. How well have these hopes been realized?

I asked Alfred Richli. Actually, I must confess, I tried to avoid Alfred Richli. I was hurrying along the street toward my hotel to try to get started writing, when a voice behind me called, "Mervyn!" I'm not Mervyn. Mervyn's my twin brother. Besides, I didn't know who was calling. I had a job to do. It's a skill you develop at General Conferences—not seeing or hearing someone you simply can't spend time talking to at the moment. But when the voice called "Mervyn!" again, I gave up.

The European Response

I had not recognized Alfred Richli when he passed me going the other way, but when he told me his name I remembered him from school days at Pacific Union College in the mid-1940's. After teaching at Collonges, France, and filling other significant posts, he is now head of Cadec (Home Study Institute in the Euro-Africa Division). He speaks French, German, and English. I thought, Here's my chance, and I asked, "How are the German- and French-speaking Adventists responding to the session?" His face sobered. "Well, they expected more Bible studies, and they don't like the way the Americans clap for the sacred music." I remembered when I had had

to adjust to the fact that a General Conference session is a business meeting, not a Bible seminar. And I was glad he had mentioned the clapping. For I had been wishing the Europeans wouldn't clap. So who's clapping? Nearly everyone!

Richli went on. "The folk over here are getting a real inspiration. They have been particularly impressed by the weekend sermons and by seeing in the business meetings the leaders actually change resolutions to satisfy requests from the floor." That was what I'd hoped to hear! We reminisced a bit, and went our ways.

It occurred to me a few days ago that I should get ac-

quainted with Vienna and write what I observed. Thus I would help Americans and others know these Europeans better.

I was impressed the moment I arrived here by the cleanliness, the atmosphere of culture, and the love of beauty. The airport is clean. The streets are clean. My hotel is clean. It's hard to find a window with a speck of dirt on it.

The Viennese love beautiful things. Their city is studded with parks carpeted with neatly trimmed lawns and graced with ponds and fountains and statues and brightly blooming flowers. (Roses and fibrous-rooted begonias seem most popular.) Every park has rows of benches and people



"I'll Meet You at the Globe"

"I'll meet you at the globe." How often that meeting spot is agreed on between friends attending the General Conference session. The revolving globe, in the center of the Stadthalle foyer, is a General Conference landmark.

The globe was constructed by Mr. Beddoe, one of the maintenance men at the Pacific Press Publishing Association, Mountain View, California, and first used at the General Conference session in 1950. This is the first time the globe has been painted and updated. New permanent plastic bulbs have now been inserted. The globe was shipped to Vienna in five crates, one for the base, one for the motor and gears, one for the drive shaft, and one for each half of the globe itself.

Inside are two lighted lamps, each with eight 150-watt bulbs. White lights indicate administrative offices and mission stations; blue, publishing houses; green, schools and colleges; and orange, mission boats.

sitting on them, enjoying their surroundings.

Clothing is bright and colorful. Boys wear short pants. Children somehow look like children ought to look. Clothing that we might call national costumes—bright aprons and intricately embroidered blouses—are not relegated to attics and special occasions but are readily available in stores and frequently worn on the streets. It is a somewhat bitter joke among the North American delegates that many received a letter whose source I do not know and shall therefore conceal, which advised them to wear only white shirts and black ties. Today I am wearing a green shirt and a plaid tie and feel much less conspicuous than they do.

Little children look loved and cared for. Youth have fine features. I don't know where I've ever seen so many good-looking young people. They all seem to have blue eyes and fair hair. If drug abuse is a problem in Vienna, the evidence is hard to find.

Practically every park has a play area for little children, with a sandbox, slides, and monkey bars. Much imagination has gone into designing these, and they are much used, with mothers nearby keeping a watchful eye.

The Viennese are a cultured people. Their interest in music is well known. Many significant medical breakthroughs have occurred here. I have been through the natural history museum. It contains a tremendous collection. Everywhere in the city are statues, single and in groups. There must be thousands of them, adorning churches, government buildings, offices, apartments, stores, homes, parks, courtyards, hallways. And almost every block in the shopping sections has its bookstore.

The Viennese are certainly adept mechanically. So far as I know, no city in the U.S.A. has a public transportation system that holds a candle to the system here. It's efficient. It works. Hundreds of thousands of people use it every day. And it's quiet. The rails are continuous, so they don't *clickety-clack*. Toy stores cater to this native mechanical ability, with fascinating displays of Matador construction sets. By contrast, Erector sets have never caught on much in the U.S.A.

One thing we have all noticed in this beautiful city—the high price of practically everything. I think we all looked forward to taking many lovely things home with

us. We know now we can't afford to. One morning I ordered a small glass of orange juice with breakfast. Price of the juice—96 cents. I laundered my clothes at a serve-yourself laundry equipped with Bendix front loaders. Three small loads, with soap and drying: \$4.56. Petit point is a traditional Austrian handcraft. Examples in the windows are most attractive. But the price of a medium-sized woman's purse is \$240 to \$1,000.

How do the Viennese pay those high prices? The stores are full of all kinds of goods, both useful and exotic, and they are full of people buying. I finally got an answer from Dr. and Mrs. Hans-Jürgen Cihak, a friendly young Adventist couple I began talking to through a case of mistaken identity. He is a gynecologist-obstetrician here in Vienna. She helps him in the office two days a week. They have two children, whom the grandmas are glad to care for when necessary. They explained that while wages for a typical worker may be \$400 to \$1,000 a month, most people live in two-bedroom apartments that rent for \$60. Income tax is commonly about 7 per cent. The government pays for health care. All of that, as I figure it, could leave one a surplus for even the sophisticated stereos and tape recorders or expensive portable TV sets on sale in many places.

There are huge old churches. And huge old palaces. Both were built out of the toil and sacrifice of common people. I see in them the epitaphs of a centuries-long struggle between church and state, between priests and princes, with the people in the middle paying the price. Today the people have rejected the old government, and they have largely rejected the old church. The palaces and the churches alike are museums. And the government that now exists provides religious liberty for all. We have perfect freedom in this great religious congress. Our schools—provided only that they meet certain reasonable scholastic standards—can teach all the religion we want. *Jetzt ist die Zeit* to spread the good news in Austria.

The people of Vienna are wonderfully kind. Open a map on a street corner and within

moments someone will be at your shoulder saying gently, "Excuse me, but could I help?" One of my loveliest memories surely will be of the first time I tried to reach the Stadthalle. It was dark and raining, and I missed my getting-off place. I went clear to the end of the line. When I came back, a Viennese woman sat beside me, found out I wanted the Stadthalle, and assured me she would let me know when to get off. In World War II, she told me, her husband was killed. Several times she had to climb through windows to escape soldiers. Once, jumping from an upper window, she broke her leg. She never remarried. "There were too many women like me," she said. When we reached my stop, she got off with me and walked a block and a half till I could see the Stadthalle—this even though it was dark and raining and she'd have to wait till the next tram came. Lovely people, these Viennese.

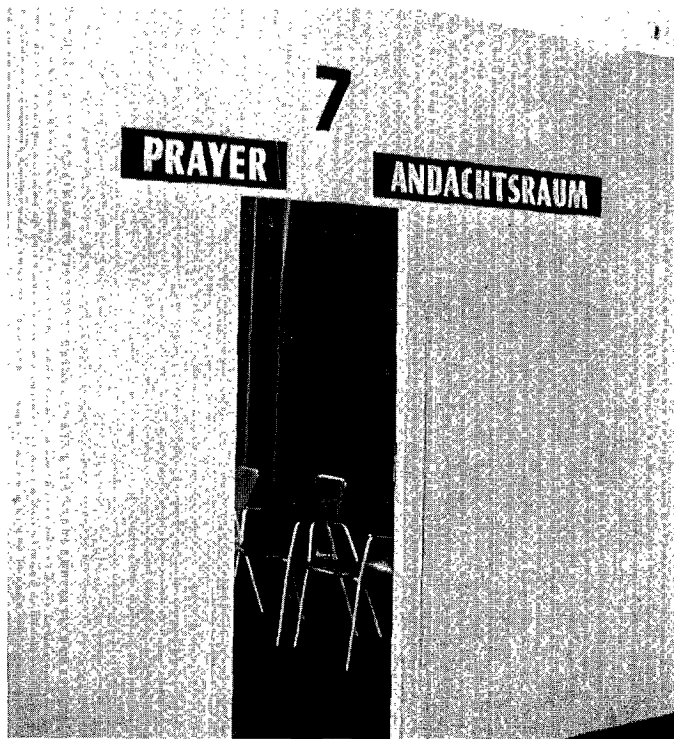
Special Special Music

And now, listen! The congregation is swelling into song. The seats are filling fast. Word has obviously spread abroad that the special music every night is *special*. It certainly is tonight, what with choirs and violins and flute and vocal solos from Italy, Hungary, Germany, Norway, and the U.S.S.R.

If one group stands out above another, it may be the church school marching band from Oslo, Norway, in their stunning uniforms.

I'm sitting at the REVIEW AND HERALD table, next to the platform, close enough to see that the flowers in front of the pulpit are wilting, another sign that the session is nearly over. (Pink carnations have replaced the red ones with which the conference began.)

Tonight the Northern Europe-West Africa Division reports. Other divisions got only half an evening. How will this division fill the time? Ah, first a 20-minute film-feature by the REVIEW's editors. It's strangely encouraging to be reminded that the redoubtable James White sometimes got tired and discouraged, the way we ordinary mortals do. He once set off to the printer with a notice that he was discontinuing publication of the REVIEW, of which he was



Most signs around the Stadthalle were written in two languages, German and English, the languages of the majority of session delegates.



Among the many singing groups at the session is the church choir from the host city, Vienna, Austria.

founder and editor. A sudden fainting spell by his wife brought him hurrying back to the house, the message undelivered. Next morning a vision from Heaven promised that though the work was small it would grow till streams of light filled the whole earth. Today, as pictures show, the REVIEW, in six editions, can be read by one and a half million Adventists in their own language. It is mailed to well over 100 nations. God's promise to James White is being fulfilled.

Alf Lohne steps to the pulpit and welcomes us to the Northern Europe-West Africa Division presentation. He is being interpreted by Oswald Bremer of the Euro-Africa Division.

I have listened to a good many reports from this division in times past. Probably a super-sensitivity stemming from being born there has made me wish my native division would report with more of the zing and zang of other divisions. Let's hope something wakes us up tonight.

What's this? A service-station gasoline pump is being wheeled onto the platform. The attendant (a woman, no less) turns out to be Anna-Lisa Helevaara, from Finland. And that picture of the Eiffel Tower! What's it doing beside the gasoline pump? Brother Lohne explains that Sister Helevaara gave up selling gasoline, began selling *The Bible Story*, and placed \$140,000 worth in one year, leading the entire world field in sales. Not bad for my native division! There were baptisms from those sales, of course. What a record! The books would make a stand much higher than the Eiffel Tower. Piled up in Washington, D.C., they

would reach twice the height of the Washington Monument!

Already the pump and the Eiffel Tower are gone. Brother Lohne is telling about a church building in Iceland buried by a volcano without catching fire, dug out, and being used again! What a story! A male quartet from Iceland sings "Lead On, O King Eternal." Divinely beautiful.

S. Dabrowski, president of the Polish Union, tells of 1,100 baptisms. In Poland! Unheard of!

E. H. Foster, of Great Britain, reports 125 laymen in training for evangelism. A new day, certainly, for England.

Big Man, Big Job

A pause to introduce W. R. L. Scragg, the new division president.

"You're a big man with a big job waiting for you," Pastor Lohne tells him. Right on both points! Now one speaker after another steps up in brilliant costume. These Africans add so much color and sparkle. Henri Kempf of Upper Volta has a white turban, purple surplice, and a wicked-looking spear.

President J. A. Adeniji, of West Nigeria, is not only costumed in green and gold and red, he's carrying a talking drum. Pastor Chimi, his lay activities director, reports 1,100 baptisms on one Sabbath, then Pastor Adeniji talks with the drums. We've all heard of Africa's talking drums, but I never realized how much can be said with so little drumming. Pastor Adeniji uses a curved drum stick, the first I've ever seen. (Have you ever seen one?) I can tell the beat forms a code, but what does it say? Pastor Chimi interprets, "For God so loved Africa, that He gave His only begotten Son."

That alone would make a long-to-be-talked-about mission report at Sabbath school back home, but tonight there's much more. Pastor Chimi's not through. "Our members are determined to win 6,000 souls this year. We received word this week they've already baptized 2,000." God bless Nigeria!

Suddenly onto the platform speeds a wheel chair with no one pushing it. The young man sitting in it, Brother Lohne tells us, once tended the King of Sweden's horses. Soon after his baptism, Charles Axelsson was struck by a car and permanently paralyzed from the neck down. Of remarkably good courage, he dials the phone and types with a stick in his mouth, he translates Adventist literature, he paints pictures—and he converted his nurse. (The congregation bursts into applause.)

Nominating Committee Report—No. 9 (Final)

[Presented and accepted at the fourteenth business meeting, Friday morning, July 18.]

General Conference

Associate directors, Public Affairs and Religious Liberty Department: Gordon Engen, R. R. Hegstad, Robert W. Nixon.

Associate director, Publishing Department: R. H. Henning.

Associate directors, Temperance Department: G. J. Bertochini, A. V. Pinkney, Milo Sawvel, F. A. Soper. (Recommended to the General Conference Committee the nominating of one additional associate director.)

[Recommended, To refer to the

As Charles leaves, on comes a Polish choir in full national costume. What a dazzling array of pretty clothes and handsome people! Their singing is superb, too. A lilting, haunting melody that lifts spirits heavenward.

What a program this has been! Northern Europe-West Africa has outdone itself.

Now it's Friday morning, after a fitful night wondering whether I'll get this story of the day done in time to please the editor.

It is almost the end of the last business meeting. Astonishingly, all the recommendations from the many committees have been considered and disposed of one way or another. Elder Pierson draws attention to the draft of the "Message from the 52nd General Conference to the World Field" and calls it the most important item to come before the session. Clyde Franz reads it. It is voted unanimously. (It will be published in a later Bulletin.) Elder Pierson expresses his thanks for all who have made this great meeting possible. Duncan Eva calls for "ad-journment sine die," and with prayer the 52nd General Conference is over.

But all afternoon delegates have waited in long lines to cash travelers' checks to pay hotel bills. Sunday morning they will be starting back to their fields of labor to finish the great tasks assigned them. First, though, one day will be spent in thoughtful communion with our Saviour. Already the musicians are tuning up. But the last Sabbath is another day—another story.

General Conference Committee the election of another associate director of Trust Services and the director of the Communication Department.]

Australasian Division

Director, Publishing Department: J. T. Knopper.

Inter-American Division

Director, Department of Education: David H. Rhys.

Director, Lay Activities Department: C. D. Christian.

Director, Youth Department: L. Herbert Fletcher.

[Recommended, That any additional positions that may be open be referred to the General Conference Committee.]

Total Evangelism Now

Sermon presented
Friday night,
July 18, 1975.



BY B. L. ARCHBOLD
President
Inter-American Division

Some time ago I visited my 95-year-old father. He and my mother were the first to accept the message preached by the missionary pioneers in our Colombian island home.

When I was leaving, he held me and with tears said, "Son, I thought Jesus would have come long ago. You may never see your father and mother again. Go preach the message and hasten that glorious day!"

This fifty-second session could be our last world gathering. If we are permitted to hold another general session, no one knows under what conditions we will meet, for we are living in a world that is shaken and shattered. Everywhere national restrictions are tightening around us. We are feeling the curtailment of our religious liberty. In some countries doors are closing. There is national and international turmoil.

Many years ago Ellen White wrote, "Everything in the world is in agitation. . . . The Spirit of God is withdrawing from the earth."—*The Desire of Ages*, p. 636.

She warned, "The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances."—*Testimonies*, vol. 5, p. 463.

The Urgency of God's Call

Jesus told His disciples, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

The motto for this session is *NOW*. *NOW* to lay bigger plans for total evangelism; *NOW* for a genuine revival among us; *NOW* for power to bring to a climax this glorious message.

Sensing the terrible conditions in his day, the prophet Isaiah cried out, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest" (Isa. 62:1).

Ellen White says, "By thousands of voices, all over the earth, the warning will be given."—*The Great Controversy*, p. 612. Not two, or three, or four evangelists in a union, but thousands of voices. Ministers, other workers, and laymen will join hands to preach glad tidings of great joy.

This is the time for these thousands of voices to speak out; this is the time to preach as never before. We have the saving message. Now is the time to present Jesus, the Saviour of the world. The great commission given by our Master is: "Go . . . and teach all nations" (Matt. 28:19). Mark says: "Go . . . preach" (Mark 16:15). According to Luke 14:21-23, the two items of *haste* and *urgency* characterize this call: "Go out quickly. . . . Compel them to come in."

In one of the cities of Inter-America a lay preacher gave Bible studies to an army officer. The truth penetrated the officer's heart, and the Holy Spirit brought conversion. On his knees he surrendered to God and later was baptized. After his baptism he asked to see the president of the mission. When taken to the president's office he said, "Mr. President, I have

a complaint. I have studied this wonderful message that you preach. It is glorious! It is the saving message—it has saved me. But why isn't it preached in every hall, in the market places, and on the street corners? Why don't we see more ministers preaching? Why don't we see more tent campaigns, more cottage meetings? Why aren't more members going from house to house giving the precious message? How can you keep quiet when you have such a wonderful message?"

Time for Total Evangelism

While president of the General Conference, W. H. Branson told of a visit he made to the Orient. He met a Mr. Jackson, of the Methodist Mission Board. They talked about mission policies and compared the work of the Methodists with that of Seventh-day Adventists.

Mr. Jackson remarked, "Mr. Branson, I want to tell you something that may be of help to you and your people. You are an evangelistic people; you seem to be pushing evangelism hard in your work. As long as Methodism followed that plan, it prospered. Methodism," he said, "was born in evangelism. But 25 years or more ago the denomination stopped emphasizing evangelism and substituted in its place institutionalism. Its preachers settled down into pastorates. Now we have few evangelists, and our pastors have no time for evangelism.

"Methodism," he continued, "has been losing in every field in the world. Whatever you do," he emphasized, "do not give up the evangelistic plans and policies that your church is pushing so vigorously."

The Advent message to all the world in this generation is our charge. How can the church keep from preaching, when thousands in our cities lie down each night without God, when millions are facing the judgment without an Intercessor, when multitudes are facing death without a Saviour?

Our marching order is: Onward, ever onward with the message of salvation, until every nation, kindred, tongue, and people has heard the loud-cry message.

Ellen White made a great appeal for this hour when she wrote, "A great work is to be accomplished; broader plans must be laid; a voice must go forth to arouse the nations."—*Testimonies*, vol. 5, p. 187.

I believe the time has come when that "voice" is to be heard everywhere. The time for total evangelism is long overdue. It must come now, as time is running out! This greater evangelistic thrust will precede the close of probation and the coming of the Lord.

NOW is the time for all—leaders, ministers, institutional workers, and laity—to launch out and tell men and women that the coming King is at the door. Now is the time, as someone has said, to break out of the strait jacket we have drawn around ourselves. Now is the time to release more of the means entrusted to us for all-out evangelism. Now is the time to summon the entire church membership to total witnessing and total evangelism.

Added Power Promised

We have been promised added power to preach and sound the alarm. In Revelation the eighteenth chapter, John gives the picture of another angel sent by God to give special and added power to the proclamation of God's last message to the world. The first message is said to go with a "loud voice"; the same is also said of the third message; but this angel, instead of simply flying "in the midst of heaven," like the others, is said to "come down from heaven." He comes with *great power*, and the earth "is lightened with his glory."

This is the last call for the host of God's children to come out of Babylon. It comes with surpassing glory and unusual power. It comes when a world's destiny is to be decided. It comes at a most solemn crisis, when an entire generation of the human family is to pass the bounds of probation; it comes when the last note of mercy is to sound in their ears. Every excuse must now be taken away. Everyone must have an opportunity to hear the message and be given the opportunity to repent.

Ellen White said, "Before the work is closed up and the sealing of God's people is finished, we shall receive the outpouring of the Spirit of God."—*Selected Messages*, book 1, p. 111.

"Then," she said, "will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Testimonies*, vol. 6, p. 401.

The message of revival and reformation will prepare us for the loud cry. The loud cry is the *final warning* to the honest-hearted still in Babylon. It is the last call to the marriage supper of the Lamb.

"This message will close with power and strength far exceeding the midnight cry."—*Early Writings*, p. 278.

"The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant."—*The Desire of Ages*, p. 827.

Ellen White saw God's servants, endowed with power from on high, and with holy consecration, going forth to proclaim the message from heaven. "Souls," she said, "that were scattered through the religious bodies answered the call, and the precious were hurried out of the doomed churches."—*Early Writings*, p. 279.

Result of Loud-Cry Evangelism

The "compelling power" of the Spirit will embolden the truehearted everywhere as the message is preached. "Every saint, fearless of consequences, followed the convictions of his own conscience."—*Ibid.*, p. 278. "Many who have strayed from the fold will come back to follow the great Shepherd."—*Testimonies*, vol. 6, p. 401. Among the "thousands" who "in the eleventh hour will see and acknowledge the truth" (*Selected Messages*, book 2, p. 16) will be prominent ministers, legislators, and other leading influential men, who will forsake fallen Babylon and take their stand with those who keep all the commandments of God (see *The Great Controversy*, pp. 464, 611; *Testimonies*, vol. 1, p. 203). "Thousands were converted in a day. So it may be now" (*Testimonies*, vol. 8, p. 21). What an hour of glory, of wonder, and of power that will be! Will you and I share in the latter rain? Will you and I share in giving the loud cry?

One of the most amazing statements in all the Spirit of Prophecy is: "All that the apostles did, every church member today is to do."—*Ibid.*, vol. 7, p. 33. They had no money, no printing presses, no cars, no planes or trains, no radio or television. They had no seminary, no university, no medical or college training. *But they had Pentecost*, and it carried them to the limits of the then-known world. They had Pentecost, and they performed miracles. What a glorious day awaits us!

God calls every minister and worker now to fall in line in this total evangelism. We are not to be satisfied with merely being a minister-administrator; we are not to be content merely to promote some good church programs, merely to be a good church psychologist and counselor. These are good and necessary, but nothing is to prevent a minister from getting under the tent or in a hall, and preaching the message of salvation with power and urgency. This is the hour to preach as never before. This is the hour to enlighten all the world with the glory of God's saving message. It is time to reap the harvest of earth. It is time for the latter-rain power and the loud cry.

Evangelism in Inter-America

Leaders in various divisions of the world field can testify that there are workers and laymen who are witnessing added power in evangelism. In the Inter-American Division during the past quinquennium many have gone out in total evangelism. As a result, 200,000 converts made their commitment to God by baptism. In one place an entire village accepted the message and were baptized. Thirty-six Protestant ministers, two Catholic priests, and three nuns cast their lot with God's commandment-keeping people and are out preaching and witnessing their new-found faith. Six Protestant congregations

accepted the message, and on one day, in one place, 1,404 were baptized.

During a recent triennial session of a large conference, one pastor and his group of laymen delegates asked me to pray with them. As we met in a secluded spot the pastor said, "Elder, we long for Jesus to come. We want Him to come now. We have our lay preachers' club; we study plans and methods of soul winning; but our great need is for more power to preach and witness. We climb mountains, we walk for miles under the heat of the sun, we travel in the rain, and we cross rivers in search of souls for the kingdom. We have no cars. We use our feet and occasionally a mule or a horse. We go where even a mule cannot go. We do this because we love our Lord and want Him to come." No wonder in this conference of nearly 30,000 members, the number of converts in 1974 averaged one for every 6.5 members.

But we have not seen anything yet. Wait until there is more seeking, more praying, and more agonizing for that added power of that other angel. Wait until we see total evangelism under the latter-rain power! Wait until every ordained minister and leader spends some time in evangelism. Wait until church members join hands with the ministry in all-out evangelism. Wait until the great third angel's message swells into the loud cry and lightens the earth with its glory. What a dramatic experience awaits us! What a glorious day lies ahead for God's church and God's ministers!

We are in total war against sin and the devil. Total war calls for total evangelism. It is time to plead with God for the power of the Holy Spirit. It is time to light the fire of total evangelism around the world!

I understand that some time ago in Africa, as a group of tourists went on a guided tour, they became curious when they saw piles of wood everywhere ready for campfire. Asked what it meant, the guide replied, "These piles of wood, ready for campfire, are built by chimpanzees. They see the tourists from time to time come by, gather wood and build campfires. When they leave, the chimps come down from the trees, gather wood and sticks, build their little piles of wood—perfect, ready. But there they sit. No fire. The chimps cannot put fire to the wood."

Where Is the Fire?

This church around the world has built her piles of wood long enough! We have multiplied committees, congresses, and councils of every description; we hold rallies, conventions, camp meetings annually; we multiply recommendations, resolutions, and policies; we have our schools and our hospitals—but *where is the fire?* So much wood, but so little fire!

Let us arise at this session and light a new fire of evangelism. God is waiting for the leaders and the ministers to make the first move. He is waiting for the teachers, the doctors, and medical personnel. He is waiting for the colporteurs, the Bible workers, the office secretaries. He is waiting for the church officers, the church members, and all delegates to this session to launch out into a larger ministry and a larger witnessing. This is the greatest hour for the church! Our order is clear.

Fellow leaders, ours is an open order: "Go ye. Go out quickly." Go out NOW and compel sinners to come and receive salvation. Go, tell it everywhere, tell it in the cities, tell it in the towns and villages, tell it in every island, tell it in the homes, that *now* is the accepted time.

A little girl heard grandma's clock strike 15 times. "Oh, Mamma," she said excitedly, "it is later than it has ever been!"

Our clock of time is now striking 15:00. It is later than it has ever been! We must not hold our peace until we have preached salvation in all our respective territories in the world field. Now is the time to agonize and pray for the latter-rain power. Now is the time for the loud-cry message.

I challenge you to arise and mobilize the church and working force. Go out in total evangelism now. Finish the work, and let's be on our way to our heavenly home.

Ninety Years of God's Leading

Report of the
Australasian Division
presented Wednesday,
July 16, 1975.

BY R. R. FRAME, *President*



Australia, New Zealand, New Guinea, Fiji, Solomon Islands, Tahiti, Samoa, Pitcairn, are but some of the names that immediately identify the lands of the South Pacific. Covering a distance of 6,000 miles from east to west, and 4,000 miles from north to south, is this scattered territory inhabited by Caucasians, Asians, Melanesians, Micronesians, and Polynesians.

Denominational history records that almost 90 years ago pioneer missionaries from North America brought the messages of the three angels to the home base of Australia and New Zealand. A little later the intrepid missionary sailors of the *Pitcairn* began their memorable journeys to the South Seas—Pitcairn, Raiatea, Cook Islands, Samoa, Fiji, et cetera. What do we see today in these lands? How has God blessed the efforts put forth on behalf of heaven? Today, in the Australasian Division, one person in 179 is a member of the Seventh-day Adventist Church. This is the highest density of Adventists to be found in any division of the world field.

During the past quinquennium accessions to the church totaled 31,534, and at December 31, 1974, the membership stood at 111,733. At the beginning of the period there were 90,720 Seventh-day Adventists in Australasia. A glance at statistics reveals that it took 75 years to win the first 56,000 church members; but that figure was doubled in the past 14 years. These members meet in 932 churches, an increase of 75 since January 1, 1970. The penetration of the division population with the gospel during the quinquennium resulted in one baptism for every 635 church members.

The division territory comprises five unions and 32 local conferences and missions. Two of the unions cover the home base, and three the mission field. Eleven conferences are located in Australia and New Zealand, and the 21 local missions are spread from New Guinea to French Polynesia. A division of membership between home base and mission field finds 44,822 (401 churches) of the faithful at home and 66,911 in the islands (531 churches).

Throughout the quinquennium the division theme has been "Evangelize and Live." The church has used many programs in its evangelistic thrust, but public evangelism continues to receive top priority. In capital cities, with thousands in attendance, and in isolated villages, on the banks of quiet lagoons, the Word has been preached. A total of 1,600 public evangelistic programs has been conducted. As the church has worked, so has new life come to tens of thousands who have come within its orbit of influence.

Spectacular Gains in New Guinea

Probably the most spectacular gains during the period have been made in the Papua New Guinea Union Mission. In this

land, sometimes described as earth's last frontier, and yet about to be granted independence, there is a population of only 2.5 million people. Here we find that more than 700 languages are spoken—said to be more than 20 per cent of the world total. While it took 22 years to win the first 21 persons in Papua New Guinea in pioneer days, giant strides have been taken in recent years, and now there are 41,133 whom the Lord has impressed to accept present truth—one in 61 a church member!

A layman of New Guinea, Jerome Waswala, continues to demonstrate the power of the gospel as the Holy Spirit uses him in the Sepik River district. He was converted in 1971 and immediately recognized that he had something too good to keep to himself. He thought of his people back at Nuku on the Sepik. Traveling 500 miles back to his village, he began to proclaim Christ. As a result, 220 have now been baptized, and his work continues.

The Western Pacific Union Mission has established its new headquarters at Guadalcanal (Honiara), the scene of many great battles in World War II. The battles continue, but these are for the souls of men. In the Solomon Islands, New Hebrides, New Caledonia, and the Gilbert and Ellice Islands the work is onward. In this union one person in 33 is a church member.

The Central Pacific Union Mission, composed of 12,280 members, comprises the Polynesian islands—Fiji, Samoa, Tonga, Cook Islands, French Polynesia, Pitcairn, an area known as "the great ocean of the blue sky." In Fiji, which is advertised in tourist brochures as "300 islands in the sun," we have 6,000 members. These 300 islands, if placed together, would equal but 3 per cent of the land mass of Texas. With a 500,000 population, it will be noted that one in 83 is a church member. Last year one of our evangelists baptized 115 persons as a result of a public program in the Suva city hall. Samoa continues to reveal very pleasing growth, while in French Polynesia the membership has been doubled in six years and ten new churches have been added.

In the mission field strong emphasis is being given to the development of national leadership. Across the Pacific outstanding nationals have developed, carrying wider responsibilities as administrators, district leaders, school principals, et cetera.

Our faithful people contributed a total of US\$44,348,592 in tithe during the past five years. In 1970 the figure was US-\$6,212,821, and in 1974, US\$12,664,263. Thus the tithe was doubled over the period. Mission offerings amounted to US-\$10,565,961 from 1970 to 1974.

Communications

The merging during the quinquennium of the radio-television and public relations departments to form the new department of communication has proved its worth. More than 150 radio and television programs are being aired each week over 123 stations, compared with 80 programs at the close of the last quadrennium. In addition to paid religious broadcasts, Adventists were further featured on 2,987 separate occasions in radio-television newscasts or interviews.

During the quinquennium more than 25,000 students graduated from courses offered by the 13 strategically located radio-television Bible correspondence schools.

Education

Christian education continues to be a strong feature of the church in this division. The needs of youth are being served as expansion takes place at elementary, secondary, and tertiary levels. In Australasia the church operates 305 schools, employing 960 teachers, with an enrollment of 22,000 students. In home base and mission field the product of our schools always stands tall. Their evangelistic thrust is bearing much fruit. In 1974 the students of Sonoma College in New Guinea vacated classrooms for six weeks and went out and gathered in more than 200 church members. Similar programs are part of the curriculum at other training institutions.

The government regulation requiring all teachers, including denominationally employed teachers, to be registered appeared to place Avondale College in some jeopardy. However, accrediting institutions have now made it possible for Avondale to receive recognition, which it had never had before, bringing financial benefits to students and an assurance of quality in education for church members who support the college. Avondale College graduated its three thousandth student in 1972 and looks forward to continued service until the Lord's work is finished.

Health

After years of promoting and planning, New Zealand now has a modern 58-bed Adventist Hospital in Auckland, built at a cost of \$NZ2.5 million. This institution was officially opened on January 20, 1974, and has continued to increase its services to the community since that date.

Today, on the Wahroonga estate selected by Ellen White, the new 304-bed Sydney Adventist Hospital (opened June, 1973), a medical and dental consulting center, and a 250-student school of nursing, stand as fitting tributes to the pioneers who laid the foundations of the work that has prospered continuously in its activities and outreach since its inception.

Occupation of the new facility increased rapidly and progressively as new units were opened, straining the resources of staff to meet demands for attention and care. Even in these circumstances it has been possible to maintain a nearly complete Adventist staff of 600.

Education was a special commission of the hospital at its inception, and a cardinal reason for its extension and rebuilding. The number of graduates of the nursing school passed the 1,000 mark to reach 1,200 during the quinquennium. More than 100 of these are currently engaged in the church's work in Australia and the world.

In the island section of the division territory, we operate

five hospitals and 43 clinics and aid posts. In 1974 these institutions, which have a staff of 204, including five doctors and 41 trained nurses, treated 329,861 patients. National doctors from Papua New Guinea, the Solomon Islands, and Fiji are giving leadership in medical service.

Health-Food Work

The consolidated revenue sales of the health-food work rose in the past five years to a total of US\$276.78 million, which gives an increase of 68.61 per cent. From these sales the Australasian earnings revealed an increase of 47.11 per cent over the previous five-year period.

The volume of turnover to the wholesale trade for the five years stands at a record level of US\$126.83 million, which is an increase of 63.74 per cent. Sanitarium's volume line, Weet-Bix, holds first place in Australia with 23.5 per cent of the total ready-to-eat cereal market. In New Zealand the Sanitarium commands a 78-per cent share of the total market on ready-to-eat cereals, 52 per cent of this going to Weet-Bix, the number one seller in the dominion.

Our 13 factories throughout Australia and New Zealand brought out a stream of health foods totaling 140,144 tons for the five-year period, which is an increase of 27.45 per cent over the previous five years. The 72 outlets in the retail division of the company's operations had a turnover for the quinquennium of US\$38.6 million, an increase of 79.19 per cent. In terms of retail customers served over the five-year period, this represents a total of 39.8 million people through the check-outs, an increase of 27 per cent over the previous five-year trading period.

Lay Activities

During the quinquennium the laymen were responsible for 9,987 baptisms, an increase of 70 per cent over the previous period.

Our people also have responded well in our Ingathering work—during the past five years our total amounted to US\$3,826,969. For the previous period it was US\$2,805,535, an increase of US\$1,021,434.

An earnest church member was Ingathering from home to home when a young woman who had already given a gift came and asked whether she could help him. He said, "If you can answer one question, you can help." He then asked her, "Do you love Jesus?" "Yes," was her reply. So she was given magazines and territory and succeeded in bringing in \$120. More important still was the fact that our lay brother had the young woman's home open for Bible studies. She is now baptized and has brought her sister to Christ. Her mother is also planning for baptism, and the three are praying and working for the father.

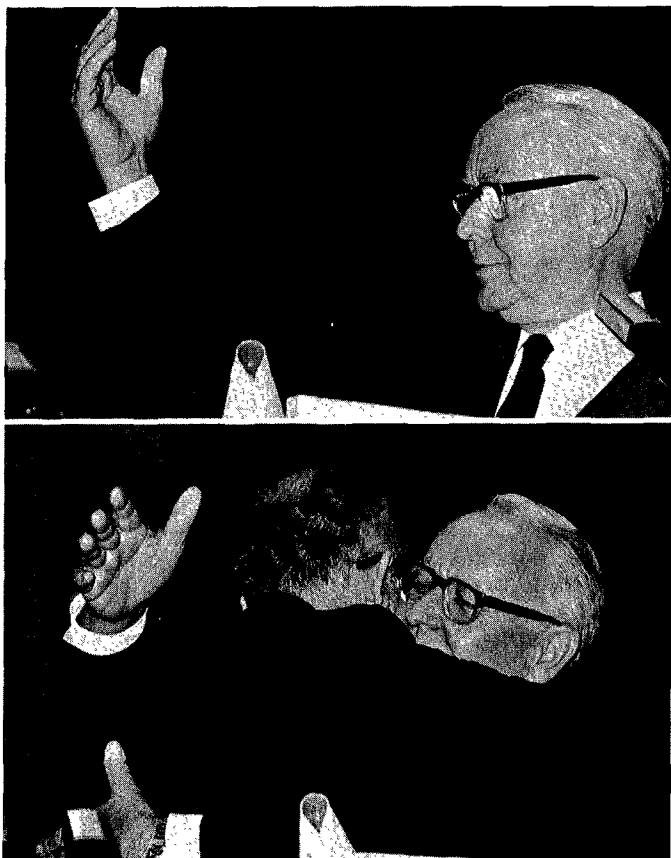
Publishing

The sale of books, amounting to US\$4,681,112, by literature evangelists for the present quinquennium was the highest on record for the division. In 1974 there was a sales explosion, and the value of literature delivered was US\$246,686 higher than any previous year, the total sales being US\$1,214,080. The number of books delivered totaled just over 150,000. This is an average of one book delivered every 48 seconds during a five-day working week of 40 hours. The number of persons baptized from literature-evangelist contacts reached 433—120 of these in 1974.

Seven periodicals are regularly published by the Signs Publishing Company, and the 9,314,988 copies printed during the five-year period were valued on a retail basis at US\$2,835,690. The total retail value of all goods sold by the company was US\$14,696,084.

Sabbath School

Evidence of the spiritual vitality and dedicated devotion of members of the Sabbath school was shown by their gifts to missions. Sabbath school offerings for the quinquennium amounted to US\$5,878,607 as compared with US\$2,740,982



R. A. Wilcox, retiring South American Division president, motions for his successor, Enoch Oliveira, to join him on stage. Then, in true South American style, he gives him *el abrazo*, a warm embrace.

for the previous quadrennium, showing an annual average increase over the quinquennium of 60 per cent. Total Sabbath school giving for missions for 1969 was US\$750,995, compared with the 1974 total of US\$1,706,015, a 127-per cent increase.

Sabbath school membership increased by 17,120 to 135,867 members at the close of the quinquennium, while branch Sabbath school members increased by 5,061 to 26,187, making a total membership for both regular and branch Sabbath schools of 162,054. Whereas 104 Vacation Bible Schools were conducted during the whole of the previous quadrennium, 121 Vacation Bible Schools operated in 1974 alone.

Sabbath school emphasis during the past quinquennium was on improvement in teaching, and at present a strong division-wide program has been launched in an endeavor to reclaim missing members.

Stewardship and Development

The department of stewardship and development is reaching maturity in the Australasian Division. From a humble beginning in 1970, with only one man, we now have a throbbing department of 17 dedicated directors, bringing the message of stewardship to every conference and mission field in our division. Very real financial objectives have been attained, for which we praise God, but the most heartening aspect of stewardship is the spiritual revival that we see in the churches where men and women have responded to the call to total commitment to Christ.

Trust Services

Here again we see growth in a new phase of denominational activity. The service now employs nine workers as against one in 1970. Bequest documents total 7,366 for the five years, and the amount involved is US\$68,661,991. God will honor His people as they acknowledge Him as the giver of every gift.

Temperance

During the past five years we have seen the growth of drug abuse among the general youth population and an increase in the per capita liquor consumption by the community. The challenge of these social problems, plus the health hazards of smoking, have been met with vigor by our expert temperance personnel and laity alike.

Stop-smoking Clinics have been operating with growing frequency and success throughout the division. The Australian Consumer Association rated the Five-Day Plan the most successful method of breaking the smoking habit; the national ABC Television Network featured one of their directors giving up smoking over the five-night period. As a result of this TV exposure more than 500 applications for enrollment were received. The *Reader's Digest* produced a very favorable first-person report on the Five-Day Plan and its benefits.

Youth

The number of MV and JMV societies has increased by 151 to 1,598 during the quinquennium. The youth membership in these societies grew by 13,559 to a total of 57,220. In the year 1969, 405 persons were won for Christ through youth evangelism; in 1974 the total was 1,043. By the time of the General Conference it is expected that the total of persons won by our youth will exceed 4,300 for the period.

The Holy Spirit is being poured out upon our young people as they witness for Christ. One young woman studied the Word with 18 youth, and seven are now attending church. In cities and towns everywhere the youth are catching on fire. In one city 90 volunteered for street preaching, and 50 indicated willingness to give Bible studies.

During the quinquennium the Volunteer Service Plan was extended from three weeks of volunteer service by building teams sent to the mission field every two years to 12 months of service by volunteers going out yearly. Nineteen young people have volunteered for service in the South Pacific during the past three years, and one has served in the Far Eastern Division.

Doors Open Wide in Africa

Report of the Trans-Africa Division presented Wednesday evening, July 16, 1975.

BY MERLE L. MILLS
President



One hundred years ago the undaunted, courageous, and dedicated missionary explorer David Livingstone died in the African village of Ilala in the country known today as Northern Zambia. Sick and weary, he had been ferried across the Molilamo River on April 30, where he took refuge in a grass hut that had been built for him as a temporary shelter. Some few days later he arose during the night to pray. Concerned over the deteriorating physical condition of his master, Livingstone's faithful servant, Susi, came early in the morning to the hut, and there he found Livingstone on his knees slumped over his makeshift bed. Sick and weary, the doctor died alone in the wilds of Africa upon his knees. Knowing of Livingstone's great love for Africa and its peoples, Susi had Livingstone's heart cut out of his body and with a simple service buried it beneath an imvula tree. An iron cross now crowns the stone monument on the spot where Livingstone's heart was buried.

The body of Livingstone was then carefully packed in salt and disguised, so as not to arouse the suspicions of the superstitious and hostile tribes, in preparation for the long funeral march of a thousand miles to the east coast of Africa and eventually to England, where the missionary rests today in Westminster Abbey with the heroes of his race. The poet said, "Open the Abbey doors and bear him in. Let marble crumble. This is Livingstone."

Livingstone's expeditions across Africa resulted in the darkness of this great continent being rolled back by the intrepid and heroic missionaries who within a few short years followed in his steps. Our church established its first mission in Africa in 1894, just 21 years after Livingstone's death. While the work went slowly at first with some of our pioneers giving up their lives before seeing the fruition of their labor, in time our message took root, and the gospel began to light up the dark and challenging continent, the size of which is three times larger than that of the United States of America.

There are now more than 500,000 baptized members on the continent of Africa. The Trans-Africa Division, one of four divisions that administer the work of the church on this challenging continent, consists of 11 countries and one island situated in the Southern Hemisphere. These are Zaire, Zambia, Malawi, Rhodesia, Botswana, South West Africa, Republic of South Africa, Swaziland, Lesotho, Rwanda and Burundi, and the St. Helena Island. During the past quinquennium there were 126,077 accessions to the church, bringing the membership to a total of 262,994 members, with a total working force of 3,172 among 1,669 churches. The Sabbath school membership at the end of December, 1974, stood at 566,084.

In recent years, a number of evangelists, such as Ray Kent, Jim Cherry, and Austen Fletcher, have been on loan to South

Africa from the Australasian Division. These men have gone into the larger cities of South Africa and have been most successful in reaping a rich harvest of souls. In one instance Elders Kent and Cherry had to preach from seven to nine times to accommodate the people who came out to hear the opening lecture. In Pretoria an Afrikaans lady attended one of these evangelistic meetings. She could not speak or understand English, but somehow when she attended the meetings she could understand the evangelist perfectly who spoke in English. When he called at her home to visit her she could not understand one word, and he had to carry on his conversation with her through an interpreter. All we can say is that the Lord performed a miracle in order for her to come to a knowledge of the truth. As a result she has been baptized.

Reaching the Higher Classes

Our workers in South Africa firmly believe we must follow the counsel of the Lord revealed to us in the Spirit of Prophecy that we should first labor for the educated and higher classes. Consequently many Five-Day Plans are being held with remarkable success in the larger cities of South Africa, making it possible for us to reach the higher classes, the better educated, and the thought leaders of society and government. Better Living centers have been opened up in some of the large cities such as Johannesburg and Cape Town. The Spirit of Prophecy also tells us that we should take the message to ministers of other faiths, and this we are doing in both South African and in our mission unions. Space will not permit a full report on the various ministers who have been baptized or are presently studying with us.

All of our unions have given strong promotion to our MISSION '73 and '74 programs. In the Zambesi Union, Carl Currie, our union president, states that 1,800 campaigns were held during 1974. Francis Campbell, the president of our South African Union, states that in 1974, 16,000 attended the opening meetings during which ten ministers became interested in our message, four of whom have joined our church.

P. G. Werner, the president of our Central Africa Union, which has a membership of more than 100,000, gives a report of the youngest lay worker in our division. He states that a 3½-year-old boy gave an invitation to a 60-year-old man near our Mandari church in Northern Rwanda to attend our Sabbath school and church. He persisted until finally the man, who for 40 years had not responded to previous invitations, came. Furthermore, his wife was permitted to come, and now she is in the baptismal class preparing for baptism. Truly, as the Lord has said: "Out of the mouths of babes and sucklings hast thou ordained strength" (Ps. 8:2).

The most remarkable experience that has excited our imagination and challenged our ingenuity and resources during the past five years is the unexpected discovery of tens of thousands of people in the Kasai who have made known their desire to join our church.

Many kinds of religions are found in the Kasai. Catholic and Protestant faiths are well represented, and indigenous, independent churches abound. The largest indigenous African church is known as the Kimbanguist. The Bapostolos stress the Old Testament and give considerable importance to the day of Pentecost and thus speak in tongues.

Many of the independent groups have broken away from the traditional Protestant churches in recent years because of liberalizing policies such as polygamy, smoking, drinking, dancing, and drum-beating that generally prevail. They have a desire for a fundamental religion such as is taught by the Seventh-day Adventists. The people of the Kasai are also attracted to the Voice of Prophecy, which they study either in French or Swahili. In the Kasai it is a great advantage today to have a certificate from the Voice of Prophecy. In fact, many of these church leaders who have come over to us have stated personally that the reason they were accepted as preachers in their congregations is because they had a certificate from the Voice of Prophecy. Even today some of those who studied the Voice of Prophecy lessons have written and asked, "Now when I finish this course, does this mean that I can be a preacher?"

Another reason for special interest in the Kasai is that a government law passed a few years ago requires all religions to be registered; however, before a church can be registered, certain criteria must be met. The purpose of this law was to eliminate many of the indigenous churches in Zaïre that have arisen in recent decades, creating various problems for the government. Many of these independent and indigenous churches could not meet the demands required for registration and were thereby declared unlawful. Thus many people were denied a church home. A large number of these people are very sincere and are firm believers in the Bible, for the African by nature is religious. Learning of Seventh-day Adventists and believing that our teachings are based upon the Bible, they have sought us out, asking whether they could become members of our church. This unusual situation has presented a challenge to us such as we have never experienced before. Our imagination, efforts, and resources have been stretched to the limit.

We were invited to the De Kase area, which is the northern part of the Kasai, to explain the nature and belief of Seventh-day Adventists. Since then, large numbers of believers have joined our ranks, sometimes with entire congregations com-



The many ethnic groups that make up the population of North America were featured during the North American Division report Monday night.

ing in. We have been given three mission stations. One of them is called Longa, which has well-built permanent buildings including a church, a school, and a European house.

I visited this area last year and flew over this mission station in our mission plane, but found it impossible to land there, because it was situated in the forest on the banks of a large river where there was no landing strip. We flew some 30 kilometers beyond the forest and landed at the Catholic mission. It had been prearranged for the local church leaders of this area to meet representatives of our church from Lulengele. Unable to reach Longa because of the lateness of the day, we decided to meet them at some central place on the Catholic mission for the few hours we had and explain to them more fully who Seventh-day Adventists are and acquaint them with some of our major doctrines.

The Catholic priest was kind enough to offer us his spacious living room, and while he went about his mission attending to other duties we were able to preach to the delegation, presenting to them the great principles of our message. It was a thrilling experience to look into the faces of these people and present to them for the first time the great truths of the everlasting gospel. They listened in rapt attention and accepted what we said. Since then an African worker has been in charge of this station. It is now reported that we have 2,000 people in this area being made ready for baptism.

At the Lulengele mission where we are conducting ministerial training for workers in the Kasai, four young men told an interesting story. They were actually pastors of a mission body that had sent them to an ecumenical school of theology for higher education. The seminary faced a difficult problem—they had no French teacher for the French language class. The only man who could be found was a Seventh-day Adventist teacher who selected only two textbooks from which to study French literature, the *Sainte Bible*, which is a translation of the Holy Scriptures into purest modern French, and *The Desire of Ages* by Ellen G. White. It was only natural that theological questions arose in the classes as passages from these volumes were read and discussed. Before long the teacher spent his evenings giving Bible studies in his home. Before the end of the year four of these pastors announced that they were taking their stand for the Bible Sabbath and requested baptism by immersion. At present these four young men are attending our orientation course at the Lulengele pastoral school, and after graduation they will join the ministry of the Advent Movement in the Kasai Province.

Harvesttime in the Kasai Province

We could tell you many other thrilling events that are taking place in this part of Zaïre, such as entire congregations and whole villages becoming Seventh-day Adventists. Throughout the province there are scores of church groups who are studying our message, but as yet we have not been able to meet with them even once. We estimate that there are about 8,000 now in baptismal classes, but there are many other tens of thousands ready to be instructed and prepared for the rite of baptism as soon as we can reach them. At our last baptism at Lulengele, on April 12 of this year, the leader of an independent group known as the Seventh Church was baptized. There are 6,000 members in this church, and it is now the purpose of the leader to lead his people into the remnant church. It is truly harvesttime for souls in the Kasai Province.

It is marvelous as we see the providential leading of God's Spirit and the promulgation and acceptance of the Advent message in Africa. Shaking the hand of a colporteur who won more than 400 souls to Christ, meeting a blind member who has won better than 30 members to the church, watching seven converted witch doctors throwing their fetishes and charms into a bonfire at camp meeting and joining with other baptismal candidates in a march to the river to be buried with Christ in the waters of baptism; speaking to an audience of 5,000 Bantu, Coloured, Indian, and European members of South Africa during a divine service; and meeting newly converted Christians who live in the heart of the jungle and did

not know of the existence of Seventh-day Adventists until three years ago, when a non-Christian shared with them his Voice of Prophecy lessons—these are experiences one cannot soon forget.

We thank the Lord for what our loyal laymen are doing to help carry the message to the unsaved in Africa. A man by the name of Stefano Bizinana came from the Republic of Zaïre, accompanying his parents to Rwanda. When he arrived in Bugesera district in East Rwanda Field, January, 1974, he started evangelistic work by singing alone in the forest.

Soon about five people came to watch him, because they thought he was crazy. When Brother Bizinana saw them he invited them to come nearby and he unfolded to them the Word of God. All of them decided to join him, accompanying him in home visitation, and in beginning evangelistic work in the Nayange area. Soon 40 people joined our church and formed a company.

Immediately this new company organized an evangelistic effort in nearby Rukindo, and 20 people accepted Jesus as their personal Saviour. Today that company has 150 Sabbathkeepers, and the work is still going forward. Since the company is in the forest, many wild animals roam freely and destroy the crops. This year no elephants came to destroy the fields of those who had accepted our message.

Financial Faithfulness Is Rewarded

We are also grateful for our laymen who give financial support to the church. A Coloured brother in South Africa who had been faithful in tithe promised God that he would now pay a second tithe for his church offering. Soon after making this promise he lost his job because of financial problems in the factory. Two weeks went by, and still he had no work. Daily he reminded God of the promise that he had made, and he still wanted to carry out that promise, but he was depending on the blessing of the Lord. A few days later he received a telephone call from a businessman in the city, inviting him for an interview. This businessman told him that he had heard of his work problem, understood the reason why, and wanted to know whether he was interested in working for this businessman's factory. He was offered a position of foreman in this factory at a salary three times what his salary had been. The Lord had tested that brother and richly rewarded his faithfulness.

The Lord works in mysterious ways at times to bring the message to those who are yearning for the truth. Miss Kaba had previously taught at Emmanuel Mission in Lesotho and was a Sabbathkeeper. However, her parents insisted that she leave Emmanuel Mission and accepted a government post, since they did not want her to connect with the Seventh-day Adventist Church. Miss Kaba is a college graduate and a very capable teacher and now lives in an area where we have no organized work. As the story unfolded, it almost seemed providential that this young lady had been led to leave our mission and accept an appointment at the Catholic school, since she is conducting a baptismal class every Sabbath in her home. When one of our pastors stopped recently to visit her in her modest little brick home, she introduced to him another woman teacher who shares her home with her. This other young lady expressed a keen interest in studying the Bible and learning more about the Seventh-day Adventist truth. The brethren in the Lesotho Field are expecting to organize a company in this place and probably will find a location to build a small structure in which the company can worship each Sabbath. Meanwhile, Miss Kaba, whose home is on a Catholic mission, conducts meetings there each Sabbath with a number of people, both from on the mission and from off the mission, who come to study the Bible with her.

The statistics and some of the experiences in this report show that the door of the gospel is still open in Africa, and despite the political uncertainties, social upheaval, and financial difficulties, the Lord's work continues to move ahead with quickening pace.

The Second Angel's Message

Bible study
presented
Thursday morning,
July 17, 1975.

BY M. E. CHERIAN
President
Spicer Memorial College



The three angels' messages lie at the heart of Adventism. Historically and doctrinally these messages form a vital part in the origin and development of our church. There would be no Seventh-day Adventist Church without the three angels' messages.

Early in our history James White observed, "The truth and work of God in this movement, commencing with the labors of William Miller, and reaching to the close of probation, is illustrated by three angels. . . . These angels illustrate the three great divisions of the genuine movement."—JAMES WHITE, *Life Incidents*, 1868 ed., pp. 306, 307.

Of these three great messages, our meditation this morning is on the second one.

In Revelation 14:8 we read, "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

As Seventh-day Adventists applied the prophecies of Babylon in the book of Revelation, they noted that the term *Babylon* is derived from Babel and signifies confusion. In the Old Testament, Babylon is the antithesis of Jerusalem, and stands for the enemies of God's people and for a rival religious system.

In Revelation 17 Babylon is referred to as a woman. Both the Old and New Testaments refer to the church as a woman (Isa. 54:5, 6; Eph. 5:25-32). In the Bible a virtuous woman symbolizes the pure church and a vile woman an impure or fallen church.

The Scriptures clearly teach a close relationship between the church and the Lord Jesus Christ. The symbol used is that of marriage (Jer. 3:14). Paul said, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. 11:2; cf. Rev. 21:2).

Commenting on this relationship, Ellen White says: "The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from Him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow."—*The Great Controversy*, p. 381.

A further description of Babylon is given in Revelation 17:4-6. "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, *Mystery, Babylon the Great, the mother of harlots and abominations of the earth.*"

Babylon is a mother and therefore has daughters. Ellen White comments thus: "By her *daughters* must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God,

in order to form an unlawful alliance with the world."—*Ibid.*, pp. 382, 383.

Babylon, therefore, is a designation given to apostate organizations in opposition to Christ and His people on earth, especially during the closing phase of the age-long conflict between good and evil. "Many of the Protestant churches are following Rome's example of iniquitous connection with 'the kings of the earth'—the state churches, by their relation to secular governments; and other denominations, by seeking the favor of the world."—*Ibid.*, p. 383.

Why is Babylon fallen? The Bible says "because she made all nations drink of the wine of the wrath of her fornication" (Rev. 14:8). She has been the "mother of harlots and abominations of the earth" (chap. 17:5), and because she was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (verse 6), and "is become the habitation of devils, and the hold of every foul spirit" (chap. 18:2).

The commentary of the Spirit of Prophecy on this point is striking. "This cup of intoxication which she presents to the world represents the false doctrines that she has accepted as the result of her unlawful connection with the great ones of the earth."—*Ibid.*, p. 388.

What kind of fall did Babylon suffer?

1. It is a spiritual fall. If the fall is owing to spiritual and moral corruption, then naturally the fall has to be first of all a spiritual fall.

2. We must consider the fall also as a moral one "caused by rejecting the vivifying truths of the first message, or the great Advent proclamation" (URIAH SMITH, *Thoughts on the Revelation*, 1865 ed., p. 233).

3. It is a doctrinal fall, also. The message is that the Christian churches have "fallen away from great cardinal truths that should distinguish the followers of Christ" (*Our Firm Foundation*, vol. 1, p. 560).

4. The fall also implies fall from God's favor. When the church forsakes God, then it shall fall from His love and favor.

5. A fall from being God's instrument of grace. When a church rejects God's truth and His message, that church is rejected by God in turn. Therefore, the fall of Babylon implies its rejection by God as His chosen instrument.

6. The moral fall also implies the damnation of Babylon. The elaboration of the second angel's message in Revelation 18 brings this out clearly. "For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: . . . Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire" (verses 5-8).

The Fall and the Message Are Progressive

Our spiritual forefathers first preached the second angel's message in the summer of 1844. It was applied by the Millerites to the churches of that day that rejected the first angel's message. However, this message "will have increasing relevance as the end draws near, and will meet its complete fulfillment with the union of the various religious elements under the leadership of Satan."—*The SDA Bible Commentary*, on Rev. 14:8.

"But the message of the second angel did not reach its complete fulfillment in 1844. . . . As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that 'Babylon is fallen, . . . because she made *all nations* drink of the wine of the wrath of her fornication.'"—*The Great Controversy*, p. 389.

There is another dimension to the second angel's message. This is found in the 18th chapter of Revelation, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (verse 4). After declaring her moral fall, there is the call to the honest in heart to come out of her.

Ellen G. White says, "Notwithstanding the spiritual dark-

ness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. . . . As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation."—*Ibid.*, p. 390.

As repeated in Revelation 18, the announcement of Babylon's fall is not passive, merely. It is accompanied by a message of hope and redemption. "Come out of her," God says. Come out from the degenerated spiritual condition of Babylon; come out from the impending destruction; come out into God's fold—a new church that has not fallen and that has God's love and favor.

It is evident that when Babylon has reached its utter degeneration it will join hands with the world and the devil in the last great conflict. The message calling out the honest in heart will have been given. Then God will save His people from this wicked and sinful world, and Babylon will meet her damnation. This then is the last message. We read in Revelation 18:9, 10, "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning." And immediately after this, God's people cry out rejoicing. "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God" (chap. 19:1). Ellen White says, "Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world."—*Ibid.* Thus the message of Revelation 18:1-4 is the last clarion call of God to His people, and God's announcement of the final judgment upon the apostate churches.

The Adventist Church and the Message

There is an important sidelight to the second angel's message. The second angel's message by its very nature and logic calls for the coming into existence of a church that will meet the demands of the message. I submit the following points for your consideration.

1. The first angel's message:
 - a. Brings into universal focus the gospel of Jesus Christ, salvation only through the merits of our Lord and Saviour.
 - b. Calls on all the world to fear God and give glory to Him.
 - c. Calls the world's attention to the judgment of God and, therefore, to His law, which is the standard of judgment.
 - d. Calls all men to worship God, to worship Him as the Creator of the universe, and, therefore, to worship Him on the Sabbath day, which is the memorial of Creation.
 2. When the message of the first angel is rejected by the churches, they are fallen. In place of the churches from whom He withdraws His favor, it is necessary that God have a church upon which He can continue to bestow His favor.
 3. The logic of the second angel's message calls for the development of a church to take the place of the ones fallen. If so, naturally it must come into existence at the time the other churches are rejected.
 4. If the popular churches fell because they rejected the first angel's message, then naturally the church that God raises at this time must prominently and definitely uphold the first angel's message.
- The question now is Has such a church arisen that meets all the specifications referred to above? The answer is an emphatic Yes. And, it is the Seventh-day Adventist Church. But let us note more evidences of this.

5. In Revelation 18 God calls His people out of Babylon.

Then He must call them *into* something, into a church, a church that upholds the doctrinal position of the message of the first angel.

6. By the very nature of the circumstances, it must be a church that holds the three angels' messages as a major doctrinal and evangelical platform. Further, it must be a church that fulfills the points raised in the messages that follow in chapters 14, 17, and 18 as an extension of the three angels' messages, and a church that fits the description, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

7. It must be a church with a worldwide, universal missionary concern and evangelistic program. The three angels' messages themselves are a worldwide endeavor. My friends, it is not an accident that the Seventh-day Adventist movement is one that envelops the whole world.

8. It must be a church in opposition to Babylon. It must be a church that will expose Babylon, its condition, and its end.

9. It must be a church that stoutly opposes the union of church and state. The apostasy was the result of such a union. Therefore, this church, if it is to be true, must oppose such a development.



D. W. Holbrook, right, Adventist Academy of Ministers president, welcomes Mikhail Kulakov, U.S.S.R. delegate, to lifetime membership.



Ursula Ruegg and Lilane Brechbuhler visit North America's exhibit.

10. It must be a church that extols apostolic purity, and accepts Bible-and-Bible-alone-based theology. It must be a church that highlights Bible prophecies of the Lord's return as the major point of its emphasis in all aspects of its life and mission.

Beyond the shadow of doubt there is only one church that meets all of these conditions—and that is the church in which you and I have the blessed and unique privilege of having our fellowship.

The Message's Relevance

Why is the message of the second angel and our fellowship in the Seventh-day Adventist Church so important, so relevant, and so pertinent NOW?

First of all, if ever there were a time to tell the world of the fall of Babylon, now is that time. Events around us clearly indicate the utter degenerate condition of the world and of the popular churches. When men in clerical robes, ordained to lead the world to the throne of grace, shout from the housetops a God-is-dead philosophy, and a new morality and a situation ethics theology, a fear-no-one and do-as-you-please way of life, and when the world has come to moral bankruptcy and is on the brink of utter spiritual chaos, is not NOW the time for you and me to tell all the world that Babylon is fallen, is fallen?

Second, is not NOW the time to call God's people out of the fallen Babylon? The climactic events of the last days are upon us now. Those who are to be saved must be called out now. Therefore, now is the only time left to us to go into all the world "to every nation, and kindred, and tongue, and people" and call them out, "come out of her my people." There is a world to warn, and millions to be called out. And is not NOW the time, before it is too late and before these souls are forever lost?

Third, NOW is the time to search our own hearts to see that we are not in our own personal lives and experiences a party to the ways of Babylon. Now is the time to examine our own faith, our own works, and to make sure we are not found wanting. Mere membership in the Adventist Church is no magic formula for salvation. Mere intellectual assent to truth will not save us. Saving grace is a dynamic personal experience with the Master. That is our only safeguard, and NOW is the time for that experience.

Fourth, NOW is the time for revival and reformation in the church. If we are to face the challenge of the gospel message we must revive our spirits and reform our lives. The church must return to apostolic purity, simplicity, and godliness. Now is that time. We cannot and we dare not put this off.

How pertinent is that message to us as a church today? The church as a corporate body of Christ's mission on this earth must be ever on guard that it does not fall prey to the allurements of the evil one and lose its spirit, its mission, and its life!

Fifth, NOW is the time when the church must move forward like a mighty army in its God-appointed task of preaching the gospel around the circle of this world. "He that shall come will come, and will not tarry" (Heb. 10:37). We have been raised for the grand purpose of preaching the Advent message. Adventism must envelop the entire world—every land and every man. Now is the time to "arise, shine; for the light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1). Worldwide evangelism and the proclamation of the Advent must become now our consuming passion, the cry of every Adventist heart and tongue. God's church is a universal church with a worldwide commission, with a commitment to evangelize the whole world. If the church loses that call it will lose its soul, and then this church will have lost its very right to exist. The dynamism of the soul of this church shall be in direct proportion to its commitment and involvement in a worldwide ministry of reconciliation.

O that God would grant us the grace now to give ourselves completely and wholly to live and preach to all the world this message of faith and confidence, and of His soon return.

Proceedings of the General Conference

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

July 17, 1975, 4:30 P.M.

CHAIRMAN: W. R. Beach.

OPENING PRAYER: C. R. Upshaw.

K. MITTLEIDER (Platform Chairman): Brother Upshaw, the vice-president of student affairs of Andrews University, offered our prayer. At this time I want to present Mrs. Esther Mall (a Pakistani) dressed in a burka, the Moslem ladies' dress. I thought that those of you who have not seen that costume would enjoy seeing it. Mrs. Mall is a nurse trained at our hospital in Karachi and operates the dispensary at Adventura, Lahore, Pakistan. We're so thankful that she can be here with her husband for this session. The program will follow in the order that it has been announced.

W. R. BEACH: The chair calls to order the thirteenth business meeting of the 52nd session of the General Conference of Seventh-day Adventists. We have been blessed with many inspiring special features. We have a special feature today, and Dr. B. B. Beach will introduce it.

B. B. BEACH: Brother Chairman, we are happy that a number of world confessional families have shown an interest in our 52nd session of the General Conference and have sent observers to attend this session. As Seventh-day Adventists we acknowledge all agencies that lift up Christ before men as part of the divine plan for the evangelization of the world and we hold in high esteem Christian men and women in other communions who are bringing and winning souls to Christ. As Seventh-day Adventists we are conscientious cooperators. Ellen G. White invites us to meet with ministers of other churches and to pray with them.

Today we are happy to welcome Dr. Dan Martinsen, who is the secretary for Inter-Confessional Research of the Lutheran World Federation. He is here representing the general secretary, Dr. Mau, of Lutheran World Federation. For a number of years he was professor of historical theology at the Wittenberg University, and to Seventh-day Adventist ears the word *Wittenberg* sounds good. We are admirers of Martin Luther and, in fact, someone has said that Seventh-day Adventists are more Lutheran than are many Lutherans. I suppose we say this with all due respect. Dr.

Martinsen, we would like to invite you to say a few words of greeting, representing the Lutheran World Federation, and also the other observers who have been attending the General Conference session. Dr. Martinsen.

DR. DAN MARTINSEN: Thank you, Dr. Beach, Mr. President, Mr. Secretary, Mr. Chairman, and Christian friends. As said, I not only bring greetings to you from the 92 member churches of the Lutheran World Federation but also I hope I can speak for the number of observers present here that represent at least these communities—the Anglicans, the Methodists, the Society of Friends or the Quakers, the Baptist World Alliance, and the Council of Free Churches in Hungary. I hope I speak for them when I give you four sentences of greetings.

First of all, we are profoundly impressed by your Christian commitment. Second, we are thankful for the growing and deepening personal contacts among us. Third, we are indebted to you. We are indebted to you for the continuous and relentless pointing to the future that God intends for His people. And, last, we are grateful for your open arms of welcome, which have been extended to us. May the triune God continue to empower your work. Our thanks to you for relinquishing this moment of your agenda. [Applause.]

W. R. BEACH: Thank you, Doctor. The next item on our program is a report from one of our large important institutions. I think Dr. Hammill would say, "This is the Seventh-day Adventist institution." He suggested that when we deal with Andrews University the 15 minutes allotted should be multiplied by at least two. So we compromised, Brother Hammill. You can have 15 1/2 minutes.

RICHARD HAMMILL: Andrews University is owned and operated by the Seventh-day Adventist Church. It is known as a General Conference institution because the General Conference is the controlling body. [A condensation of Dr. Hammill's report will appear in a later Bulletin. Dr. Hammill introduced the following, who spoke briefly on their areas of interest: V. E. Garber, vice-president for financial affairs; D. G. Prior, vice-president for development and public relations; C. R. Upshaw, vice-president for stu-

dent affairs; J. G. Smoot, vice-president for academic affairs; Gordon Madgwick, dean of School of Graduate Studies; Siegfried Horn, dean of the Theological Seminary. He also introduced the following teachers from Andrews University, who stood when their names were called: D. L. Ford, dean of the College of Arts and Sciences; Alice Smith, chairman of the department of nursing; R. T. Orrison, director of Laboratory School; Ruth Murdoch, English department; John Waller, English department chairman; W. G. C. Murdoch, many years dean of the Theological Seminary; G. F. Hasel, chairman of the Old Testament department; R. F. Dederen, department of systematic theology chairman; R. L. Staples, department of mission; Mervyn Maxwell, department of church history chairman.]

W. R. BEACH: Thank you, Dr. Hammill. I've had the privilege of teaching theology of mission for a quarter at Andrews University, and never could you find a better faculty or group of students. We trust that this will ever be the case, because we might say, "As goes Andrews, so goes the church." Elder Hunter has an item on additional delegates.

D. W. HUNTER: Brother Chairman, on the opening night two delegates from Bulgaria, Nicola Tanev and Cristo Kirov, were presented to this audience. Because of an oversight a vote was never taken to seat them as delegates from the Euro-Africa Division, and their names have not appeared on the list. I should like to move that they be seated as delegates. [Voted.]

W. R. BEACH: This church has experienced a number of spectaculars. One that shall never be forgotten is the Bible Conference that was held in 1974. At the present time we're going to proceed with a report of that Bible Conference, and Dr. Hyde, general field secretary of the General Conference and secretary of the General Conference Biblical Research Committee, will bring us this report.

G. M. HYDE: Brother Chairman, brethren and sisters, about four years ago, a little less, the suggestions began to come from the field to the General Conference expressing the conviction that it was time that the church held another Bible Conference. About 20 years had passed since the last one was held. Committees were formed, and tentative plans were laid, and the Biblical Research Committee of the General Conference, with its subcommittees, was asked to initiate the agenda and prepare the papers for Bible conferences. As the first stage of these Bible conferences with a greatly enlarged church, we held three identical

conferences across North America in 1974. Before I joined the General Conference and the Biblical Research Committee, the committee was already engaged in study of a number of matters, and I have asked that Dr. Raoul Dederen from the Andrews faculty, who was a member before my coming, trace for you in the next five minutes something of the background that led to these topics and the emphases of the Bible Conference. [Dr. Dederen presented the Bible Conference backgrounds.]

W. R. BEACH: Thank you, Brother Hyde. I think it is evident that the shock waves of this Bible Conference are still felt near and afar, and I would predict that the ripples will continue eternally. At the present time we will take up some legal business. A number of our corporations were adjourned to the call of the chair, and now we would like to call the constituency of the General Conference Corporation. Will the secretary bring on the business, please.

J. C. KOZEL: Mr. Chairman, the first item would be the approval of the minutes of the meeting held on July 15, 1975, and I might state that these minutes have already appeared in Bulletin No. 5 of the REVIEW AND HERALD, which has been distributed to the delegates. I have them here, and we are prepared to read them if that is wished.

W. R. BEACH: Would someone like to move that we waive the reading of these minutes and that we adopt them as they have appeared in the Bulletin? [It was moved by K. J. Mittleider and seconded by Carl Sundin.] Any remarks? If not, those in favor, please raise your hand. Thank you. Contrary, the same sign. It is voted. Next.

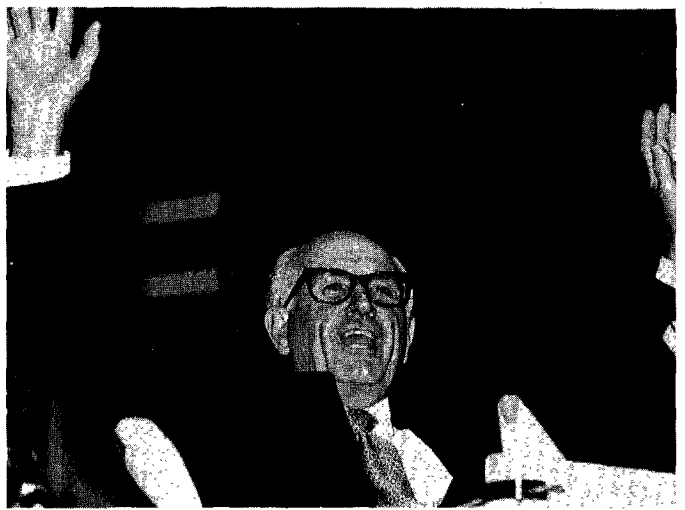
J. C. KOZEL: The officers of the nominating committee furnished me a copy of the report of the nominating committee with respect to the trustees for the ensuing term, and I have them here, Mr. Chairman.

W. R. BEACH: We have the nominations here that have come to us from the nominating committee of the session.

J. C. KOZEL: I might say that the bylaws provide for a board of trustees of 15 members.

W. R. BEACH: It was moved by Clark Smith and seconded by K. W. Whitney that the report be adopted with one reading. We will proceed then. Would you read the names, Brother Secretary?

J. C. KOZEL: Robert H. Pierson, L. L. Bock, C. E. Bradford, K. H. Emmerson, W. Duncan Eva, C. O. Franz, C. D. Henri, A. E. Gibb, M. E. Kemmerer, B. J. Kohler, J. C. Kozel, A. C. McKee, Warren Johns, R. E. Osborn, N. C. Wilson.



C. H. Lauda, session music committee chairman, leads song service.

W. R. BEACH: You have heard the list. The trustees organize themselves, appointing a president, secretary, treasurer, and the officials necessary for the operation of the corporation. Question has been called on each name. Is there any observation? Do you wish to call question on the whole? Question is called. Those in favor, please show hands. Is there any opposition? It is voted. We have another item, and that would be the approval of the minutes today. I think the secretary has prepared minutes to submit to us.

J. C. KOZEL: It was indicated that the minutes of the meeting of the corporation, held on July 15, 1975, appeared in Bulletin No. 5 of the REVIEW AND HERALD, which was already distributed. [Upon a motion made by K. J. Mittleider and seconded by Carl Sundin it was voted to waive the reading and approve the minutes of the corporation meeting held on July 15 as they appeared in Bulletin No. 5 of the REVIEW AND HERALD.]

The secretary of the nominating committee has submitted to me nominations for the board of trustees of the General Conference Corporation for the ensuing conference term. [Motion to adopt was made by Carl Smith; seconded by K. W. Whitney, and voted. Names were read again.] That constitutes the minutes.

W. R. BEACH: Is there a motion to adopt the minutes? [Moved by K. J. Mittleider and seconded by Carl Sundin.] Is there a question on the motion? Those in favor, please show hands. Is there an opposition? There is not, so the minutes are adopted. We have come to the end of our business as a constituency here. Is there a motion to adjourn *sine die*? [Moved by J. C. Kozel, seconded by David Baasch.] Question is called. Those in favor, show hands. Those contrary, show hands. Thank you, that is adopted.

Now we would like to call the constituency of the General Conference Association of Seventh-day Adventists.

J. C. KOZEL: Mr. Chairman, we have the matter of the approval of the minutes of the meeting on July 15 that have appeared in the Bulletin of the REVIEW AND HERALD. It may be that we can approve these on the basis of the fact that they appeared in the Bulletin.

W. R. BEACH: Is there a motion to adopt, waiving the reading, inasmuch as the minutes have appeared in total in the REVIEW AND HERALD Bulletin? Any objection to the minutes as they appeared? [Moved by B. E. Seton, seconded by Richard Hammill.] We will call for the vote. Those in favor, please show hands. Contrary, the same sign. There is none. [It was voted.]

J. C. KOZEL: Now I think we have a report of the nominating committee, and I see Dr. Hammill is here and can submit this to us.

W. R. BEACH: Dr. Hammill, would you read the report for the association of the trustees.

J. C. KOZEL: I think, Mr. Chairman, our bylaws also call for 15 trustees.

W. R. BEACH: Shall we follow the same procedure of one reading? I see a lot of hands, so is there a motion to adopt by proceeding with one reading? [Moved by Howard Burbank, seconded by A. E. Gibb.] Let us proceed.

SHIROU KUNIHIRA (assistant secretary of the nominating committee): Robert H. Pierson, L. L. Bock, C. E. Bradford, K. H. Emmerson, W. D. Eva, C. O. Franz, C. D. Henri, A. E. Gibb, M. E. Kemmerer, B. J. Kohler, J. C. Kozel, A. C. McKee, Warren Johns, R. E. Osborn, Neal C. Wilson.

W. R. BEACH: Thank you so much. Let us do it with one reading. You will notice that these legal corporations are intertwined

and have the same trustees. Are you ready to call question? Those in favor, please show hands. Contrary, the same sign. There is no contrary vote. It is adopted. Next.

J. C. KOZEL: We should now consider approval of the minutes of this meeting, Mr. Chairman.

W. R. BEACH: All right, would the secretary please submit the minutes.

J. C. KOZEL: The first item was approval of the minutes of July 15, 1975, which appeared in Bulletin No. 5, dated July 16, 1975, of the REVIEW AND HERALD.

The report of the nominating committee: the secretary of the nominating committee submitted the recommendation of the nominating committee for the Board of Trustees of the General Conference Association for the ensuing Conference term. Upon a motion made by Howard Burbank and seconded by A. E. Gibb, it was voted to elect the board of trustees of the Association as follows: Robert H. Pierson, L. L. Bock, C. E. Bradford, K. H. Emerson, W. D. Eva, C. O. Franz, C. D. Henri, A. E. Gibb, M. E. Kemmerer, B. J. Kohler, J. C. Kozel, A. C. McKee, Warren Johns, R. E. Osborn, Neal C. Wilson.

W. R. BEACH: All right, is there a motion to adopt the minutes? [Moved by Kenneth Mittleider, seconded by Richard Hammill.] If there is no objection, we will call for the vote. [Voted.]

Is there a motion to adjourn *sine die*? [Moved by John Kozel, seconded by V. E. Garber. Voted.]

We still have another legal entity. Some of these legal entities are less active than others, but we must keep them in being, and this

is a legal matter—we have to do it in a proper way.

J. C. KOZEL: Mr. Chairman, this is the North American Conference Corporation of Seventh-day Adventists. First item would be the approval of the minutes, which appeared in the July 15, 1975, Bulletin of the REVIEW AND HERALD, which has already been distributed to the delegates.

W. R. BEACH: Is there a motion to adopt as we proceeded formerly? [Moved by M. E. Kemmerer, seconded by F. C. Webster. Voted.] Now let us hear the report of the nominating committee.

J. C. KOZEL: Mr. Chairman, I believe the secretary is prepared to submit the report. Our bylaws provide for a board of trustees of seven.

SHIROU KUNIHIRA: We submit the following names: Robert H. Pierson, L. L. Bock, K. H. Emerson, C. O. Franz, M. E. Kemmerer, J. C. Kozel, Neal C. Wilson.

W. R. BEACH: Thank you, Brother Secretary. Perhaps a statement would be in order as to why the number here is small.

J. C. KOZEL: Mr. Chairman, this is an old corporation that was incorporated a number of years ago when the General Conference first moved its headquarters to Washington, D.C., and it is not an active corporation. We have maintained its life by holding these regular meetings. You will remember that in the treasurer's statement there are no assets or liabilities, but the corporation exists for the purpose of receiving bequests or handling any other legal matters that may come in the future as the result of activity in the past. That's the reason we have not enlarged the board of trustees. Do we have a motion to adopt the board of trustees, as read? [Moved by M. E. Loewen, seconded by Gordon Hyde. Voted.]

Is there a motion to adopt the minutes? Please read them.

J. C. KOZEL: Thank you. It was indicated that the minutes of the meeting of the North American Conference Corporation held on July 15, 1975, appeared in Bulletin No. 5 of the REVIEW AND HERALD, which already has been distributed. [Upon a motion made by M. E. Kemmerer and seconded by F. C. Webster, it was voted to waive the reading and approve the minutes of the North American Conference Corporation meeting held on July 16, 1975, as they appeared in Bulletin No. 5 of the REVIEW AND HERALD.]

Now let us have the report of the nominating committee. [The secretary of the nominating committee submitted the recommendation of the nominating committee for the board of trustees of the North American Conference

Corporation for the ensuing Conference term. Motion made by M. E. Loewen, and seconded by Gordon Hyde. Voted to elect the board of trustees of the North American Conference Corporation as follows: Robert H. Pierson, L. L. Bock, K. H. Emerson, C. O. Franz, M. E. Kemmerer, J. C. Kozel, Neal C. Wilson.]

W. R. BEACH: Is there a motion to adopt the minutes? It is moved by D. H. Baasch and seconded by K. J. Mittleider. [Voted.]

Is there a motion to adjourn, *sine die*? [Moved by John Kozel, seconded by D. H. Baasch. Voted.] This concludes our session's legal business of this type.

RICHARD HAMMILL: Brother Chairman, we have had a busy day in the nominating committee. We hoped to finish tonight, but we are probably not going to complete the work. Dr. Kunihira will read the partial report.

[The report was read and approved by sections and appears on page 4 of Bulletin No. 7.]

W. R. BEACH: We have ten minutes. We will get to the business that we have before us. We have some greetings. [Greetings had been received from Sir Edwin Leather, Governor of Bermuda; C. L. Torrey; W. E. Murray; the Northern Union of Southern Asia Division; staff, Spicer Memorial College; and the Central Philippine Union. Replies were authorized.]

D. H. BAASCH: Mr. Chairman, there is another person who has not sent greetings, but it has been suggested that greetings be sent to him. It is Leston Post, the sound engineer for General Conference sessions for 30 years at least. Because of physical disabilities he is not here. I move it. [Motion was seconded and voted.]

W. R. BEACH: He is in a nursing home in Loma Linda, California, U.S.A., and is critical in the body but is wonderful in the spirit. I am sure he will appreciate these greetings.

As I understand the situation, two delegates were at microphones on the floor and desired to speak.

D. H. BAASCH: I think we ought to ask Brother Seton and Brother Eva to come to the platform. This is a *Church Manual* item, and we need their help in answering any questions. [Marc Cools, of Euro-Africa Division, made comments.]

W. R. BEACH: Thank you, Brother Cools. This matter was referred to a committee for study. Your comments are recorded and will be passed on.

Do you have an item, Brother Eva, that could be presented in just a few minutes?

W. D. EVA: The only thing I have to suggest, Mr. Chairman, is that we go to the next item.

[The following item, "The Board of Deaconesses," was read and after brief comments was voted. Deletions are in parentheses, and additions are in italics.]

93:25-94:2 *Board of Deaconesses.* (In the larger churches) *Where several deaconesses have been elected, a board of deaconesses should be formed, with the head deaconess serving as chairman and another as secretary.*

Delete remainder of paragraph (93:27-94:2).

This board is authorized to assign duties to individual deaconesses, and cooperates closely with the board of deacons especially in welcoming members and visitors, and in home visitation. (See p. 90.)

D. H. BAASCH: Number 49 will be the next item. We are going to pick up on line 19; 15 and 16 have been voted. [The following additional brief amendment to page 235 of the *Church Manual* was read and voted without discussion.] 235:13 spiritual interests of its members (and), to ensure fair treatment, and to safeguard the fair name of the church.

W. R. BEACH: We have come to the conclusion of our time. At this point I would like to introduce a personal item, if the platform chairman would please stand by for a moment. I attended the first General Conference session of my life in 1926. Since then I have attended many General Conference sessions. They have all been wonderful. This is the last meeting of any session over which I shall preside, and I want you to realize that at such a time I have a wonderful feeling for all the brethren and for the work of our church. I only have a little bit of counsel to give you. You know, when you get older, you're great on counsel that nobody follows, but you give it anyhow. It is found in the words of Joseph to his brethren on their way to Canaan. He said, "See that ye fall not out by the way." Let us stand together and continue the way that leads to light and glory and the eternal kingdom. That will be your great reward. Thank you for your kind attention.

K. J. MITTLEIDER: How many of us want to express our appreciation to Elder Beach? Let us stand together. [Delegates stood.] Surely we all want to thank God for leaders such as Elder Beach, who has meant so much to this work.

BENEDICTION: Mrs. Esther Mall, Pakistan

W. R. BEACH and C. D. HENRI, *Chairmen*
D. H. BAASCH, *Secretary*
D. S. JOHNSON, *Recording Secretary*

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Fourteenth Business Meeting

July 18, 1975, 9:30 A.M.

CHAIRMAN: Neal Wilson.

PLATFORM: D. R. Christman.

PRAYER: Antonio Nogueira, Jr., lay activities director, South Brazil Union.

D. R. CHRISTMAN (platform chairman): Our vice-president for the North American Division, Neal Wilson, is chairman of the business session today.

NEAL WILSON: We welcome you to this business session. We'll have a full, tight morning together. We have many things yet to finish during this session. We anticipate a good morning together. We have all been treated with unusual courtesy while we have been here in Vienna and especially in this large complex of buildings. K. H. Emmerson, treasurer of the General Conference, will introduce some of those who are helping behind the scenes to make everything more comfortable for us. [He mentioned Wilhelm Schnell, representative of Austrian Travel Bureau; Johann Karl, administrative director of the Stadthalle; and E. Rahofer, manager of Austrian Congress Bureau.]

K. H. EMMERSON: Three or four years ago when we decided to go outside the United States to hold our General Conference session, some of us accepted the decision with fear and trembling. This involved working with people speaking another language, 5,000 miles away. However, we have been blessed in Vienna by having E. Rahofer, from the Congress Bureau, the man who is responsible for coordinating all conventions that come to Vienna, Austria. He has been exceedingly helpful and willing to do everything in his power to see that the arrangements went smoothly. [He was introduced.]

Wilhelm Schnell from the Austrian Travel Bureau worked day and night in setting up the hotel reservations and the transportation (our bus service) and has spent many hours outside his working days to make sure that our meeting would be a success. [He was introduced.]

And then there is Johann Karl, the administrative director of the Stadthalle. Mr. Karl has been willing to do everything possible for us. [He was introduced.] So at this time, we would like to have Rudolph Reinhard, assistant treasurer of the General Conference, who has worked very closely with these men, present to each of them one of our books as a remembrance of our stay in Austria. We hope that we will have the pleasure of associating

with them again some time in the future. [Applause.]

I have asked Mr. Karl to stay here just a moment. As a token of our appreciation for the cooperation and very fine service those working with him have given to us here, it is a real pleasure for me to present to him a check that will be used for the employees of the Stadthalle for all of the good service that they have given to us these past few days. [Applause.]

NEAL WILSON: Words are never quite adequate to express sentiments and emotions. But there are with us this morning persons for whom we have special feelings. We cannot but make a sincere effort to honor these persons. Our General Conference president, Elder Pierson, will speak on our behalf.

ROBERT H. PIERSON: Thank you, Elder Wilson. I am going to ask Elder and Mrs. W. R. Beach, Elder and Mrs. R. R. Bietz, Elder and Mrs. Theodore Carcich, and Elder and Mrs. Emmanuel Pedersen to come up here at this time.

Elder Wilson has made appropriate remarks in introducing this section, and certainly I echo the sentiments he has expressed. We should have an hour or two for this particular program, because it would take that long to extol the virtues of each of those who are to be honored. This morning we want to honor first, Elder and Mrs. W. R. Beach. He is retiring as one of the vice-presidents of the General Conference. Elder and Mrs. Beach have served their church and their God for some 52 years, not only in North America and the General Conference but here in Europe, as well. We owe a great deal to Elder and Mrs. Beach for their outstanding leadership and service.

Second, we have Elder and Mrs. R. R. Bietz, who have served the Lord faithfully for 43 years. This was up until the time of Brother Bietz's retirement a couple of years ago. I must say that during the interim since he retired he has been working just about as hard



Elder and Mrs. Kenneth Mittelider, of Staunton, Virginia, congratulate F. W. Wernick, facing camera, on his election to General Conference vice-presidency.

New President for Northern Union

On Thursday, July 17, the executive committee of the Northern Union Conference, meeting in Vienna, elected LeRoy J. Leiske as president. The vacancy was created when W. O. Coe, the former president, accepted a call to be president of the Central Union.

Elder Leiske is well qualified for his new post, having served the denomination as pastor, departmental secretary, college president, and local and union conference president. Most recently he was president of the North Dakota Conference.

as, or harder than, he did when he was a vice-president of the General Conference. Brother Bietz has been outstanding in administration and in the area of the home and in the area of Christian leadership.

And now Elder and Mrs. Theodore Carcich. When we think of dynamic leadership we think of Elder Carcich, and he and his wife have rendered outstanding service to the cause of God for some 40 years. Brother Carcich retired a year or so ago, but he has been busier than ever, and we appreciate the fact that he is going to continue to help us.

It is not often that we ask a person who has retired to come back and help us as a division president. After rendering some 50 years of service to the cause of God, Elder Pedersen responded to the appeal to fill a need, and he has been serving the past year and a half as president of the Afro-Mid-east Division. We are glad to honor Elder and Mrs. Emmanuel Pedersen for their 50 years of service before they retired a couple of years ago, and for the past year and a half in Afro-Mid-east.

Then we have two, or four rather, that are in absentia this morning. We wish they could be here. They have served faithfully in important positions of the church for many years. Elder F. L. Bland retired a couple of years ago after a distinguished career as an administrator and leader in the cause of God. This morning we honor Elder and Mrs. Bland. Then I want to mention also another couple we wish were here with us but are not, and that's Elder and Mrs. C. E. Moseley. Elder Moseley has been an educator, an administrator, and a leader in the cause of God for many years. He retired as a field secretary of the General Conference two or three years ago and has rendered outstanding serv-

ice to the cause of God, and I know that we will want to honor him and his wife this morning, as well as these others who have been honored. [Applause. Each woman in this group, and in those that followed, was presented with a corsage.]

N. C. WILSON: The next group will be introduced by the General Conference secretary, Clyde Franz.

C. O. FRANZ: We should like to invite Elder and Mrs. D. W. Hunter, Elder and Mrs. A. C. Fearing, and Elder and Mrs. V. M. Montalban to join us. Fifty years ago a young man arrived in the little town of Clemson, Alabama, U.S.A., then the headquarters of the Alabama Conference. There began a fruitful ministry that included 12 years of overseas service, the presidency of a number of union and local conferences, and nine years as an associate secretary of the General Conference. When I was a boy, he was one of my heroes, and I have great admiration for him today. At this session he has had a great deal to do with the physical arrangements. It has been a great pleasure to work closely with him during the past nine years. Mrs. Hunter, we want you also to share in the honor this morning.

Continued in Bulletin No. 9

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