



# The Reformation Herald

GENERAL CHURCH PAPER OF THE SEVENTH DAY ADVENTIST REFORM MOVEMENT



A VIEW OF SAO PAULO — BRAZIL'S FASTEST GROWING INDUSTRIAL CITY





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"THE AGE IN WHICH WE LIVE CALLS FOR REFORMATORY ACTION." — *Testimonies*, vol. 4, p. 488.

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GENERAL CHURCH PAPER OF THE SEVENTH DAY ADVENTIST REFORM MOVEMENT

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## The Road of Life

One day as I was climbing up  
The road of life to home,  
I met a stranger coming down  
With countenance sad and lone.

I had not time to help him then,  
I feared 'twould mean delay;  
With guilty heart I turned aside —  
I dared not look his way.

To still my heart I hurried on,  
And then I heard a sigh.  
I turned and looked, and then I saw  
A teardrop in his eye.

Forgetting time, I spoke to him,  
To share with him my cup,  
"Dear friend, I fear you're going down  
When you should be going up."

With pitious look he turned to me,  
"How can I turn around?  
For with this load upon my back  
I can hardly make it down."

The joyful news I gladly told  
Of Christ who died for him  
To take away the load he had  
If he would let Him in.

A gleam of hope came to his face,  
The tears began to flow,  
The load of sin dropped from his back,  
His face began to glow.

And now he travels the Road of Life —  
Not down, but going up;  
To see the glow upon his face  
Has more than filled my cup.

O Lord, forgive the times I've passed  
A stranger on Life's Road,  
Not taking time to dry the tears,  
Nor helping to lift the load.

And give me wisdom, Lord, I pray,  
That comes down from Thy throne,  
That I might by Thy help and grace  
Lead some poor wanderer home.





"To the Law and the Testimony"

## Seventh Day Adventist Reform Movement GENERAL CONFERENCE

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Dear Brothers and Sisters, Young People and Friends:

We welcome this privilege of speaking to you through the pages of THE REFORMATION HERALD. This is our first opportunity to do so since the recent General Conference Session held in Sao Paulo, Brazil. We thank God for this successful accomplishment and with the Session in the past and the delegates having returned to their fields of labor, we confidently face the future knowing that "yet a little while, and he that shall come will come and will not tarry."

We think of you all, scattered among the nations, kindreds, tongues and people of the world upholding the precious banner of the Third Angel's Message, and heralding through precept and example the message of Reformation. Many of you are passing through sore trials and cruel hardships, while others have their lots cast in more pleasant places. Some of you live and labor where the language, and racial and political trends are very trying and our prayers ascend for your well-being. However, there is more than that to the fellowship shared by the family of Reformers around the world. It is not alone the bonds of organization which keep us united, through these days of global unsteadiness, but also the distinguishing truths which we cherish as revealed through the Bible and Spirit of Prophecy.

The advent of the Reform Movement at the time of almost universal lukewarmness among professed Christians came as result of prophetic announcement, and this factor has greatly strengthened the members of this remnant church to further the triumphs of God's work. The task has not been an easy one. Progress has been made under most trying circumstances. Opposition from within and without has sought to extinguish the visible marks of God's remnant church. But we thank God that in spite of the apparently insurmountable circumstances confronted through the past years, God's promise to His "little flock" has not failed, and the "gates of hell" have not prevailed against His church.

We prayerfully invite you to support the furtherance of this reformatory movement. The needs are great and the calls many. From the scattered islands of the sea to the great continents of the world, the cry for a knowledge of this truth of Reformation is continually heard. We have been greatly encouraged by the response of God's people to the Macedonian cry, but with a fresh revelation of the hour's great need, let us with consecrated moral and financial support accomplish the heavenly task entrusted to us at this time of earth's history.

Confident that the Lord can depend on you for a greater accomplishment in His vineyard, we remain,

Your brethren in Christian service,

*D. Nicolici*  
D. Nicolici  
President

*A. Lavrik*  
A. Lavrik  
Vice-President

*I. W. Smith*  
I. W. Smith  
Secretary-Treasurer



I. W. Smith



A. Lavrik



D. Nicolici





# The Prophesied REFORMATION

By John Nicolici

ONE cannot fully appreciate the mission of the Reform Movement, its origin and progress, without knowing something of the history of the noble pioneers of the Advent movement in 1844. What could it be but their undaunted courage, their living faith, and uncompromising attitudes in defense of truth that gave such a firm foundation to the movement. How many times they were faced with apparently insurmountable problems that tested their faith to its limits. The names of William Miller, Ellen G. White, James White, Joseph Bates, J. N. Loughborough, Uriah Smith and other fellow associates should arouse in the minds and hearts of all Seventh-day Adventists a longing, yes, more than that, a determination to contend for the "faith once delivered unto the saints."

Perhaps a sincere realization that we are approaching the consummation of all things would place us in a better position to value the steadfastness exemplified in the lives of these truly "reformers." It was the truth which they advocated and the lives which they lived in contrast with the trends of their times that made their accomplishments so important to us in these days. But more than that, it was the visible token of God's presence in their undertakings that gave such great momentum to the truth they so ardently advocated.

The laying of the platform of truth, which has become more precious to us in these our times, was not undertaken without opposition and discouragement. The arch enemy of truth stood ever ready to thwart the advance-

ment of this distinguishing message. Through the bigotry and prejudices expressed by contemporary religious leaders and their supporters, through fiery fanaticism and disorderly elements who took advantage of the movement's youthful existence, through apostasy and betrayal of their avowed friends and supporters, all these causes and no doubt many others tolled heavily upon the movement's progress. Amid all these difficulties, steadily, yet surely, God's great plan was being unfolded in the revelation of Bible truths and prophecies, which if heeded by the later generation would serve as a bulwark against the surging tide of compromise and worldliness.

With such distinct advantages and with such noble objectives, would not this newly organized movement be able to survive the pitfalls prepared by the enemy. Would the church be able to stand the test of prosperity and worldly greatness? When we refer to the past history of the church, we have cause to fear, for —

"Has not the same process been repeated in nearly every church calling itself Protestant? As its founders, those who possessed the true spirit of reform, pass away, their descendants come forward and 'new-model the cause.' While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, the children of the reformers depart widely from their example of humility, self-denial, and renunciation of the world. Thus 'the first simplicity disappears.' A worldly flood, flowing into the church, 'carries with it its customs, practices, and idols.' *Great Controversy*, p. 385.

The history of the past has had its direct parallel in the church's rise to material prosperity and its spiritual decline. From year to year warnings from the Lord's



William Miller



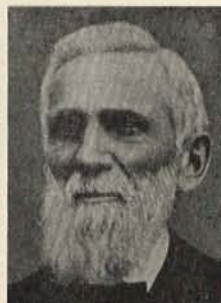
Ellen G. White



James White



Joseph Bates



J. N. Loughborough



Uriah Smith



messenger told of the formality fast creeping into the church. There was too much trust in ceremonies, theories, forms, mechanical arrangements and an endless round of activities. This unsuspected rock of formalism and self-confidence upon which past churches have been wrecked has proved the ruin of the Adventist church. Burdened with the consciousness of the inevitable catastrophe which faced the church if the apostasy was not checked, the servant of the Lord brought message after message to church leaders with a decided call for reformation. Among the numerous soul stirring messages is the following one that came on March 22, 1887:

"The old standard-bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? Are they converted to God? Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come." *Review and Herald*, March 22, 1887.

Having failed to heed the many calls for revival and reformation, the church gradually and imperceptibly departed from God's outlined program. Gaining material advantages yet losing out spiritually, the church once considered as in the *Philadelphian* condition little by little developed the *Laodicean* characteristics. The following testimony predicted what would be the result if reformation was not entered into by ministers and people:

"Men will employ every means to make less prominent the difference between Seventh-day Adventists and observers of the first day of the week. A company was presented before me under the name Seventh-day Adventists, who were advising that the banner, or sign, which makes us a distinct people, should not be held out so strikingly; for they claimed that this was not the best policy in order to secure success to our

institutions. But this is not a time to haul down our colors, to be ashamed of our faith. This distinctive banner, described in the words, 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus,' is to be borne through the world to the close of probation." *Testimonies*, Vol. 6, p. 144 (1900).

The year 1900 passed with no definite change for the better. It would seem that the clear-cut and solemn messages would have resulted in making a more profound impression upon the ministers and people and stir them to action. From all outward appearances, the movement was gaining momentum. Members were being added to the church, and all in all, missionary activity was at a high level. But there was something lacking. Note the following statement:

"There should have been a work done during the General Conference of 1909 in the hearts of those assembled which was not done. Although opportunity was given for confession of sin and heart-felt repentance and to do the work of a decided reformation, yet this thorough work was not done." *General Conference Bulletin*, 1909.

Was it too late at this stage of Laodicean development to carry out the work of repentance and reformation, or were the tests of the next few years to be even more momentous and decisive and would they overtake the ministry and people unawares? Who can estimate the loss that was sustained by the church for failure to accept the heaven-sent messages for reformation? What might have been the history of the church if the entreaties to return and repent had been heeded? Is it not possible that the work could have been finished and we could have been in the kingdom ere this?

Though unseen, there is a line where even divine forbearance is exhausted. The work which God desired to have done in times of comparative peace, He now chose to accomplish through His own instrumentalities in times of universal stress. God was about to take the reins in His own hands, and bring about the reformation that would single out from His many professed followers a true remnant who would keep the commandments of God and have the faith of Jesus, not in theory only, but in practice under the severest test. Amid the many in the church who had become lukewarm and formal, there were some who would respond to God's call. Carefully read the following predictions which came from the pen of Ellen G. White in 1913:

"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. The warnings, that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith. . . . The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear a witness for the truth." *Time and the Work*, p. 10.

"I see a crisis before us, and the Lord calls for His laborers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have passed." *Testimonies to Ministers*, p. 514.

In pondering over these striking predictions, note these outstanding facts:

1. The work not accomplished in peacetime would have to be undertaken in times of terrible crisis.
2. The warnings to the church that worldly conformity

#### THE UNSEEN LINE

There is a line by us unseen,  
That crosses every path, —  
The hidden boundary between  
God's patience and his wrath.

O! where is this mysterious bourne  
By which our path is crossed, —  
Beyond which God himself hath sworn  
That he who goes is lost?

How far may we go on in sin?  
How long will God forbear?  
Where does hope end? And where begin  
The confines of despair?

An answer from the skies is sent:  
"Ye that from God depart,  
While it is called to-day, repent,  
And harden not your heart."

— J. Addison Alexander



had silenced would be heard during times of fiercest opposition from the enemies of our faith.

3. The members of the church will be individually tested and proved.
4. The members will be placed in circumstances where they will be compelled to witness for the truth.
5. A crisis was revealed as facing the people of God.
6. A display of deeper and truer consecration would be needed.

Well would it be if we ask, to what time do all these six points refer? It would be none other than to the crisis of the first World War. But how could the church approach this test with its past record of continual backsliding? Note what the Spirit of Prophecy records:

"... in spiritual things no man can make up another's deficiency. . . . character is not transferable. No man can impart to another the character which is the fruit of the Spirit's working. . . .

"It is in a crisis that the character is revealed." *Christ's Object Lessons*, pp. 411, 412.

Just as the Advent movement fulfilled prophetic specifications in its beginning, appearing as it did at a time of spiritual declension, so the birth of the Reform Movement fulfilled a definite prophecy, appearing on the scene at a time of crisis in the Laodicean church. Consider this further remarkable prediction made in the year 1913:

"I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement — a work of revival — going forward in many places. Our people were moving into line, responding to God's call." "God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation." *General Conference Bulletin*, May 19, 1913, p. 34.

From the handful of staunch believers who stood firmly for the original principles, there has grown what today is known as the "Reform Movement." With no alternative but to leave the majority to their chosen compromises, this minority group has stood through sacrifice and great hardships, privation and imprisonment, and pressed forward with the lighted torch of present truth to many lands. Such a bold stand in defense of fundamental principles against constant persecution from former brethren was no easy task. Neither was this beginning

made without public knowledge. Notice the following report appearing in a prominent European newspaper:

"Since the beginning of the War there has been a division among the Adventist people. The majority wanted to see the fundamental teachings set aside during the period of the War, by force if need be. The others asked that the sanctification of the Sabbath (Saturday) be allowed them even in these times of stress. The opposing faction (the large majority) brought about the disfellowshipping from the organization of the followers of the original principles of their faith." *The Koelnische Zeitung*, Evening Edition (Germany), September 21, 1915.

This is but one of the many significant incontrovertible statements brought to light through the medium of the of the public press. It is a brief story, yet a wonderful story, bringing to view another epoch in the history of the church. Here again God's remnant church emerges from a baptism of fire and trial, in weakness and obscurity, and yet strong in faith and courage. Once again God's eternal plan for reforming His church is repeated. Concerning this, the servant of the Lord writes:

"The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. . . .

"In the choice of instrumentalities for the reforming of the church, the same divine plan is seen as in that for the planting of the church. The heavenly Teacher passed by the great men of earth, the titled and wealthy, who were accustomed to receive praise and homage as leaders of the people. They were so proud and self-confident in their boasted superiority that they could not be moulded to sympathize with their fellow-men, and to become co-laborers with the humble Man of Nazareth. . . . So in the days of the Great Reformation. The leading Reformers were men from humble life, — men who were most free of any of their time from pride of rank, and from the influence of bigotry and priestcraft. It is God's plan to employ humble instruments to accomplish great results. Then the glory will not be given to men, but to Him who works through them to will and to do of His own good pleasure." *Great Controversy*, pp. 148, 171.

And so, from a very humble beginning, without any recognition by the religious leaders of today, criticized and condemned, this Reform Movement presses forward to bring to every nation, kindred, tongue and people, a message which is the third angel's message in verity. We have given you some details of our experience that you may understand whence we came and why, and we



Believers who attended a camp-meeting held on the campus of Hebron Missionary College, Australia.





Members of the Reform Movement gathered for a conference session in Brazil, South America.

trust that it will help renew your loyalties to the original principles of the Advent Movement for which we stand. God is calling each of you to follow in the "faith of our fathers" of the Advent message, who risked all and gave all to preserve the truth in its purity, for

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." *Life Sketches*, p. 196.

We want you to understand that the Reform Movement came into existence in response to Bible and Testimony predictions. Either such predictions were not true, or our very existence is a testimony to their truthfulness. If the experiences and accomplishments of the pioneers were a fulfilment of prophecy, then we contend the birth of the Reform Movement fulfils just as definite a place in the prophetic picture. To the biased charge of our former brethren that we are a "mere off-shoot" and "followers of side issues," we reply in the words of the worthy

pioneers who were met with the same intolerance,

"We claim and shall show, that we are the only ones who adhere to the original principles of interpretation on which the whole advent movement is founded, and that we are the only ones who are following out that movement to its logical conclusions." *The Sanctuary*, p. 102, Uriah Smith, 1877.

It has been because of deep conviction, unabated zeal and sacrificial efforts on the part of the reformers of these past decades, that today there is an organized work of Reformation in many countries of the world. We go forward today, keeping ever before us the wonderful leadings of God in our own experience and in that of our pioneering fathers. God has set before us a highway for the remnant of His people, and it is in this road we would have you travel with us, bearing the burdens, sharing the joys, and confident of ultimate victory.



A group of young Reformers in Yugoslavia gathered for several days of Christian fellowship.



# Righteousness by Faith

By D. Nicolici

*"Therefore being justified by faith we have peace with God through our Lord Jesus Christ."*

THE peace of mind and heart enjoyed by our first parents in the Garden of Eden was lost through disobedience to the requirements of God. Not only was the loss felt by Adam and Eve, but all heaven was filled with sorrow. "The world that God had made was blighted with the curse of sin, and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law." However, touched with compassion and pity for the human race, God through Christ revealed the plan whereby fallen man might regain "peace with God." As man possessed no power of redeeming himself, One greater than he must breach the gulf made by sin. Heaven's plan of salvation revealed that Christ was to "take upon Himself the guilt and shame of sin, — sin so offensive to a holy God, that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race." *Patriarchs and Prophets*, p. 63.

By His death, our Saviour's words were to find fulfilment: "And I, if I be lifted up from the earth, will draw all men unto me." *John 12:32*. Heaven was made accessible to men by Christ's dying for their salvation. In beholding the Sinless bearing the guilt of the sinner, man convicted of sin responded to Christ's matchless love and sought freedom from the condemnation of the law which he transgressed. With repentance and deep contrition he pleads for forgiveness, and longs for a change of heart and life. In simple faith and trust in Christ's atoning sacrifice, he heeds the call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." *Matthew 11:28*.

It is here at the foot of the cross that the penitent sinner surrenders. "But what do we give up, when we give all? — A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to save by His matchless love." *Steps to Christ*, p. 50. Aided by divine power, the repentant sinner becomes susceptible to spiritual things, and as he contemplates the promises of God, he exclaims, "old things are passed away; behold, all things are become new." *2 Corinthians 5:17*.

"The regenerating power, which no human eye can see, begets a new life in the soul. It creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its works are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness of the

fact. . . . A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts.

"It is true that there may be an outward correctness of deportment without the renewing power of Christ. . . . A selfish heart may perform generous actions. By what means shall we determine whose side we are on?"

Here is the answer:

"Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him, and our sweetest thoughts are of Him. All that we have and are is consecrated to Him. We long to bear His image, breathe His spirit, do His will, and please Him in all things." *Steps to Christ*, pp. 51-52.

This complete surrender and implicit faith in Christ's atoning sacrifice justifies the sinner in the sight of heaven. What then is justification by faith?

"It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ." *Review and Herald*, Sept. 16, 1902.

Guided by the Holy Spirit, the penitent sinner makes open confession of having accepted Christ as his own personal Saviour, and being baptized in the name of the Father, the Son and the Holy Spirit, he declares publicly that he has forsaken the service of Satan and become a



Believers gathered for week-end convention in West Germany.





member of the royal family, a child of the heavenly King.

"Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine name, 'The Lord our righteousness.' Jer. 23:6." *Testimonies*, Vol. 6, p. 91.

It is the privilege of every repentant sinner to enter into Christ's spiritual kingdom through the solemn act of baptism. But this is not sufficient for him. He seeks and finds a home in the church, and as a member shares the privilege of Christian fellowship. It is here that the Bible becomes a new book filled with promises for the overcomer. Dimly, yet by faith, he beholds the mansions that Jesus has gone to prepare for those that love Him. The law of God which he once hated and transgressed, he now loves and obeys, because of his love for Christ. He now recognizes God's law as being the guide to Christian living, and continuously joys in the wondrous things that he finds out of God's word.

Such a transformation is a miracle in itself, wrought by Christ in behalf of the sinner. However, he dare not relax in a mere knowledge of what he has found. The path of the just is as a light that shineth *more and more* unto the perfect day, and with the Christian path stretched out before him, he begins treading it in *right-doing* by faith. But, say you, how is it possible to continue in right doing? Note the following:

"The righteousness by which we are *justified* is *imputed*. The righteousness by which we are *sanctified* is *imparted*. The first is our *title to heaven*; the second is our *fitness for heaven*." *Review and Herald*, June 4, 1895.

Awed by such a provision made for our acceptance with God and the means by which we might maintain this experience, we exclaim, What wonderful love! It is past finding out! The statement quoted above presents two distinct, yet inseparable phases of the Righteousness of Christ. Firstly, through the Righteousness of Christ, the sinner becomes *justified* — that is, looked upon by God as *just*. This is God's part in the transaction when the penitent sinner accepts by faith the offered pardon. Thus by *justification* it is meant that Christ's righteousness is *imputed* or *credited* to the account of the now believing sinner. Secondly, there is still a work to be done for those who are justified, and this is the work of *sanctification* made possible by the *imparted* Righteousness of Christ. This is the work done by the Holy Spirit upon our character and represents a day by day process of right doing with a consequent growth in grace which finally fits us for heaven. Sanctification is therefore the work of a lifetime of overcoming made possible by both the *imputed* and *imparted* Right-

#### BAPTISMAL SERVICES HELD AT :

1. Frankfurt, Germany
2. Trans Zambesia, South Africa
3. Lower Portland, Australia
4. Lima, Peru





Reform believers assembled at a conference in San Nicolas, Argentina.

eousness of Christ.

### AN OPPORTUNITY REJECTED

It was this message of Righteousness by Faith that was set before the church at the memorable conference of 1888 at Minneapolis, and was intended by God to do a soul cleansing work in the hearts of both ministers and people. How strange and how sad that it should have been opposed and rejected by the majority at that time. Let every sincere Seventh-day Adventist consider earnestly the significance of the rejection of this important message. Could this account for the loss of spiritual power and spiritual discernment in succeeding years and the present state of lukewarmness and worldly conformity?

"Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity and amusement, what desire for the supremacy. All these sins have clouded the mind, so that eternal things have not been discerned." *Christ Our Righteousness*, p. 46 (1937 edition).

With such a startling statement as this from the pen of the Lord's messenger, it becomes very apparent to us why this message of Christ our Righteousness was brought out so prominently during the conference of 1888. And yet it could well be asked, was not Justification by Faith a part of the Third Angel's message which the church had been teaching from the beginning? Why emphasize it more? We shall briefly refer to the reason with the following pointed statements:

**1856:** "Oh, the pride that was shown me of God's professed people! It has increased every year, until it is now impossible to designate professed advent Sabbathkeepers from all the world around them. I saw that this pride must be torn out of our families." *Testimonies*, Vol. 1, p. 135.

**1867:** "The ministers must be converted before they can strengthen their brethren. They should not preach themselves, but Christ and His righteousness. A reformation is needed among the people, but it should first begin its purifying work with the ministers." *Id.*, p. 469.

**1882:** "The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. Doubt and even disbelief of the testimonies of the Spirit of God is leavening our churches everywhere. Satan would have it thus." *Id.*, Vol. 5, p. 217.

**July, 1888:** "The facts concerning the real condition of the professed people of God, speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to sea, without chart or compass." *Review and Herald*, July 24, 1888.

How may this lukewarm and Laodicean condition be overcome?

"Be zealous therefore and repent." *Revelation* 3:19.

How may we know that repentance is genuine?

"There is no evidence of genuine repentance, unless it works reformation." *Steps to Christ*, p. 63.

What then is reformation and what will it bring?

"Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend." *Christ Our Righteousness*, p. 154, (1937 ed.)

"The truth is of no value to any soul unless it is brought into the inner sanctuary, and sanctifies the soul. Piety will degenerate, and religion become a shallow sentimentalism, unless the plowshare of truth is made to go deep into the fallow ground of the heart." *Review and Herald*, May 24, 1892.

What then is the only hope for the Laodicean church?

"God's people will not endure the test unless there is a revival and reformation. The Lord will not admit into the mansions He is preparing for the righteous, one soul who is self-sufficient." *Testimonies*, Vol. 7, p. 285.

Oh, that this subject may be agitated until it becomes to each one, a living reality.

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The prayer and praise and confession of God's people ascend as sacrifices to the heavenly sanctuary. But they ascend not in spotless purity. Passing through the corrupt channels of humanity, they are so defiled that unless purified by the righteousness of the great High Priest, they are not acceptable by God. Christ gathers into the censer the prayers, and praise, and the sacrifices of His people, and with these He puts the merits of His spotless righteousness. Then, perfumed with the incense of Christ's propitiation, our prayers, wholly and entirely acceptable, rise before God, and gracious answers are returned. — Ellen G. White, in *The Youth's Instructor*, April 16, 1903.



# THE MESSAGE OF HEALTH REFORM

## AND THE CLOSING WORK

● By Ivan W. Smith

"The health reform, I was shown, is a part of the third angel's message and is just as closely connected with it as are the arm and hand with the human body." *Testimonies*, Vol. 1, p. 486.

It was in God's great plan that associated with the timely truths of the third angel, a definite and decided health message should be brought to the world. This message was not all revealed at once, but like the dawning light of morn, it was to shine more and more unto the perfect day. To illustrate the general ignorance that prevailed in regard to healthful living, both in the medical practise of the time and among christian believers, we quote from a physician in 1867:

"That people are sick needs no argument. From almost every hamlet the wail of the sufferer is heard, and very few houses exist under whose roof some poor victim has not ended his sufferings, and been relieved from his misery by the King of Terrors. And most who die at the present time, die prematurely. . . .

"The customs of society are not favourable at the present time to healthful living. No sooner is life commenced than the stomach is made the recipient of some poisonous nostrum, which weakens it; and, with many, this practise is kept up from the cradle to the grave. The brain is stupefied at one time with a poisonous dose and at another time it is excited by poison; food of a very unhealthful nature is supplied for the nourishment of the body; the body is very unhealthfully clothed; and the habits of mankind are so generally perverse that it would seem that the ingenuity of man had been taxed to the utmost to invent means to waste vitality, impair the constitution, and shorten life." *The Health Reformer*.

Concerning the popular methods used in treating disease at the time, Doctor Kellogg wrote in 1876:

"Twenty years ago, when a man had a fever the doctors thought he had too much vitality — too much life — and so they bled him, and purged him, and poisoned him with calomel, and blue mass, and sundry other poisons, for the purpose of taking away from him a part of his vitality — his life — in other words, killing him a little." *The Health Reformer*, January, 1876.

"Of course, as Doctor Kellogg points out, only those who were 'extraordinarily tough' could survive such treatment, and the heavy mortality led to the adoption of a theory the very opposite of the former. Instead of being an indication of too much vitality, fever was regarded as a sign of too little. And now brandy, wine, and other stimulants were used 'to increase vitality.' It was a matter of great perplexity that the results of this treatment were found to be no better than the former." *Our Health Message*, p. 17.

The personal experience of some of the pioneers

themselves throws light on the prevailing ignorance of the times in regard to health matters. Elder Loughborough recounts his boyhood experience when at the age of eight he peered one day through the thick blankets that curtained and covered the tall posts of the bed on which his father lay dying of typhoid fever. The sufferer had been faithfully and lovingly dosed with drugs, and then had been forbidden by his attending physician the comfort of a drink of cold water or even a refreshing breath of pure air. He died despite all that medical science could do. Of his boyhood days and his diet at the time, he related:

"I was a great lover of animal flesh as food. I wanted fat pork for breakfast, boiled meat for dinner, cold slices of ham or beef for supper. One of my sweetest morsels was bread well soaked in pork gravy." *Gospel of Health*, October 1889. He tells how at the age of eighteen he was just beginning to preach when he was advised to use tobacco as a remedy for a lung difficulty which followed a slight hemorrhage. As a result of following this advice, he soon formed the smoking habit which later he gave up as a deep and vivid impression came to him that this was a defiling practice.

From the very beginning of the Advent Movement certain health principles were recognized by the pioneers and they bore their testimony against the use of tobacco and alcohol. Sister White wrote in 1851: "I have seen in vision that tobacco is a filthy weed and that it must be laid aside or given up." Letter 5, 1851. Before 1858 some had been strongly urging that pork eating be made a test of fellowship, yet the time had not come for such a move and the following words of earnest counsel were brought them: "I saw that your views concerning swine's flesh would prove no injury if you have them to yourselves; but in your judgment and opinion you have made this question a test, and your actions have plainly shown your faith in this matter. . . . If it is the duty of the church to abstain from swine's flesh, God will discover it to more than two or three. He will teach His church their duty." *Testimonies*, Vol. 1, pp. 206, 207.

Early testimonies from the pen of Sister White in regard to the health question were confined to the condemning of tobacco and spirituous liquors, the urging of cleanliness for the person and the surroundings of the home, the call to a denial of appetite in eating



simple and plain foods free from grease. Reflecting on this step by step progress, Elder James White writes in 1870:

"The Lord also knew how to introduce to His waiting people the great subject of health reform, step by step, as they could bear it, and make a good use of it, without souring the public mind. It was twenty-two years ago the present autumn, that our minds were called to the injurious effects of tobacco, tea, and coffee, through the testimony of Mrs. White. God has wonderfully blessed the effort to put these things away from us, so that we as a denomination can rejoice in victory, with very few exceptions, over the pernicious indulgence of appetite. . . . When we had gained good victory over these things, and when the Lord saw that we were able to bear it, light was given relative to food and dress." *Review and Herald*, November 8, 1870.

The question of the discarding of swine's flesh and making it a test of fellowship is interesting to us. At this early date it would have been wrong to introduce a test for which many were not prepared. Later it was definitely made a test of fellowship. There is another statement often quoted by those who want to defend flesh eating in which Sister White said that "meat eating should not be made a test of fellowship." At the time this was written it would certainly be inconsistent to impose a test on new believers which was not practised by ministers and many members, but in 1908 a health reform pledge was called for that was intended to bring all members into line on the question of flesh eating. With the organizing of the Reform Movement this unequivocal stand was taken.

June 6, 1863 was an epochal day in the history of the Seventh-day Adventist church for it was on that day at the house of Brother A. Hilliard at Otsego, Michigan, that the great subject of Health Reform was opened up before Sister White in vision. Much instruction was given for the church, also for herself and her husband as it concerned their own physical welfare. That which was most outstanding in the vision was the important relationship that physical welfare bears to spiritual health or holiness. She was shown that upon her and her husband rested the responsibility of leading out in educating the people who were preparing for eternal life in the reforms they should make in their daily living. Referring to this vision, Sister White wrote:

"I saw that it was a sacred duty to attend to our health, and arouse others to their duty. . . . We have a duty to speak, to come out against intemperance of every kind, — intemperance in working, in eating, in drinking, in drugging, and then point them to God's great medicine, water, pure soft water, for diseases, for health, for cleanliness, for luxury. . . . I saw that we should not be silent upon the subject of health, but should wake up minds to the subject." Letter 4, 1863.

In this memorable vision in 1863, there were set forth basic health principles far ahead of the accepted scientific knowledge of the time. There had been bold pioneers in the field of health reform who were teaching reforms in living and in the care of the sick and were circulating some literature on the subject, however this was little known generally and had little influence with the pioneers of the Advent movement until after the 1863 vision. It is important to note that prior to this, neither Brother or Sister White had read extensively on health subjects, nor had their attention been called to the good work being done by others in that field. In her own words, Sister White writes concerning this:

"As I introduced the subject of health to friends where I laboured in Michigan, New England, and in the State of New York, and spoke against drugs and flesh meats, and in favor of water, pure air, and a proper diet, the reply was often made, 'You speak very nearly the opinions taught in the Laws of Life, and other publications, by Doctors Trall, Jackson, and others. Have you read that paper and those works?' My reply was that I had not, neither should I read them till I had fully written out my views, lest it should be said that I had received my light upon the subject of health from physicians and not from the Lord." *Review and Herald*, October 8, 1867.

With the knowledge received, there came the great burden of making known to the believers the light that God had been pleased to give. Brother and Sister White accepted Health Reform from principle. Immediately they gave up meat and other unhealthful foods and adopted the two meal a day plan, and very soon began to feel the benefit in their own health. This basic instruction received by revelation was published so that all the members could follow it, and generally it received a ready response. It must be remembered that when Health Reform was new, the believers did not have all the evidence we have today to prove its merits. They received it by faith as divine instruction, on an equality with the doctrinal truths of the message.

The twofold purpose of Health Reform was to "lessen suffering in the world and purify His church." It is definitely stated that "only those who come up on every point and overcome be the price what it may will receive the outpouring of God's Spirit in the Latter Rain." Every point includes the principles of Health Reform, which must be followed by all who will be purified and have a part in that church which will be "without spot or wrinkle, or any such thing." Again Health Reform is to "lessen suffering in the world" and to open the doors for the entrance of other precious truths. It was God's plan that sanitariums, health clinics, restaurants and health food factories be established in all parts of America as well as in other countries. These all were to play their part in bringing the last warning message to a perishing world. The divine benediction rested upon the medical missionary work from its very beginning, but unfortunately God's blueprint of instruction for the carrying on of this work, and the establishment of institutions was lost sight of, and one compromise of principle has led to another until the whole program ordained for God's honor has completely taken on the worldly mold.

It is regrettable how that God's professed church has fallen from her earlier stand on Health Reform principles. The history of ancient Israel has indeed been repeated:

"Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object lesson of health and prosperity. If as a people they had lived according to God's plan, they would have been preserved from the diseases that afflicted other nations. Above all other people they would have possessed physical strength and vigor of intellect." *Ministry of Healing*, p. 283.

"The failure to follow sound principles has marred the history of God's people. There has been a continual backsliding in Health Reform, and as a result God is dishonored by a great lack of spirituality. Barriers have been erected which would never have been seen had God's people walked in the light." *Counsels on Health*, p. 578.

"I am instructed to bear a message to all our people on the





The Elim Health Centre, owned and operated by the Australasian Union of the Seventh Day Reform Movement, has brought relief to many suffering people with the use of natural treatments and healthful diet.

subject of Health Reform; for many have backslidden from their former loyalty to health reform principles."

Along with the record of apostasy comes a decided call of reformation. It was at the General Conference of 1908 that a decided call was made for the signing of a Health Reform pledge to begin with the leaders and then to all the members. It included the discarding of meat, along with tea, coffee, and other articles of common use revealed as unhealthful. This was never taken up by those in responsibility at that time and of course never reached the people. Many sincere souls have been looking for the day when Health Reform would again receive its rightful place, and the church would come back to its simplicity in obeying the principles of healthful living given by revelation.

The following statement revealed that the day would come when the people of God would come into line on this important subject:

"When the third angel's message is received in its fulness, health reform will be given its place in the councils of the Conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will serve and protect the body." *Testimonies*, Vol. 6, p. 327.

We thank God that Health Reform "in its fulness" has been accepted as a fundamental principle of the Seventh Day Adventist Reform Movement. In the councils of our Conference and in the work of the church and the home, it is considered as of equal importance to our other doctrines. Throughout the world our believers have taken the step which the Seventh-day Adventist church was called to take in 1908, in pledging themselves to discard meat, tea, coffee, and other unhealthful articles of diet on which special light has been given. It is in our program to establish health clinics, and sanitariums for treatment of the sick completely along the lines of natural therapy and to educate the church members in practical medical missionary work. Already this work has made a good beginning and we are confident that with the help of the Lord and with the cooperation of those who have a burden to see this program go forward in this country and other countries,

it will be carried through as an integral part of the closing work of God on earth.

We are living, dear friends, on borrowed time. For how many years now probation's hours have been lingering and the four angels have been holding back the winds of strife that the servants of God may be sealed. As a people preparing for translation, seeking to perfect that "holiness, without which no man shall see the Lord," *Hebrews 12:14*, none can afford to stand back in indifference to this vital subject of temperance in all things.

"He who cherishes the light which God has given him upon health reform, has an important aid of the work of becoming sanctified through the truth, and fitted for immortality. But if he disregards that light, and lives in violation of natural law, he must pay the penalty; his spiritual powers are benumbed, and how can he perfect holiness in the fear of God?" *Counsels on Health*, p. 22.

There is also a most important work that we are called upon to do for the world in properly representing Health Reform by our own example, and then in following the blueprint of establishing health clinics, sanitariums and other institutions where drugs are replaced by natural therapy. Are you willing, fellow believer, to unite your efforts and sympathies with this organized work of Reformation which gives the health message its rightful place in the closing work of the gospel?

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Let us, as the peculiar people of God, elevate the standard of Christian character, lest we come short of the reward that will be given to the good and the faithful. Our probation will soon be ended. We must work out our own salvation with fear and trembling. It is those who hold fast the beginning of their confidence steadfast unto the end, that will receive the crown of immortal glory. Those who make so exalted a profession of truth must answer for the intrusted capital. Simplicity, purity, forbearance, benevolence, and love should characterize our Christian experience. We must labor continually, by study of the Scriptures and earnest prayer, to keep ourselves unspotted from the world. — Ellen G. White, *Review and Herald*, June 3, 1880.

A living faith like threads of gold should run through the daily experience in the performance of little duties.

— *Testimonies*, vol. 6, p. 171.





GENERAL CONFERENCE HEADQUARTERS, SACRAMENTO, CALIFORNIA, U.S.A.

# Proceedings of the General Conference

SEVENTH GENERAL CONFERENCE SESSION HELD MARCH 26 – MAY 8, 1955

## Pre-Session Report

This issue of THE REFORMATION HERALD is not an ordinary one, for its publication is the result of a very satisfying and successful accomplishment recorded in the history of the Reform Movement – the holding of another General Conference Session. The place – City of Sao Paulo, Brazil, South America. The date – March 26 to May 8, 1955.

Looking back over the forty-three days of the General Conference Session, which included pre-session committee meetings, delegates' sessions, public gatherings and also the extended council meetings held after the general session, our hearts overflow with gratitude to God for the success achieved at these gatherings. Truly, this conference has been a spiritual feast to the delegates and people who were able to attend and also to our believers throughout the world field. With a deep sense of God's untiring watchcare over His people and the work, unitedly we are led to exclaim, "Hitherto hath the Lord helped us."

As many of you can imagine, the arrangement for such an international gathering is no small task. Since representatives from various countries of the world were to be in attendance, preparations for this eventful assembly would require considerable advanced notice. In fact, as far back as 1952, tentative plans were being made, however it was not until the latter part of 1954, that the final decision was reached for the holding of the session in Brazil. It was then that our office staff began its busy schedule of informing the union conferences abroad of the final arrangements for time and place for the holding of the session. There were telegrams to send and airmail instructions to dispatch. Reservations for the delegates' travelling and visas for entrance into Brazil to be secured. Certificates of authorization for each delegate were needed, shipment of conference records to be arranged for and scores of pages of typewritten material to be assembled and classified for use during the conference session. Yet

all this seemed an enjoyable task, for it was the feeling of all that this session would be an advance step in our Movement's experience.

Perhaps the most outstanding reason for the holding of a General Conference is to achieve unity of action, based upon scripturally sound principles of faith and doctrine. Through all God's dealings with His people in ancient times, in the establishment of the New Testament church, and throughout the history of the Christian church down to our time, there abounds overwhelming evidence of a definite order in God's method of work. We heartily support the attitude of the pioneers of the Advent Movement in their efforts to lay the foundation of gospel order. Said James White in the *Review and Herald*, January 4, 1881:



Office secretaries in Sacramento busy with final arrangements.



"Organization was designed to secure unity of action, and as a protection from imposture. It was never intended as a scourge to compel obedience, but rather for the protection of the people of God. Christ does not drive his people; he calls them. . . .

"Between the two extremes of church force and unsanctified independence we find the grand secret of unity and efficiency in the ministry and in the church of God."

It is this "secret of unity and efficiency in the ministry and in the church" that we seek in order to accomplish the task given us of God. It has been the unfortunate experience of the church of God down through the ages to be troubled with rebellious and insubordinate elements. Almost every religious body has had to contend with those who "walk disorderly," our Movement being no exception. It is Satan's purpose to use such misguided ones to destroy the peace and harmony that should exist in God's church, but the Lord has made provision to meet this emergency. It is by the way of "gospel order" and "organization"—

"I saw that this door at which the enemy comes in to perplex and trouble the flock can be shut. I inquired of the angel how it could be closed. He said, 'The church must flee to God's Word and become established upon gospel order, which has been overlooked and neglected.' This is indispensably necessary in order to bring the church into the unity of the faith." *Early Writings*, p. 100.

"Many have an idea that they are responsible to Christ alone for their light and experience, independent of His recognized followers on earth. Jesus is a friend of sinners, and His heart is touched with their woe. He has all power, both in heaven and on earth; but He respects the means that He has ordained for the enlightenment and salvation of men; He directs sinners to the church, which He has made a channel of light to the world." *Acts of Apostles*, p. 122.

"The spirit of pulling away from fellow laborers, the spirit of disorganization, is in the very air we breathe. By some, all efforts to establish order are regarded as dangerous, — as a restriction of personal liberty, and hence to be feared as popery. These deceived souls regard it a virtue to boast of their freedom to think and act independently. They declare that they will not take any man's say-so; that they are amenable to no man. I have been instructed that it is Satan's special effort to lead men to feel that God is pleased to have them choose their own course, independent of the counsel of their brethren." *Testimonies*, Vol. 9, p. 257.

"Brethren, never allow any one's ideas to unsettle your faith in regard to the order and harmony which should exist in the church. . . . The God of heaven is a God of order, and he requires all his followers to have rules and regulations, and to preserve order." *Id.*, Vol. 5, p. 274.

It is Christ's desire that peace and tranquility may abound in His remnant church and it is with this purpose in view that we dedicate every effort to maintain true "gospel order."

In addition to the plan for united action in the Lord's great vineyard of labor, there were many other important phases of the Movement's future program to be considered. There was the presentation of the General Conference Spiritual and Financial Reports, election of Nominating Committee, Finance Committee, Committee on Constitution and Bylaws, Plans Committee and such other committees as were deemed advisable for carrying out the business of the session.

A quick glance at the Agenda set by the Executive Committee for discussion by the delegates revealed the following items: Election of President, Vice-President, Secretary-Treasurer, Executive Committee, Departmental Secretaries; and the drafting of statements outlining and reaffirming our Movement's position towards Civil Governments; Marriage, Divorce and Re-Marriage; Inspiration of Bible and Testimonies; Health and Dress Reform; Sabbath Observance; Medical Missionary Work; Church Discipline; Organization — in short, the Principles of Our Faith.



Final touches being made to rostrum used during General Conference Session.

Space does not permit us to cover in detail the many subjects dealt with, neither could we give a complete report of the procedure followed by all the committees, since some of them were in session at the same time. Such decisions as are called for by the above Agenda demands a periodical gathering of a general session with delegates from the world field. This arrangement of planning for the well-being of the world-wide work and its prosperity, bringing together workers from all corners of the field, is heaven-appointed and the only way of bringing a symetrical development to the cause of God. Note the instruction given us in reference to this procedure:

"Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the state conferences. Delegates chosen by the state conferences choose the officers of the union conferences, and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference." *Testimonies*, Vol. 8, p. 236.

We dearly cherish this divine plan of leadership as described in the above testimony statement. It was with a confidence that God would bless this gathering and plans laid down for the advancement and unification of His remnant people on earth, that the delegates entered upon the Seventh Session of the General Conference of the Seventh Day Adventist Reform Movement.



C. T. Stewart (left), former Secretary of the General Conference, and D. Nicolici (right), President, preparing conference material.





The newly erected auditorium at Vila Matilda, Sao Paulo, Brazil, where the General Conference Session was held.

## CONFERENCE SESSION REPORT

It was in the suburb of Vila Matilda, only a few miles from the civic center of Sao Paulo, Brazil, that on April 10, 1955, the appointed delegates met to participate in the opening session of the Seventh Day Adventist Reform Movement General Conference. As the clock approached 12:30 p.m., the organ, played by W. Volpp, delegate from Germany, sounded its first notes of welcome. A solemn atmosphere pervaded as all the delegates present bowed their heads in silent prayer.

As space forbids the giving of a day by day report of the Conference, and since we desire you to know something of the proceedings, we herewith present a report of the opening session.

The welcoming words of the President, D. Nicolici, to the delegates representing the world field were translated from English into the various languages. The hymn, "We Have an Anchor That Keeps the Soul, Steadfast and Sure While the Billows Roll," was used to open the service. Prayer was offered by Alfonsas Balbachas, Treasurer of the Brazilian Union Conference. A special item was rendered by the German delegates, entitled, "Here is My Heart."

The Scripture reading was taken from *Psalm 122*: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates of Jerusalem."



Left to right, A. Balbachas, A. Braga, D. Nicolici and A. Lavrik welcoming African delegates, G. Koopedi and E. Jans, to the conference.

Jerusalem is builded as a city that is compact together. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of Judgment, the thrones of the House of David, Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

Brethren representing several English speaking countries offered a special item with the hymn, "The Lord's Our Rock, in Him We Hide, A Shelter in the Time of Storm."

Seated near the speaker's desk were A. Lavrik, Ascendino Braga and A. Balbachas, President, Secretary and Treasurer, respectively, of the Brazilian Union Conference. These brethren in behalf of their Union extended words of welcome to the delegates attending the General Conference Session.

"We have been praying," said Elder A. Lavrik, "that God would give us the privilege of holding a peaceful and successful Conference. We believe that we here will witness just such a gathering. It will be our joy to make each delegate and visitor to this session welcome and comfortable during his stay in Brazil. We consider it a privilege to have assisted in making the holding of the General Conference in Brazil possible, and we trust that God will make our gathering a success."

A group of the Brazilian delegates rendered a special item by singing, "The Angel of the Lord Encampeth Round About Us."

The Chairman, D. Nicolici, requested the Secretary of the General Conference, C. T. Stewart, to read the list of unions which compose the General Conference.

C. T. Stewart: Brother Chairman and Fellow Delegates: The following is a list of unions and missionary fields that were duly recognized as composing the General Conference at our last session four years ago:

- American Union Conference — *United States, Hawaii, Alaska, Canada, England, Mexico.*
- Australasian Union Conference — *Australia, Tasmania, New Zealand, New Guinea, Pacific Islands.*
- Roumanian Union Conference — *Roumania, Russia.*
- Jugoslavian Union Conference — *Jugoslavia, Albania, Greece.*
- Bulgarian Union Conference — *Bulgaria, Turkey.*
- German Union Conference — *Germany, Norway, Finland, Latvia, Estonia, Spain, France, Luxemburg, Holland, Belgium, Denmark.*
- Brazilian Union Conference — *Brazil, Portugal.*
- Argentinian Union Conference — *Argentina, Paraguay, Chile,*



Choir and instrument players who participated in the general meetings of the Conference with numerous inspiring hymns.



*Bolivia, Uruguay.*

Peruvian Union Conference — *Peru, Equador, Columbia, Venezuela.*

African Union Conference — *South Rhodesia, North Rhodesia, South Africa.*

Austrian Missionary Field — *Austria, Switzerland, Italy.*

Hungarian Missionary Field — *Hungary.*

D. Nicolici: Brethren: It is unfortunate that several unions have been unable to send their delegates owing to international travelling restrictions. However, we have before us their written consent for the holding of this session, together with a general report of their unions and the names of their delegates who would normally have attended. As our Constitution provides for the seating of additional representative delegates where such circumstances may arise, the Secretary's list shall include the names of all who shall participate in the deliberations of this session.

C. T. Stewart: The following are the names of those composing this delegation: D. Nicolici, C. P. Haynes, E. Laidcovski, C. T. Stewart, A. Lavrik, C. Palazzolo, E. Jans, D. Devai, G. Koopedi, J. Nicolici, A. Balbachas, P. Tuleu, E. Kanyo, G. Fronz, M. Linares, W. Volpp, S. Paredes, A. Braga, D. Dumitru, Francisco Devai, Antonio Spethmann, J. Nunes, J. Devai, J. Panaiteacu, Antonio Rivas, Joao Devai, Jose Perez, Artimodoro Linares, H. Rodrigues, A. Cekan, D. Hohenreiner.

D. Nicolici: Since the number of delegates present constitutes a majority according to our Constitution, we declare this Conference open for the transaction of any business that may arise.

C. T. Stewart: Brother Chairman: I have in my hand cablegrams and letters of greeting that have been sent to the assembled delegates, which I would like to read at this time. (The messages were read and it was unanimously voted that appropriate greetings be sent in response.)

D. Nicolici: I have in my hands a recommendation from the Executive Committee which I would like to bring to your attention at this time:

"We recommend the following points for your consideration:

1. Election of
  - a. Temporary chairman, secretary and assistant secretary

for this session.

b. Nominating Committee.

c. Finance Committee.

d. Plans Committee.

e. A special Investigation Committee to review and give consideration to the problems which the Movement experienced during the last four-year period.

2. Approve the holding of public meetings every evening for a ten-day period during this session.

3. That the Plans Committee, after giving consideration to the Constitution and Bylaws, and distribution of territory, make their recommendations to this delegation for further discussion, if necessary."

You have heard the above read proposal of the Executive Committee, and what is your wish?

(After some discussion by the delegates present, the above recommendations of the Executive Committee were duly voted upon and accepted as follows:

1. a. Temporary Conference Officers:

Chairman — *D. Nicolici*

Secretary — *A. Balbachas*

Assistant Secretary — *C. T. Stewart*

b. Nominating Committee to consist of presidents of union conferences.

c. Finance Committee:

*A. Balbachas, C. P. Haynes, E. Kanyo.*

d. Plans Committee to consist of all delegates .

e. The special Investigation Committee to consist of five members as follows:

*P. Tuleu, C. P. Haynes, G. Koopedi, E. Kanyo, E. Jans.*

2. That evening public meetings be held from April 10-20, and the necessary steps be taken to give these meetings publicity.)

At this time the delegates were favored with two special



Delegates photographed during the eleventh session of their deliberations.





D. Nicolici (center) and A. Lavrik (right) addressing a gathering at a public meeting. A. Balbachas (left) translating into Portuguese.

items, one sung by E. Jans, African Union President, singing in Afrikanas, and the other item by Jorge Panaitescu, from Argentina, a hymn sung in Indiana.

The first day's proceedings came to an end as C. P. Haynes, Australasian Union President, led the delegates in prayer. The session adjourned.

The remaining days of the session were taken up with the presentation of the President's Spiritual Report, the Secretary's Report, the Financial Report, and the reports of the various presidents of each union conference.

It was encouraging to notice that in spite of the international stress existing between nations, and the severe persecution in some of the countries of the world, the work of Reformation is making steady progress, and bringing a spiritual awakening wherever its challenging message is being proclaimed. From the statistics presented, it was ascertained that our membership now stands at over 9,000, with 402 employed workers engaged in the various branches of the missionary program. Our hearts go out in gratitude to God that He has preserved a remnant scattered far and wide, throughout the different countries of the world, and yet unitedly upholding the standard of present truth as was "once delivered" to the Advent people.

Before any other business was discussed, the Chairman proposed that in view of the wonderful privilege granted us in being able to meet together in this capacity representing our work in many parts of the world; in view of the providential leading of God in protecting our work and workers in the various fields throughout these past four years of stress; and in view of the loyalty and faithfulness of our brothers, sisters and friends in supporting this work with their means and influence, as well as for many other reasons, we recommend that a vote of thanksgiving to God be recorded. (The recommendation was adopted, all delegates took the opportunity to express their gratitude to God for His goodness and mercy as revealed in their own experience and that of the church.)

A further recommendation was made by the chairman that a vote of appreciation be accorded the Brazilian Union for its

willing acceptance of the responsibility of accommodating and caring for the delegates during the General Conference Session, also for the expense and effort they have made in order to complete a special auditorium in time for this gathering. (The recommendation was accepted.)

### SOME RESOLUTIONS OF INTEREST

There were numerous decisions made at this Conference dealing with matters of administration, doctrine and the general welfare of the work. The following are just a few of the resolutions and recommendations which we believe will prove of interest to you:

#### Tests of Fellowship

Tests of fellowship, referred to in this section of the report, are the fundamental beliefs which distinguish the Reform Movement from other churches, and particularly those principles of faith which were adopted by our Movement at its inception. It should be borne in mind that no individual, church or committee can establish "tests of fellowship" for the denomination. This authority rests wholly upon the entire body, whose rights are exercised through delegated authority assembled in a General Conference Session. Only thus can unity and success be achieved. Individuals seeking membership must be acquainted with these tests of fellowship and publicly acknowledge their acceptance of them. It is only proper that persons seeking admission in the church know the attitude of every individual applying for membership. Thus, unitedly upholding the Principles of Faith for which the Movement stands, its members can intelligently engage in accomplishing the purpose for which the church was established — the salvation of souls.

The fundamentals of our faith were reviewed at this General Conference Session, not with the intention of modifying their importance or lowering the standards, but to the contrary, it was to strengthen if necessary the already established principles by supplying stronger evidences. As a result, the



entire delegation reaffirmed their belief in the historic fundamentals of our faith.

Since our experience and history has come as a result of apostasy in the Seventh-day Adventist church, in its lowering the standards and failing to bring its church members into line with the writings of the Bible and Spirit of Prophecy, the Reform Movement has been left with the burden of paving the way for return to the "old landmarks" which our fathers have set. Because of the contrast revealed when comparing the decided stand of the Reform Movement in its principles of faith to the laxness and indifference of their church, Seventh-day Adventist leaders often quote isolated statements from the Spirit of Prophecy to justify their position. These statements, when taken alone and not considering the time and circumstances in which the church was found when they were written, would seem to oppose making certain doctrines "tests of fellowship," and consequently our position is condemned as being contrary to the Spirit of Prophecy. However we maintain that "Our responsibility is greater than was that of our ancestors." And since "We are accountable for the light which they received, . . ." and "for the additional light which is now shining upon us from the word of God," *Great Controversy*, p. 164, it is high time that we as God's remnant people take a decided stand in the message which we bear.

### Spirit of Prophecy

One of the chief gifts of the Holy Spirit which Christ has promised to His remnant people is the gift of prophecy, and we believe that this has been specially manifested through the person of Ellen G. White, and more plainly made known to us through the writings of testimonies to the church. We recognize this gift as an identifying mark of God's remnant people. We believe that the solemn messages made known to us through the voice and pen of the Lord's messenger have not in any way lost their importance, neither has "trial" or "passage of time" made void the instruction given. Believing these writings to be an inspired help to the study of the Bible, and not a substitute, we hold that the principles set forth therein are applicable in every land throughout the world.

That this gift of the Holy Spirit may have its intended effect upon the church — aiding the perfection of the saints, the work of the ministry and the edifying of the Body of Christ (*Ephesians 4* and *1 Corinthians 12*) — and since only a definite requirement or test of fellowship can bring about a united belief in the writings of the Spirit of Prophecy,

*Resolved*, That we reaffirm our fundamental belief:

1. That the Spirit of Prophecy is a gift of the Holy Spirit;
2. That this gift has been specially revealed to God's people in the person and writings of Ellen G. White; and
3. That belief in and willingness to abide by the instructions given in the writings of the Spirit of Prophecy is a test

of fellowship, therefore a requirement for candidates seeking church membership. *Testimonies*, Vol. 5, p. 680.

### Health Reform

Associated with the divine purposes of redemption for the human race is the gospel of health. Because of disobedience to God's law, there resulted a gradual degeneration of the physical powers with which God originally created man. Sickness and even death became his lot. Since a sick body affected the mind to the extent that it was many times incapable of appreciating heaven's plan of redemption, God ordained a way whereby the body could be strengthened and the spiritual perceptions of the mind fortified.

To us, as His people living just prior to Christ's second coming, God has revealed present truth — the three angels' messages. Embodied therein is the message of health reform which maintains such a relationship to the truth as do "the arm and hand with the human body." *Testimonies*, Vol. 1, p. 486. Because of the inseparable nature of these messages, it is a necessity for the message of health reform to be given its rightful place in the fundamentals of the church. Although much light has been given on this subject of health, a remarkable indifference and laxness is seen among many professing to be God's people.

Since the threefold angels' messages cannot be fully proclaimed without giving a rightful place to the principles and injunctions of health reform, we heartily endorse the light revealed through the testimonies to the church on this subject,

*Resolved*,

1. That we reaffirm the position taken from the beginning of our Movement in regard to health reform, in that we completely discard the use of all flesh foods, as being inconsistent with the instructions given us through the Bible and Testimonies;

2. That we also bear positive testimony against the use of animal fats, alcoholic beverages, tea, coffee, Coca Cola and other caffeinated drinks, also carbonated drinks of all kinds, prepared cheeses (except fresh cottage cheese), rich cakes and pastries which are indigestible, foods or candies containing large amounts of sugar, or milk and sugar in combination, such as sweet custards, puddings, ice cream, etc.;

3. That although the use of milk and eggs is not a test of fellowship, we believe it is our duty to instruct our people in the dangers connected with using these articles of food. As we consider the tremendous increase of disease in the animal kingdom, in the light of the instruction given us in the Spirit of Prophecy, we believe that all our people should be learning how to provide an adequate menu for themselves and their families from the original diet given to man, i.e., fruits, grains, nuts and vegetables;

4. That drug medication for the restoration of health is contrary to the plan of God and that we should use the simple



Some of the believers who attended the public sessions of the General Conference. Delegates seated in the foreground.





The baptism of forty-five souls held during the General Conference Session, at which five union presidents officiated — A. Lavrik, Brazil; G. Fronz, Germany; E. Jans, Africa; E. Laicovschi, Argentina; D. Nicolici, North America.

remedies of nature advocated in the Bible and Spirit of Prophecy — rest, exercise, sunshine, fresh air, proper diet, water treatments, manipulative treatments and massage, simple herbal remedies, fasting and juice therapy, and above all, a firm trust in God and prayer for the restoration of the sick; and

5. That injections, vaccination and immunization of children is not in harmony with the Bible and Testimonies, with the exception of emergencies such as accident or operation, etc., but as far as having children immunized by introducing disease, we believe it to be entirely against God's order of things.

#### Participation in the Lord's Supper

The popular opinion of most Christian churches today makes no difference between "member" and "non-member" in participating in Holy Communion, and this attitude has been accepted in recent years by the Seventh-day Adventist church contrary to the original stand of the Advent Movement. In defense of this present attitude, the leaders of the Seventh-day Adventist church give a wrong interpretation of the passage in *Desire of Ages*, p. 656, to justify open communion, and wrongly use an experience related by Sister White of a certain man who though not a member was permitted to take part in the Ordinances, thereby giving the impression that this exceptional case was the rule.

Whereas, The ordinance of the Lord's Supper is a monumental pillar "within the church," *Testimonies*, Vol. 6, p. 91, and "belongs to church members only," *Signs of the Times*, August 6, 1885;

Resolved, That we reaffirm our position that only bonafide members of our church are eligible to participate in the solemn ordinance of the Lord's Supper. Our position is the same as that officially set forth by the early pioneers of the Advent Movement in the *Signs of the Times*, August 6, 1885, and consistent with the Bible and Testimonies.

#### Divorce and Remarriage

"... in the time of the end every divine institution is to be restored," *Prophets and Kings*, p. 678. "Like every other one of God's gifts entrusted to the keeping of humanity, marriage has been perverted by sin; but it is the purpose of the gospel to restore its purity and beauty," and it is "the grace of Christ and this alone that can make this institution what God designed it should be, an agent for the blessing and uplifting of humanity. And thus the families of the earth, in

their unity and peace and love, may represent the family of heaven." *Mount of Blessing*, pp. 100-101.

In view of the sacredness of the marriage vow, and its binding claims upon husband and wife until separated by death, and in view of the prevailing laxity in regard to this sacred institution, particularly by God's professed people, in permitting divorce and remarriage,

Resolved,

1. That we bear a decided testimony against divorce and remarriage as being contrary to the teachings of Christ;

2. That only in the case of adultery and persecution by either spouse, may a believer have the right to separate, yet he must remain unmarried so long as the other spouse lives;

3. That persons from different denominations, who have been divorced and remarried before coming to a knowledge of the truth, and who desire membership in our church, are eligible, upon acceptance of the principles of the Reform Movement. We are not responsible for the unfortunate experience they have had in the past or for the wrong instruction they have received; neither are we called upon to make a greater complication of the case than already exists by separating the couple concerned.

We accept them as the Reform message finds them; and

4. That any divorced person having become a member of the Movement who later marries another, whether member or non-member, shall be disfellowshipped from church membership, and shall not again be eligible for membership until separated from his partner.

#### Dress Reform

"To protect the people of God from the corrupting influence of the world, as well as to promote physical and moral health, the dress reform was introduced among us. It was not intended to be a yoke of bondage, but a blessing; not to increase labor, but to save labor; not to add to the expense of dress, but to save expense. It would distinguish God's people from the world, and thus serve as a barrier against its fashions and follies. He who knows the end from the beginning, who understands our nature and our needs, — our compassionate Redeemer, — saw our dangers and difficulties, and condescended to give us timely warning and instruction concerning our habits of life, even in the proper selection of food and clothing," *Testimonies*, Vol. 4, p. 635.

The conformity to worldly fashions, and the laxness exercised in correcting this evil, has proved to be one of the greatest temptations revealed among the Advent people. While we would not encourage by any means carelessness in dress, we strongly condemn the adoption of worldly fashions or any other clothing that would lessen the distinction between Christians and worldlings. All that we urge is compliance with the injunctions of God's word, for can we expect to enjoy peace of mind and approval of God while walking directly contrary to the instructions that God has been pleased to reveal to us through the Bible and the Testimonies of His Spirit?

Whereas, "Fashion is deteriorating the intellect and eating out the spirituality" of God's professed people and "doing more than any other power to separate" them from God, *Testimonies*, Vol. 4, p. 647; and

Whereas, the Scriptures admonish us that our adorning be not that "outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price," *1 Peter 3:3,4*, being not "conformed to the world," but "transformed by the renewing of the mind," proving "what is that good, and acceptable, and perfect, will of God," *Romans 12:2*; and

Whereas, "All exhibitions of pride in dress, which is for-



bidden in the word of God, should be sufficient reason for church discipline," we are called to "arise at once and close the door against the allurements of fashion," *Testimonies*, Vol. 4, pp. 647, 648.

*Resolved,*

1. That dress reform shall continue to be a test of fellowship;

2. That our sisters should not follow the modern custom of cutting the hair, or artificially curling it;

3. That the covering of the woman's head, as referred to by Paul in 1 Cor. 11, does not refer to any artificial covering, but rather to the woman's long hair. The church does not make specific rule relative to the wearing of hats, but leaves it to the individual's choice of wearing them or not. If hats are worn, they should represent our belief of dress reform, and not be so styled as to attract attention to the wearer by its shape or ornamentation. By the same rule, if a hat is not worn, the hair should be neatly arranged;

4. That the wearing of gold, whether in rings, watches, watch bands or ornaments is contrary to the instruction given us in the Bible and Testimonies;

5. That the wearing of the wedding ring is not a sign for the Christians that they are married, therefore candidates for membership should be instructed to give up the use of such rings prior to acceptance into church membership;

6. That we condemn the use of cosmetics — powder, rouge, lipstick, etc., — and take a definite stand against their use; and

*Be it further Resolved,* That a pamphlet be published setting forth the principles of dress reform for our members.

#### The Battle of Armageddon — Literal or Spiritual

*Whereas*, the pioneers of the Advent Movement and the church taught and believed, for almost a century, that the battle of Armageddon is to be a military engagement; and

*Whereas*, in later years, particularly since the death of the pioneers and the Lord's messenger, there has arisen an entirely new interpretation that completely rejects the old teaching, purporting that the battle of Armageddon is entirely a spiritual conflict; and

*Whereas*, the leadership of the Seventh-day Adventist church of today has taken a neutral stand on this question, allowing the proponents of the new theory to spread abroad their speculative ideas to the extent that the denomination is divided on the subject;

*Resolved,*

1. That we continue to uphold our belief and that of the pioneers as correct, — that Armageddon is an actual military conflict, taking place after the close of probation; and

2. That there is also a spiritual conflict between those who keep the Sabbath of the fourth commandment, and those who keep Sunday, and that this conflict over the Mark of the Beast takes place before the close of probation and during the proclamation of the Loud Cry; therefore

*Be it further Resolved,* That a pamphlet be prepared giving a comprehensive view of this subject, presenting the evidences for the position that we take.

#### Subversive Organizations, Secret Societies and Trade Unions

We who are believers in the soon coming of Christ are called upon to separate ourselves from politics, or participation in any anti-government movement, subversive organization or secret society, or trade unions. "The question may be asked, Are we to have no union whatever with the world? The word of the Lord is to be our guide. Any connection with infidels and unbelievers that would identify us with them, is forbidden by the Word. We are to come out from among them and be separate. In no case are we to link ourselves with them in their plans of work. But we are not to live reclusive lives. We are to do worldlings all the good we possibly can." *Gospel Workers*, p. 394.

*Whereas*, we have this positive admonition given us in the Scriptures, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?" 2 Cor. 6:14, and that in the Testimonies it is written and the reason given for this command is clearly stated, that "The word 'fellowship' means participation, partnership," *Gospel Workers*, p. 392;

*Resolved,*

1. That we reaffirm our position in separating from such affiliations as subversive organizations, anti-government movements, secret societies, and trade unions;

2. That an exception may be made in regard to trade unions when the government is directly in control of the labor organization and the fees go directly to the government; or if a trade union acknowledges an equivalent amount to the union fee paid to a non-union charitable institution and permits our member to work without having any further obligation to the union, and without being considered a member.

#### Relationship to Earthly Governments

Since oftentimes our sentiments, in regards to our attitude towards "earthly governments," and "participation in war," has been called for, the delegates assembled at the Seventh Session of the General Conference have, after due consideration, resolved that a statement be prepared in which our views on this subject, as adopted from our beginning, be set forth. The following declaration has been adopted for publication and represents our views on this subject.

#### DECLARATION

The Seventh Day Adventist Reform Movement, a denomination of Christians believing in the Bible and its teachings to be the rule and guide of life, have from their inception believed and taught that Christians exist within a twofold sphere of obligation, — (a) to God, (b) to our fellow men. In discharging these obligations, we as a people have continually recognized God's binding claims of obedience to the Ten Commandments, *Exodus 20:3-17*, as enjoined upon us by our Lord and Saviour Jesus Christ, *Matthew 19:17-21; Ecclesiastes 12:13*.

Each of these commandments we understand to be of equal force and literal importance, thus requiring from every Christian the duty of acknowledging God as the Creator of heaven and earth, and placing Him first and last and best in everything. In thus recognizing God as the Supreme Being, we acknowledge His laws as binding and obligatory and have, therefore, as a Movement taught and believed that the fourth commandment of the decalogue enjoins upon us the observance of the Sabbath, Saturday, as a day of rest and worship, while the sixth of these commandments prohibits us from taking life. Neither of these commandments can we observe conscientiously while engaged in acts of war and bloodshed, and when requested to do so, we have been compelled to reply in the words of the apostle to the Christians, "We ought to obey God, rather than man." *Acts 5:29*.

While faithfully obeying God's commandments, we have also recognized it to be our duty to render obedience to the powers (or governments) that have been ordained of God, *Romans 13:1-5*, for the preservation of peace and quietness in the land. So that we could conscientiously render obedience to God and our governments, we as a people have refrained from participating in, or being members of any secret society, anti-government movement, subversive organizations or any political party, neither have we ever engaged in a work of agitating the public against the government administration. While unable to cooperate with those plans that are in direct contradiction with the express commands of God, we have felt it our duty to faithfully support our government by willingly and honestly paying our dues, taxes, etc., as imposed upon us by law, *Romans 13:6-8*.

Since this belief places us in that category of citizens whose conscientious convictions prevent them from transgressing the law of the Creator, as afore stated, we hereby petition our worthy government and officials concerned, to classify any of our members that may come in questions as Conscientious Objectors to acts of war and bloodshed, and in lieu of such military service, we willingly do such other work of importance under the direction of the civil government, that will aid to the betterment of the public health, and contributing to the improvement of the social and Christian life, in harmony with our conscientious conviction of our faith. We re-affirm the original position publicly adopted by the pioneers of the Advent Movement on August 2, 1864, and the resolution of May 23, 1865, adopted at a General Session held in the United States of America, as being in accordance with the instructions and guiding principles outlined in the *Testimonies for the Church*, Vol. 1, p. 361.





Several union presidents who met to consider the future missionary program: E. Jans, Africa; G. Fronz, Germany; A. Lavrik, Brazil; D. Nicolici, North America; E. Laicovschi, Argentina; C. P. Haynes, Australia; B. Hohenreiner, Austria; M. Linares, Peru.

In concluding this report of the General Conference Proceedings, mention should be made of the gratitude and thanksgiving to God expressed by delegates and people, for the needful and timely decisions and recommendations made at this important gathering. Some of these decisions, not mentioned in this report shall be referred to in forthcoming issues of *THE REFORMATION HERALD*. However, in short, it may be mentioned that consideration was also given to readjustment of territory of labor, education of our young people, church manual and guide for ministers and workers, publication of books and pamphlets containing the various phases of the present truth, publication of church hymnal, establishment of health clinics and sanitariums in harmony with the instructions given in the testimonies, publishing of prophetic charts, the use of radio and television, projectors, etc., and various other doctrinal subjects.

It was decided that not until all the committees had completed their work and presented their reports, and the various doctrinal points were reviewed by the whole delegation and accepted, that the Nominating Committee was to give consideration to election of General Conference officers for the next four-year period. Accordingly, it was on May 7, 1955, that G. Fronz and E. Jans, Chairman and Secretary of the Nominating Committee presented the name of D. Nicolici to the delegates for president of the General Conference. The delegates were asked to stand as a sign of acceptance. (The nomination was voted upon and duly accepted.)

The final report of the Nominating Committee was presented to the delegation on May 8, 1955. The following nominations were voted upon and accepted as officers of the General Conference and its various departments for the ensuing quadrennial session:

*President:* D. Nicolici.

*Vice-President:* A. Lavrik.

*Secretary-Treasurer:* I. W. Smith.

*Auditor:* A. Balbachas.

*Executive Committee:* D. Nicolici, A. Lavrik, E. Laicovschi, I. W. Smith, G. Fronz.

*General Conference Committee:* Union Conference Presidents.

*Trustees of General Conference Corporation:* D. Nicolici, A. Wassenmiller, L. Nicolici, J. Ensminger, D. Garbi, G. Nicolici, L. Wassenmiller.

#### Secretaries of Departments:

*Missionary:* Secretary, E. Jans.

*Sabbath School:* Secretary, C. T. Stewart.

*Young People's:* Secretary, J. Nicolici; Associate, D. Lavrik.

*Medical:* Secretary, E. Kanyo; Associate, A. Balbachas.

*Publishing:* Secretary, D. Nicolici; Associates, I. W. Smith, Belle A. Payne, J. Nicolici.

*Educational:* Secretary, D. Nicolici; Associate, L. Nicolici.

After words of appreciation and thanksgiving offered by the newly elected officers, together with expression of their consecration to the task allotted them in God's vineyard of labor, it was moved and seconded that the delegates empower the General Conference Executive Committee to transact any business that may arise between sessions. (The nomination was duly accepted and voted upon.)

With a sincere request in prayer that God would guide, protect and prosper every delegate as they take their homeward journey to their fields of Christian labor, the Seventh Session of the General Conference of the Seventh Day Adventist Reform Movement was adjourned. \* \* \*

**REFORMATION** signifies a reorganization, a change in ideas and theories, habits and practices. *COR 154.*

Every act casts its weight into the scale that determines life's victory or defeat. *AA 313.*

Faithful discharge of today's duties is the best preparation for tomorrow's trials. *MH 480.*

Our lifework here is a preparation for the life eternal. *MH 466.*

Righteousness which Christ taught is conformity of heart and life to the revealed will of God. *DA 310.*

Man needs a power out of and above himself to restore him to the likeness of God. *COR 138.*

Abstinence from all hurtful food and drink is the fruit of true religion. *CFD 457.*

The remnant people of God must be a converted people. *9T 153.*

It is the duty of every Christian to acquire habits of order, thoroughness and dispatch. *COL 344.*

Our money has not been given us that we might honor and glorify ourselves. *COL 351.*

No repentance is genuine that does not work **REFORMATION**. *DA 555.*

—L.N.



# A Pictorial Review of Missionary Progress



A sign of welcome in far-away New Zealand.

A group of Dorcas sisters in Lima, Peru.



A group of African sisters and their babies.



Sister E. E. Camp of southern California, a Sabbath keeper for over 65 years, rejoices in the message of Reformation.



I. W. Smith (seated), Secretary-Treasurer of the General Conference, with several office assistants, viewing the "O Estado de S. Paulo," one of the Brazilian newspapers which publicized the recent General Conference Session.



Believers in Austria gathered for a weekend season of fellowship.



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# Hope for the Future



CHRISTIANS should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they should make by diligently studying the word of God, and striving to conform their lives to its precepts. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where truth is kept in the outer court. God calls for a revival and a reformation. . . .

In every religious movement there are some who, while they cannot deny that the cause is God's, still hold themselves aloof, refusing to make any effort to help. It were well for such ones to remember the record kept on high, — that book in which there are no omissions, no mistakes, and out of which they will be judged. There every neglected opportunity to do service for God is recorded; and there, too, every deed of faith and love is held in everlasting remembrance. . . .

Satan's assaults have ever been directed against those who have sought to advance the work and cause of God. Though often baffled, he as often renews his attacks with fresh vigor, using means hitherto untried. But it is his secret working through those who avow themselves the friends of God's work, that is most to be feared. Open opposition may be fierce and cruel, but it is fraught with far less peril to God's cause than is the secret enmity of those who, while professing to serve God, are at heart the servants of Satan. These have it in their power to place every advantage in the hands of those who will use their knowledge to hinder the work of God and injure His servants. . . .

God has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He provides opportunities and opens channels of working. If His people are watching the indications of His providence, and are ready to cooperate with Him, they will see mighty results. . . .

In the time of the end, every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform, and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the

love of Christ, they are to cooperate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in. . . .

Christ has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives. . . .

In the darkest days of her long conflict with evil, the church of God has been given revelations of the eternal purpose of Jehovah. His people have been permitted to look beyond the trials of the present to the triumphs of the future, when, the warfare having been accomplished, the redeemed will enter into possession of the promised land. These visions of future glory, scenes pictured by the hand of God, should be dear to His church today, when the controversy of the ages is rapidly closing, and the promised blessings are soon to be realized in all their fullness. . . .

Often the church militant is called upon to suffer trial and affliction; for not without severe conflict is the church to triumph. . . .

Fellow pilgrim, we are still amid the shadows and turmoil of earthly activities; but soon our Saviour is to appear to bring deliverance and rest. Let us by faith behold the blessed hereafter, as pictured by the hand of God. He who died for the sins of the world, is opening wide the gates of Paradise to all who believe on Him. Soon the battle will have been fought, the victory won. Soon we shall see Him in whom our hopes of eternal life are centered. And in His presence the trials and sufferings of this life will seem as nothingness. The former things "shall not be remembered, nor come into mind," *Isa. 65:17*. . . .

Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city into the great beyond, the wide, unbounded future of glory that is for the redeemed. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh," *James 5:7,8*.

*Ellen G. White.*

— Selected from *Prophets and Kings*.

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