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Published in Two Parts

Section 2



THE DAY IN VIENNA

Wednesday, July 16
By John O. Waller

"Some men," wrote the poet vaguely, "have greatness thrust upon them." Surely few can have less suspected a thrusting arm inching their direction than I did yesterday morning.

Delegates sit in assigned sections, according to the field or sector of service. A delegate-at-large from Andrews University, I'm with a miscellaneous "General Conference Institutions" group, at the rear of the auditorium, near the far-right aisle. It has seemed only too easy to slip in late, or leave early if conscience permits, unobserved.

But I no sooner showed up—late—than the radar eyes of J. G. Smoot, my academic vice-president, and Fritz Guy, college dean at Loma Linda University, picked me up immediately. I was wanted, urgently by Kenneth H. Wood, REVIEW AND HERALD editor.

Behind the auditorium stage, Elder Wood grinned disarmingly and said that W. R. L. Scragg, slated to write Wednesday's "The Day in Vienna," had accepted the presidency of the Northern Europe-West Africa Division, and would have no time now for journalism.

"Your day begins at six this afternoon," he told me, "and ends at six tomorrow afternoon."

"From evening unto evening," I thought inately, wasting those precious 60 seconds when I might have been composing a plausible refusal.

Elder Wood quickly pushed a "Guidelines" into my hand,

showed me a typewriter, and briskly thanked me for accepting.

And that's how a lifelong reader of the REVIEW (and recently an avid researcher in

the precious old back-numbers edited by James White, Uriah Smith, W. W. Prescott, F. M. Wilcox, F. D. Nichol, and others) became an instant contributor, his picture beside his first story, without ever starting at the bottom and working up.

Later Tuesday I ran into Elder Scragg, wished him God's blessing in his new post, mentioned I was the one doomed to do his feature. He towers over me (and I'm normally tall), but has a gentle handshake (from a hand that could crush knuckles if it tried).

"Sorry about that," he beamed, not sounding inconsolable. "At seven this evening I

must go back with my division nominating committee to get a spate of names. Glad somebody's willing to take the story over."

"DEADLINE," read the Guidelines, "12:00 Noon, first half; 5:30 P.M., last half."

The Guidelines also admonish, "Maintain the same tense throughout the story." That "tense" refers to verbs, though I'm tense enough myself just now. Be a man of decision! Opt for, er, ah, present tense. Maintain it.

Well, what's a Tuesday-Wednesday like at Vienna General Conference? Its' a typical, an average day. Wednesday's the middle day, as the Germans understood when they named it *Mittwoch*.

Spiritual Mountain Tops

Passed are the early excitements—the opening-night thrills, the spiritual mountaintops of the first Sabbath weekend sermons. We've made most of those gasping discoveries of friends we hadn't expected to see, become reasonably sure of the routes between our hotels and the *Stadthalle*, discovered how much German our ears can pick up (in my case, alas, very little), or lips form (if possible, even less). Even most of the speculation about nominations is over as the indefatigable nominating committee has brought report after report.

It should be stimulating just to discover what an average, undistinguished day is like.

What's 6:00 P.M. like? A lull. A business session winds down with barely a quorum. Everywhere, thousands of empty seats.

Outside, even the weather has an unwelcome stillness that could portend still another downpour. Several of those in the past days.

Delegates are out on supper-break. Another large meeting in just an hour. Lethargic activity



Operating the telex machine, a vital link between those attending the General Conference session and their home fields, are Elfriede Kiefer, left, and Lisette Hages, seated, both office secretaries for the Euro-Africa Division in Berne, Switzerland. Holding the punched telex tapes is Mrs. Donna Pullen of Glendale, California. The "Review" staff used the telex to let the Review and Herald Publishing Association in Washington, D.C., know that negatives from the "Review" Bulletins, published each day in Vienna for delegates, have been sent by plane to Washington. Then, to assure the editor, in Vienna, that the negatives have been received and the presses are running off thousands more copies for subscribers around the world, the "Review" staff remaining in Washington telex Vienna.

at food-concession booths. In the all-too-few hallway chairs some groups sit chatting. Children play. One bone-tired man slumps in a far corner, head against hand, sound asleep. In the terrace, where some snack at tables, the *Stadthalle* band gives pleasing Teutonic music.

Off to one side Neal Wilson, vice-president for the North American Division, and Francis W. Wernick, president of the Lake Union Conference, just elected a general vice-president of the General Conference, gravely discuss something. Housing around Washington, D.C.? Whatever, I'm not happy about it. I'm losing a fine union conference president and vice-chairman of my university board.

Here comes B. L. Archbold. I rejoice with him over the astonishing progress in Inter-America he told us about on Sunday evening.

"I know it sounds impossible," he beams, "but God has brought it to pass."

It gets closer to 7:00 o'clock. People come in steadily now. Rain has come too, but not heavily. Delegates with umbrel-

las move unhurriedly; those without them try to look unconcerned.

Earlier at the Andrews University booth, a friend came up with plans for another day.

By the Globe

"Let's meet by the Globe," he suggested. (There's a star-studded globe down in the lobby, symbolizing our worldwide work.) Isn't that what we're all doing this week—meeting by the Globe? As the evening proceeds, the global impact will almost overwhelm.

Just before 7:00 I enter the auditorium. The organ is playing. Already, usher Charles B. Hirsch, educational director of the Columbia Union Conference, stands at his aisle sentry post to ward off non-delegates. I'm the first in my section. Some people have worked hard and fast, and every seat on the floor has acquired a colorful new brochure, *South America Today*.

A former Andrews colleague, Siegfried Schwantes, chairman of the religion department at Seminaire Adventiste du

Salve, France, a Brazilian with a German name, stops to greet me. He also has served at Middle East College, Beirut, Lebanon. By the Globe.

Close by, in the Southern Asia Division section, sit A. J. (originally from Sweden) and Ida (originally from Yorkshire, England) Johanson, formerly my associates at Walla Walla College. I drift over, ask how many years they've served in Southern Asia. It's 32!

Ida produces photographs of her grandchildren, Bruce's two. Bruce, born in India and educated in the United States, married a Danish nurse, took her back to India, now heads the language department of Spicer College.

Without rising or straining eyes or neck, I can read place signs for Trans-Africa, Southern Asia, Inter-America, Afro-Mideast, Australasia, South America, Euro-Africa. Others are visible but too far away to read.

I'm beginning to develop a reportorial hubris, jumping up ostentatiously, creating occasions to dart here and there. Up to the stage. Descending, I

observe the glassed-off bank of translators' booths, each containing its own linguistic virtuoso: French, Polish, Spanish/Portuguese, Norwegian, Yugoslavian, German/Finnish.

These are the translators most of us never hear. Their patrons listen through special earphones.

The song service brings artists from France, Belgium, Trinidad, Hungary, Poland, and the Viennese Austrian choir, right here, directed by Richard Gruber. Strictly international, this meeting, scarcely begun.

I rush back to the REVIEW office to get some copy paper, and nearby spot J. P. Sundquist, youth and communications director of Northern Europe-West Africa, standing precariously high on a packing case, fixing something on a wall. My conservative sacroiliac groans at the sight.

Heartwarming scenes go on in the auditorium—from the South American Division, retiring president R. A. Wilcox and his successor, a South American, Enoch de Oliveira, exchanging a South American embrace; from the Far Eastern Division, Paul Eldridge, retiring after 38 years out there (including war-time internment), welcoming his successor as president of the division, long-time associate W. T. Clark.

South America gives an artistically imaginative slide report—loaded with inspiring facts and figures. I'm enlightened by the tribute to great Christian pioneers who went from Europe to South America to carry the news of Christ. (We North Americans are prone to forget other, maybe earlier, missionaries.) Part of the script is in German, translated into English. I'll remember a simple, lovely slide illustrating stewardship at every level—a hand extending a gift of three eggs.

The Far East screens a motion picture of its vast cities, green fields, and SDA institutions. Throughout it all, beautiful Oriental faces. It amplifies one overwhelming question: how to reach a billion people.

Most dramatic, though, is Elder Eldridge's device to fix human numbers in our minds. Living delegates move in groups in and out of the spotlights, each person standing for 10,000—23 for the 230,000 members in 1970, 10 more for the 100,000 baptized in the past five years.



A. C. Fearing, GC associate Ministerial secretary, gives instructions to participants in the Sabbath worship service; then W. R. Beach, GC vice-president, offers a short prayer before group enters platform.

As a climax, all delegates briskly march two and two, across the platform and down the steps. At that pace, two abreast, it would take three hours of steady marching to represent the millions in the Far East who do not know Christ—five hours if China is included.

Wednesday dawns bright and blue, a few fluffy clouds. Back at the auditorium the global impact is resumed. M. S. Nigri, a Brazilian, now a vice-president of the General Conference, preaches in English, translated, as always, into German. He counsels removal from a corrupt world, resolute making of time for Bible study and prayer. He places strong emphasis, not common in SDA sermons, upon exercises of meditation and contemplation of the life of Christ, as Ellen White unequivocally recommends.

Business session opens with prayer in Korean. We're honored by a visit from Dr. Hugo Meyer, from the United Bible Societies, who has ridden all night by train from Zurich. To the Bible Societies SDA's owe much for their inexpensive editions of the Scriptures in all languages.

A certificate of honor is awarded to another outstanding Adventist woman, Maimi Vali, for 27 years secretary-treasurer of the Estonian Conference.

I must run off now and begin typing my story. A strange typewriter retards me, and I miss the business meeting and the Bible study by C. R. Stanley, ministerial secretary of the Australasian Division. (Both will be covered fully elsewhere in the REVIEW.)

While I'm pecking away uncertainly I feel a kindly squeeze on my shoulder. It's

D.A. ("Art" to his friends) Delafeld, associate secretary of the White Estate, my friend of longest standing (44 years) at the Conference. (We're alumni of the same little public high school at Ramona, California.)

"Jack, I know you'll do a really nice story. I'll be praying for you." Moved, I nod, peck some more. My first half will be in by noon.

1:30 P.M. I emerge into daylight, the first time in hours. In the auditorium the plans committee toils on under the chairmanship of W. J. Hackett, vice-president of the General Conference, pounding out wordings of resolutions for later business sessions.

Out in the lobby, groups cluster and visit, but neither so numerous nor quite so animatedly as a few days ago. Newness wears off; the same people meet the same people. Those remaining at the Stadthalle between meetings appear restless. One line troups upstairs, another downstairs—a few minutes later some of both lines may reverse field and meet again from the other direction.

In the small green park outside the Stadthalle some delegates and their families eat lunches, sharing benches with townspeople. Probably an hour ago—high lunchtime—delegates here were more numerous.

Back in the lobby I join a line waiting to get travelers' checks or other currencies exchanged into Austrian schillings. The three young men behind the counter work steadily, carefully, all day long, with little let-up. They have a lot of changing to do, for money here evaporates fast and wallets need frequent replenishing.

3:30. I sit in the quiet auditorium (no meeting on here now) and ponder some of the resolutions circulated for consideration today. They're long, carefully hammered-out by the plans and other committees.

Consider some of these titles: Study of the Word of God, Spirit of Prophecy Resolution, Layman's Evangelistic Thrust 1975–1980, Literature Emphasis Year—1976, Launching "Witnessing for Christ" Programs, Worldwide Youth Emphasis and Involvement, Sabbath School Evangelism Plans, Church Evangelism Council.

All of these seek the basic and dynamic—to learn the truth more certainly, and to share, share, share it with the

world. Do we dare conceive, or dream, that some of the miracles we've heard elsewhere can swell into church-wide, world-wide miracles?

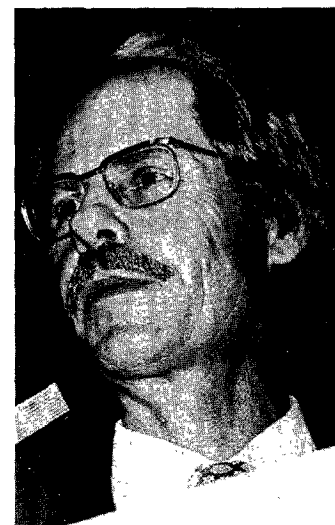
Something like that must be the intent of a resolution such as this: "To call the great army of Adventist laymen around the world to: . . . Proclamation of the gospel of Christ to every creature without delay . . . and by the fullest use of every God-given means to fulfill the great commission and to hasten the coming of the Lord."

We've seen and heard how it's done in certain countries. Can't other countries, through "every God-given means," give God the opportunity to do it elsewhere, again and again? The most thrilling reports here this week demonstrate that miracles begin when the great laity becomes totally involved.

If the resolutions circulated on this very average *Mittwoch* day should go out from here and explode into more than resolutions, into living, self-perpetuating realities, our average day might be one of the least average in the history of the world.

Let's meet by the Globe!

By now it's well past 4:00 P.M. Business session is on, with lively discussion of serious matters too complicated for me to treat. Still, I wish I could stay around, listen, vote. But there's a little more typing to do. Back then to the REVIEW office, and afterward back to private life in the "GC Institutions" sector. No more gratuitous greatness, I trust, when next I subside in there.



R. S. Lowry, Southern Asia Division president, reports on happenings within his division during the past five-year period.

Nominating Committee Report—No. 6

[Presented and accepted at the eleventh business meeting, Wednesday afternoon, July 16.]

General Conference

Associate auditors:

O. R. Caldwell
D. D. Dennis

Associate directors,

Department of Education:

G. J. Millet
Ethel Young

Associate directors,

Lay Activities Department:

C. E. Guenther
S. F. Monnier
C. C. Weiss

Associate directors,

Publishing Department:

J. N. Hunt
J. C. Kinder
C. M. Willis

Director, North American

Regional Department:

W. W. Fordham

Director, Youth Department:

John Hancock

Afro-Mideast Division

Treasurer:

C. E. Schmidt

Auditor:

E. J. Gregg

Director, Temperance

Department:

W. S. Edsell

Australasian Division

Director, Publishing

Department:

R. H. Henning

Inter-American Division

Director, Public Affairs and

Religious Liberty Department:

Ivan B. Benson

Director, Temperance and

World Services:

Marcel Abel

Northern Europe-West Africa Division

Director, Communication and

Sabbath School Departments:

J. P. Sundquist

Director, Department of

Education:

H. Dunton

Director, Lay Activities

Department:

P. Peltonen

Director, Public Affairs and

Religious Liberty Department:

B. B. Beach

Director, Publishing

Department:

J. T. Knopper

Director, Stewardship and

Development:

J. H. Wollan

Director, Temperance and

Youth Departments:

Mike Stevenson

Director, World Foods Services:

W. R. L. Scragg

South American Division

Director, Lay Activities and

Sabbath School Departments:

Itanel Ferraz

Director, Publishing

Department:

Nelcy Viegas

Field Secretary:

Walter Streithorst

Trans-Africa Division

Director, World Foods Services:

W. Dunbar Smith

Director, Trust Services:

H. L. Sauder

A Crusade on a Continent

Report of the
South American
Division presented
Thursday, July 17,
1975.

BY R. A. WILCOX, *President*



South America is a continent of many opportunities, the greatest of which is the evangelistic challenge before the Adventist Church. The contrasts are many—lofty mountains, unending plains, lakes, jungles, and barren deserts. Some of the great cities of the world are found in this geography, a cosmopolitan mixture of nations of every culture. Among them are the bold descendants of African and Indian tribes. Here there are races from every land and people. It provides the finest from every clime and culture; it is the continent of today, a challenge—now—for Seventh-day Adventists.

This report represents the dedicated labors of 5,000 workers and 350,000 members on every level of denominational activity. Ministry and laymen are on the move. Division Secretary Enoch de Oliveira reports that during the first decade of our church in South America the progress was very slow and the work moved forward over long periods of time without apparent progress. After nearly 60 years of hardship, struggles, and sacrifice, our baptized membership in 1949 was barely 50,000. However, at that time an unusual change began to take place in South America. In the next ten years the Adventist population reached 100,000 members, doubling the membership in a ten-year period.

By 1967, just eight years later, another 100,000 members were added, thus again doubling the membership. During the past five years more than 158,000 persons have joined the church in South America. Today there are approximately 350,000 baptized members in this division.

Material Blessings

The rapid expansion of membership and changing monetary values can cause many administrative problems. Clarence M. Laue, division treasurer, tells us that during the past quinquennium period tithes and offerings can be measured on your watch—23 cents every second of time, day and night, to make a total of more than 35 million dollars in five years. Our members have built more than 350 church homes since the last General Conference session. This is the expression of liberality and dedication of our people.

In Brasília, modern builders and architects are providing appropriate administrative offices for the South American Division. Comfortable living quarters are under construction for all its personnel, and during 1975 the facilities will be completed, and an orderly transfer made from Montevideo to Brasília.

Rubén Pereyra, division Ministerial Association secretary, with union and local evangelists, integrates our soul-winning forces on a continent where 180 million inhabitants of South America are quite evenly divided into two language areas, Spanish and Portuguese. Our Adventist population is well

distributed in both vernaculars. There are six union organizations, made up of eight countries and 28 local fields, from Ecuador to Tierra del Fuego.

We enjoy the liberty to preach everywhere. We can publish and circulate our literature without limitation, and we can build and expand the church as rapidly as funds can be provided.

Pastor Pereyra at the present time is conducting a series of public meetings in Jujuy, a city in northern Argentina. For us, this is new territory with little or no established work. Student literature evangelists for the past 30 years have been sowing the seed; now is the harvesttime. A modern air-bubble auditorium was erected, and Evangelist Pereyra reports three meetings each night, beginning at five o'clock and terminating at midnight. During these sessions 2,000 people are receiving the truth. Church property has been purchased, and now a fine house of worship is in formation. We are praying that hundreds will make their decision for Christ in Jujuy.

Chief evangelist of the printed page, Pedro S. Camacho, division departmental director, is leading 2,000 full-time, part-time, and student literature evangelists in their ministry for an all-time record, to distribute in the past quinquennium more than \$19 million worth of literature.

Our fine publishing centers, situated in Buenos Aires, Argentina, and São Paulo, Brazil, provide books and magazines for an ever-increasing demand. One of the principal spiritual motivations for increased literature distribution in the South American Division has been the prominent position that the book *The Great Controversy* has occupied in our literature ministry. Nearly every literature evangelist in South America includes *The Great Controversy* as one of the books offered to the public.

Lay Activities and Sabbath School

Sergio Moctezuma, division lay activities and Sabbath school director, reports marching with 100,000 laymen to evangelize a continent.

During the past quinquennium more than 45,000 public meetings were conducted by lay preachers. In their ministry they used 17 million pieces of literature. More than 100,000 church members participated in some form of evangelistic activity, and the Lord blessed the labors of these faithful witnesses with more than 100,000 baptisms.

Gerónico Fuli, a layman living in northern Brazil, took a special training course for lay ministers, acquired the necessary audio-visual materials, and began making missionary contacts. He introduced among his interested friends the Bible in Hand method of study. After a short period of time he had a group of 84 Bible students studying the Word of God. Since then, 55 new members have been baptized, soul-winning results through the influence of the Holy Spirit in the life of one layman.

More than 5,000 Sabbath schools united to open 20,000 branch Sabbath schools. The branch Sabbath school soul-winning challenge touched the heart of Edith Solano and Nelly Gutiérrez, members of a little group in Nazaria, an isolated village on the margin of the Amazon River. With a canoe for transportation and a burning desire to tell others, they row from three to six hours, once a week, to extend their missionary activities along the Amazon. Twelve persons have recently been baptized, and a new group has been formed on the margin of the great river. Their experience is only one of thousands who have a longing desire to see others come to Christ.

Radio and TV evangelism reaches the entire territory of the South American Division. More than 30,000 sermons are presented over 500 radio stations. Arthur S. Valle, director of the department of communication, is giving strong emphasis to harvesting the rich field of radio and television.

Milton Peverini, speaker of the Voice of Prophecy in the Spanish language, and Roberto Rabello for the Portuguese Voice of Prophecy, are reaching over the radio, not only the great cities but our most isolated populations. TV Evangelist



A feature of the Northern Europe-West Africa Division booth is a display of dolls showing some of the Nigerians' daily activities.

Enrique Chaij in Argentina, with *A Light in the Way*, and Alcides Campolongo, of Brazil's *Faith for Today*, are reaching the great metropolises, and literally millions are learning of our faith through mass media.

Nearly half our church membership is under 25 years of age. Evangelistic impact of youthful talent in this division is one of our most important soul-winning agencies. They are telling it now, building a home for a widow, taking flowers to the sick, or going to the cemetery to meet and comfort the sorrowing. The Voice of Youth crusade reaches every country on this continent, and during the past quinquennium our youth sponsored 3,000 evangelistic campaigns, with a result of 67,000 conversions. At the time of a recent youth congress in the city of Belo Horizonte, Brazil, a memorial to the Ten Commandments was erected in a principal park in the capital city. Those who worked on the monument decided that there was a message for them. The architect and his wife have become members of the Seventh-day Adventist Church, and a few weeks ago they were privileged to witness the baptism of their neighbor, whom they had found and brought into the Adventist family.

Medical Work

South America has 14 hospitals, and others are in the planning stages. Our 103 physicians are Seventh-day Adventist workers and are on the denominational physicians' wage scale. With one exception, all the members of every hospital staff are Seventh-day Adventists. At the present time 200 medical workers are in training in the facilities offered in this territory.

Our Adventist institution in Belém, Brazil, offers specialized training to 20 Seventh-day Adventist medical students who are studying in the local universities and who are connected with our hospital. They have the advantage, while studying, of being associated with medical missionary men, and under these Christian professionals they are perfecting their training for future medical missionary participation.

Our medical launches provide facilities for large populations living in isolated areas. Our modern planes carry medicine and personnel, many times bringing in the sick for hospitalization.

The São Paulo nursing training center in Brazil now offers a full program for nurse's training. Our fine school of nursing situated at River Plate College continues to provide qualified Christian nurses for the entire continent of South America.

Our Silvestre Adventist Hospital, in Rio de Janeiro, and River Plate Hospital, in Argentina, are outstanding training centers for all South America. These centers of research and advanced surgery open the door to provide spiritual activities for the church on every level. One of the most interesting centers of medical care is the Penfigo Adventist Hospital in the State of Mato Grosso, Brazil, for the treatment of savage fire. This dreaded disease reduces the human form to the most terrible conditions of pain and agony, but the patients leave rejoicing in the new fire of the gospel.

Werner Vyhmeister, division education director, with 1,800 teachers and 46,000 students on all levels of learning, unites our Christian education forces to mold Adventist youth in God's original plan.

We see these schools in the floating islands of Lake Titicaca, in the great cities and on the plains—primary, secondary, and university, preparing our boys and girls for eternity. Many of our graduates go forth to be strong soul winners for the church.

Division stewardship leader R. F. Mattison leads the entire church into new dimensions of giving. The increase in faithfulness of our membership in South America is nothing short of a modern miracle. In spite of the runaway inflation, financial hardship, and economic underdevelopment, the church in South America has seen outstanding increase in every aspect of stewardship.

When we refer to stewardship we mean the complete dedication of our talents to the Lord—body, possessions, time, and talent. It is wonderful how faithfulness brings a balanced development to the individual. During the past five years, while the membership has increased by 33 per cent over 1969, the faithfulness in tithes and offerings has multiplied two-and-a-half-fold.

Many churches invite their neighbors to attend the service of stewardship training, and they are so interested in finding a people that follow the Bible standards in giving, that they too wish to become members of this family. The stewardship training program in one of our cities resulted in six new people coming into the church as a direct result of stewardship training. The Lord told us that if all our people were faithful there would be no lack of means for the advancement of the church. And while we have not achieved the goal of total participation, our people are growing in faith, and the results bring revival, reformation, and sacrifice to the church.

Health Foods

A division health-food company was organized five years ago. Alejo Pizarro was named the manager of the food company, which includes factories in Argentina, Brazil, Chile, and Uruguay. Food factories are providing earning opportunities for the students of our institutions. They make health products for the public, and stimulate better living.

In São Paulo, a modern health-food restaurant was opened in 1973. Many prominent businessmen are learning the eating habits of Adventists. One very interested customer was not able to come to the restaurant during a period of time, because he was sick and confined to his home, so he asked the responsible persons at the restaurant to provide him with the good food of the Adventists, delivered to his home. Another customer, visiting the facilities of the cafeteria every day, decided that he wanted to learn more of Seventh-day Adventists. He is now receiving Bible studies, and he, like many others, is taking steps toward the church.

Division field secretary Elbio Pereyra represents the White Estate in the South American Division. At the present time there are 44 of the *Spirit of Prophecy* books translated into the Spanish language and 40 translations in Portuguese. Half a million of *The Great Controversy* have been sold in the past five years. Our membership is being influenced by the excellent and timely messages from the *Spirit of Prophecy*. The General Conference is now studying a request of the South American Division to establish a research center in the South American Division on the campus of River Plate College, in Argentina.

As we look at the unfinished work, we are reminded of the words of the Lord Jesus that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). As we look out on the harvest field and see so much yet to be accomplished, we are impelled, under so great a task, to place our talents completely in the hands of the Lord and to ask Him to bless them that we might accomplish the task under His power.

Proceedings of the General Conference

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

July 15, 1975, 4:30 P.M.

CHAIRMAN: W. J. Hackett.

PRAYER: M. T. Bascom, director, student missionary and volunteer service, Far Eastern Division.

W. J. HACKETT: This morning we featured certain distinguished Adventist women. A number of others could not be located at that time. Accordingly, we will continue that special service this afternoon. Elder Webster, representing the president of the General Conference, will bring on this item.

F. C. Webster: There are two ladies whom we wish to honor this afternoon. One is Natellka Edith Burrell who has served the church's educational system for 50 years and is now working at Andrews University. The other is Eva Beatrice Dykes, chairman of the department of English at Oakwood College, a talented musician and beloved teacher.

The women receiving awards of appreciation this morning and this afternoon are a few among approximately 40 whom we had planned to present. We also have a list of women, now deceased, whom the church wishes to honor at this time. Because time is limited it has been suggested that we record this list in the REVIEW AND HERALD General Conference Bulletin and that the reading be waived at this time. Brother Chairman, I move this. [The motion was seconded and voted. The list will appear in a later Bulletin.]

W. J. HACKETT: This morning we closed the business session with unfinished business. We were amending the item regarding women and church leadership. Refresh our minds regarding how the proposed amendment reads, Brother Harder.

F. E. J. HARDER: Mr. Chairman, I move that the amended reading be as follows: "To reaffirm our purpose to bring qualified women into a broader participation in church leadership and into increasing responsibilities for implementation of church programs."

[The amendment was seconded and voted.]

W. J. HACKETT: We have several special features. First, a report of a program that has meant much to the church in recent years, directed by the General Conference Youth Department. Youth director John Hancock and his staff are here with special guests. He will introduce the speaker.

JOHN HANCOCK: We bring you a brief glimpse of one of the most exciting and wonderful programs for young people that the

Seventh-day Adventist Church has ever had. I refer to the student missionary program which began at the grass roots with the young people themselves. [The history and progress of the student missionary program were reviewed.] The man who directs the student missionary program is Charles Martin.

C. D. MARTIN: More than 1,000 young people have gone out during the 16 years the student missionary program has been in operation. Nearly 200 will go out this next year, bringing the total to around 1,200. These young people have proved to be a major asset to the church. We want you to meet a few of them this afternoon... What is your name?

KATHY RUNGE: My name is Kathy Runge.

C. D. MARTIN: Kathy, I understand you worked way out in the Far Eastern Division. What country?

KATHY RUNGE: Thailand.

C. D. MARTIN: What did this experience mean to you as a student missionary?

KATHY RUNGE: It meant many things. About one year ago two dreams were fulfilled. One was the establishment of a new academy to train young people to be workers in Thailand. The second was an opportunity to help this academy and work as a student missionary in Thailand. I treasure this opportunity to become acquainted with the Thai people and their culture. I learned that we really don't need a lot of the things we think we need. A friend of mine who is taking my place this year was walking to the academy on the dirt road with the dust flying everywhere. She was looking at the scenery and thinking, "A sacrifice?" (People had told her it was.) "A sacrifice? I love it, every moment

of it." That is exactly my feeling. I plan to go back to Thailand as soon as possible, for I realize there is a big work to do there. I pray that, God willing, I will be able to go back.

JOHN HANCOCK: Thank you very much, Kathy. Student missionaries not only go to places where we have established work but they do pioneer work, too. Three years ago a young woman by the name of Linda Jensen went to Athens, in the shadow of the Acropolis, to start the first English language school. Now, three years later, we have a flourishing school in Athens.

Where are you from, Dennis?

DENNIS PLUBELL: Pacific Union College.

JOHN HANCOCK: Tell us about your work in Greece.

DENNIS PLUBELL: I had a really enjoyable year. Following in the footsteps of Paul was a fantastic experience. Many things have changed since Paul's day, but we still see those great marble memorials. This year has been a great experience for me. The greatest things was the joy of working with young people. Even though I am a mathematics and science teacher, my greatest joy was to see lives changed.

Young people are going to help finish the work. I am glad we don't have to wait a generation for it to happen. I praise God and thank Him that He has given me a part in this youthful endeavor.

C. D. MARTIN: An opening in Pakistan attracted Wendy Billington. Where are you from, Wendy?

WENDY BILLINGTON: Pacific Union College.

C. D. MARTIN: Tell us about your experience in Pakistan.

WENDY BILLINGTON: It was just the most fantastic experience of my life. I am so thankful that God gave me the opportunity to serve Him in Pakistan this last year. I was teaching. I thought I was going to be a physical education teacher but when I got out there I was used in so many more ways than I had expected. I think one of the most rewarding experiences of my whole year was being in the branch Sabbath school program. The student missionaries went out each Sabbath with a group of students to the little mud villages nearby to hold branch Sabbath schools. It was wonderful at the end of the year to see the villagers and also my own students accept the Lord and be baptized. I am going back to college to encourage all the young people to get involved in this program if they are at all interested in serving the Lord in a foreign country. It is really great and I want to go back and finish my education, then go back to continue working in the village areas.

JOHN HANCOCK: Wendy, you will never be the same again, will you?

WENDY BILLINGTON: That's for sure.

JOHN HANCOCK: That's what



Hannelore Witzig, associate health and temperance secretary of the Euro-Africa Division, offered the prayer during the Sabbath morning worship service.

they all say. Student missionaries are going out not only from North America; other divisions also have the student volunteer program and student missionaries. In the division here, the Euro-Africa Division, since 1969, 49 young people have gone to Africa, Angola, Camerouns, and other places as student volunteers. Isn't that wonderful? [He mentioned other colleges that have sent student missionaries, then continued his interviews. Students interviewed and the countries where they had worked or were going to work were: Volker Henning, Cyprus; Claude Lombard, North Ghana Mission; Walter Sharp, Teheran, Iran; Stanley Seery, Kanye Botswana Hospital; Debbie Brown, Roorkee, India; John Cress, Irianjaya, New Guinea.]

W. J. HACKETT: Thank you, John Hancock and Charles Martin, for a very interesting program. Now we are going to present our largest school in the denomination, the Home Study Institute. Brother Henri is chairman of the board.

C. D. HENRI: The Home Study Institute is an institution that is world-wide. It serves the educational needs of children and youth, young adults, and even sustentees. It has the largest student body of any educational institution operated by the church. It has no geographical boundaries and it operates in most divisions. I turn the program over to Mr. Home Study himself, Dr. Delmer Holbrook.

[The Home Study Institute report will appear in a later Bulletin.]

D. W. HOLBROOK: Elder Henri is an excellent board chairman and has given us good, wise leadership the past few years.

W. J. HACKETT: Now we are ready to take up the business of the session.

L. L. BOCK: In the present edition of the *Church Manual*, under

New President for Central Union

W. O. Coe, president of the Northern Union, was named on Wednesday, July 16, to be president of the Central Union Conference. His new responsibility places him in leadership over Nebraska, Colorado, Wyoming, Kansas, and Missouri. He will be chairman of the board of Union College, Lincoln, Nebraska.

Elder Coe's appointment was made at a special meeting of the Central Union committee in Vienna during the General Conference session.

Auxiliary Organizations, we do not yet have a section covering the Department of Stewardship and Development. Here is a proposal to introduce a new section entitled "Department of Stewardship and Development." This is entirely new, so we should read it. [The material was discussed, read, and voted. It appears on page 15 of this Bulletin.]

L. L. BOCK: Mr. Chairman, the next item is a change in the American Temperance Society item in the Manual.

B. E. SETON: Mr. Chairman, this is for the North American Supplement only because we have already approved the statement for the general body of the Manual for the world field. [Amended wording was read, with explanatory comments. It was voted and appears on page 15 of this Bulletin.]

L. L. BOCK: The next item is new material proposed for insertion in the Lay Activities section and is entitled "Interest Coordinator."

[The item was read and accepted without discussion. It appears on page 15 of this Bulletin.]

L. L. BOCK: The next item is new material proposed for insertion in the "Auxiliary Organization" section, and is entitled "Department of Health."

[The item was read and accepted without discussion. It appears on page 15 of this Bulletin.]

L. L. BOCK: The next item has to do with the section on Fundamental Beliefs and Doctrinal Instruction.

B. E. SETON: Before we present

the proposed changes, may we make a comment, Brother secretary?

L. L. BOCK: Please do.

B. E. SETON: In the *Church Manual* there is a chapter entitled Fundamental Beliefs of Seventh-day Adventists. In another chapter there also are doctrinal statements for use in Doctrinal Instruction for Baptismal Candidates. And there is a third group of statements covering similar material in the form of questions for baptismal candidates. The committee has agreed that it would be desirable to coordinate

the fundamental beliefs, the doctrinal statements, and the questions for baptismal candidates so that they all will follow a similar pattern and be harmonized. There also are strong convictions that our statement of fundamental beliefs could be improved because of the passage of years since they were written and because of a heightened sense of theology that has developed in the church. One of the large responsibilities of the Church Manual committee after this session will be to consider the preparation of another edition, as it were, of the

fundamental beliefs, not to change them but to refine the statement of these beliefs and to make sure that they harmonize with the doctrinal statements and with the questions for candidates.

W. J. HACKETT: All right, thank you for that explanation.

L. L. BOCK: Mr. Chairman, we have three proposals for amendments that deal, respectively, with "Rebaptism," "Ordination of Local Elders," and "The Baptismal Service."

[The proposed amended wording was read. Considerable discussion ensued and the proposals were further amended. They were voted and appear on page 15 of this Bulletin.]

W. J. HACKETT: We have one last item today. Dr. Hammill [vice chairman of the nominating committee], please bring us a further report from the nominating committee.

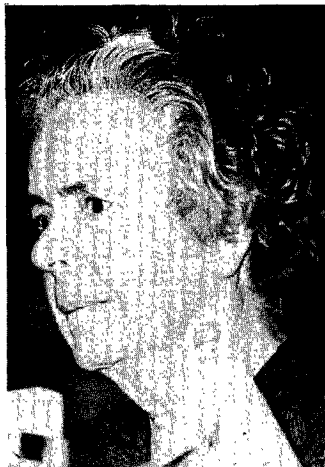
[The report, as voted, appears as Nominating Committee Report—No. 5, Bulletin No. 5, p. 7.]

W. D. EVA: Closing prayer.

W. J. HACKETT, *Chairman*

L. L. BOCK, *Secretary*

D. M. BAASCH, *Recording Secretary*



Two women now serving the church as Sustentation Overseas Service workers were interviewed during the mission pageant by C. O. Franz, General Conference secretary. Emma Binder, left, has spent 30 years in India and Pakistan and five in Africa. She now works in Karachi, Pakistan. Olga Monnier, a widow who first went to the mission field with her husband in 1923, is an SOS worker in Morocco.

Tenth Business Meeting

July 16, 1975, 9:15 A.M.

CHAIRMAN: C. D. Henri.

OPENING PRAYER: H. H. Lyu, secretary, Korean Union.

C. D. HENRI: As we conduct the business of the session let us not forget that this is an occasion when the church of God ought to rise to higher spiritual ground. F. C. Webster will present the first item of business on our agenda.

F. C. WEBSTER: As the committee appointed to arrange for the celebration yesterday of the United Nations International Women's Year finalized its activities and made out its certificates, it discovered that it had one certificate left over and wondered why. Yesterday we found out why. We have in attendance at this General Conference session a delegation from the U.S.S.R. In that delegation is Maimu Vali, who has served as secretary-treasurer of the Estonian Conference for 27 years. We would like to honor her. [The certificate was presented.]

C. D. HENRI: We have another special item of business. Clyde Franz will introduce this item.

C. O. FRANZ: When we began to plan this 52nd session, Elder Pierson suggested that at some point in the program we should give emphasis to the Word and that we should invite a representative of the United Bible Society to be with us. We have asked R. R. Bietz to speak to us about what the Scriptures mean to the Seventh-day Adventist Christian. Following that D. W. Hunter, our liaison with

Continued on page 14



An important place for many was the postoffice area where session delegates posted and picked up mail.

Partial Report of the Church Manual Committee

Continued from Bulletin No. 5

church activities and getting it to newspapers and radio and television stations) the gathering and dissemination of news. As opportunity presents, he will (attempt to) place on the air persons of interest (on) in interview-type programs (on the air), and (to write or cause to be written) arrange for news features on such persons. He (should be alert in sensing newsworthy events in the church program.) He (will watch news media closely for opportunities to present a true picture of his church to the public.) He will make every effort to maintain a friendly, cooperative relationship with editors and other communications-media personnel.

The communication secretary will assist in organizing support for the denomination's broadcast and Bible Correspondence School ministries. This may include the placement of announcements and advertisements for broadcast and Bible Correspondence school courses, promotion of the radio and television offerings, and participation in field days for the distribution of radio, television, and Bible Correspondence School materials. He will cooperate with the conference communication secretary in carrying out the plans of the conference and reporting as requested. He will also present periodic reports to the church business meeting.

The (Public Relations)—Communication Committee.—In a large church a (public relations) communication committee may more adequately handle the many facets of the public relations and communication program of the church than can a secretary working alone. This committee, with the communication secretary as chairman, will be elected at the time of the general election of church officers. Individual members of the committee may (have) be assigned specific (public relations) communication responsibilities—(one member dealing) such as working with the press, (another) with radio and television, (another) with Bible Correspondence School ministries, (another) and with the internal media of the church (and so on.) Where there is an institution in the area, a member of its public relations staff should be invited to sit with the committee.

Other (public relations) communication activities which fall with the sphere of interest of this committee include planning for special church events and ceremonies, the preparation of church exhibits and parade floats, (planning with the pastor for special church events and ceremonies,) placement of church advertising, providing public libraries and other information centers with information on the Seventh-day Adventist (Church) Church. . .

The pastor, who is primarily responsible for the (public relations)

communication program of his church, will work closely in an advisory capacity with the (public relations) communication secretary and/or the (press relations-) communication committee.

Relation to Other Departments of Church.—(The cooperation of the pastor, local elders, and other officers and departmental leaders of the church in providing information and alerting the press relations secretary as to plans and scheduled events is essential to the success of the church's public relations program.) To serve the church properly the communication secretary should be alerted regarding plans and scheduled events. Any auxiliary unit of the church organization (, as for example the Missionary Volunteer Society,) may appoint an individual to furnish the (press relations) communication secretary or (public relations) communication committee with news of that particular department's activities.

In Large Adventist Centers.—If several churches in a city arrange for a central (publicity) communication committee, each (press relations) communication secretary (or public relations committee chairman) should be a member and should work in harmony with any general plan that will better coordinate the handling of news and other media activities for the several churches. The establishment of this committee would be initiated by the conference (public relations) communication secretary. Meetings of such a central committee would be called and presided over by a chairman selected by the group.

The General Conference (Bureau of Public Relations) Department of Communication and the division, union, and local conference (public relations) communication departments provide detailed instruction for (press relations) communication secretaries, and by their printed materials, correspondence, and other means give constant help and inspiration.

Qualifications.—(The press relations) communication secretary (plans a very . . . public.) He should be carefully chosen for his (1) ability rightly to represent the church, (2) sound judgment, (3) organizational ability ((3)) (4) ability to put facts down on paper in (good) attractive and persuasive grammatical form, ((4)) (5) willingness to carry out an assignment, ((5)) (6) ability to meet people.

(The public relations committee chairman must have organizational ability in addition to the aforementioned qualifications.)

Pages 276, 277—Radio and Television Department

Delete entire section—substance is incorporated in sections on pages 166—169.

Page 285, General Index

To be adjusted in the light of the above amendments.

Voted, To add chapter 8, "Auxiliary Organizations" (p. 169), a section dealing with the Temperance Department.

Temperance Department

Temperance is recognized by Seventh-day Adventists as a Bible doctrine and a spiritual ministry. It is important, therefore, that the local church organize a temperance society to implement temperance programs and activities.

The aim is to present to all the principles of temperance, clearly outlining the meaning of temperance as self-control through Jesus Christ. The object of the Temperance Department is to unfold the Bible plan for the development of physical, mental, social, and spiritual graces, to show "that temperance alone is the foundation of all the graces that come from God, the foundation of all victories to be gained."—*Temperance*, p. 201.

Those who adhere to the Christian principles and practices of Seventh-day Adventists will resist intemperance, abstaining from the beverage use of alcohol, the use of tobacco, the misuse of narcotics, or the misuse of any drug.

The call to the church is for involvement by each member. "Let those who have their Bibles and who believe the word of God become active temperance workers. Who will now seek to advance the work of our Redeemer? Let every church member work in right lines."—*Ibid.*, p. 236.

The church temperance program is directed by the temperance leader who is elected by the church, and is a member of the church

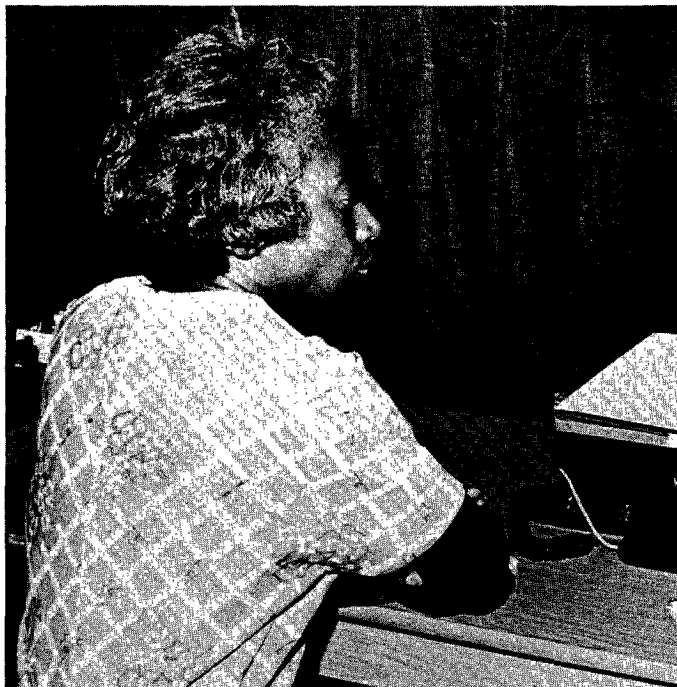
board. He works in cooperation with the church pastor and the church board. The local church temperance organization is a unit of the conference temperance society, and a part of the International Temperance Association. This organization also makes it possible for the church to secure the close support of those who adhere to temperance principles, but who are not yet members of the church.

The temperance community services of the Seventh-day Adventist church include the Five-Day Plan to Stop Smoking, the Four-Dimensional Key to Better Living, and the Home Help Visitation Plan. There are also youth-for-better-living projects, the showing of temperance films, the distribution of temperance literature, and other programs as recommended by the temperance department of the church.

Legislative measures related to temperance are also to be supported through deputations and the awakening of public sentiment, for "while we are in no wise to become involved in political questions, yet it is our privilege to take our stand decidedly on all questions relating to temperance reform." *Ibid.*, p. 253.

A world temperance Sabbath is observed each year especially to proclaim the principles of temperance, to foster membership in the temperance organization, and to receive the world temperance offering. A financial goal is set by each division committee and is shared according to policy between the General Conference, division, union, conference/field, and local church.

The church thus organized for



Ruby Jones, a secretary in the General Conference Education Department, records minutes of a business session. After the minutes are transcribed, they are given to the "Review" editors to be edited and printed in the Bulletin published the following morning. The Bulletins are handed out to delegates after the morning devotional.

temperance witness will provide positive, practical, and effective alternatives to intemperance, offering something better to those with false dependencies, thus guiding many to a way of victory in Christ Jesus.

Trust Services

Voted, to revise pp. 262—276 [N. A. Supplement] of the *Church Manual* entitled "Organizations for Holding Church Properties; Suggestions Regarding Wills, Annuities, et Cetera" as follows:

Organizations for Holding Church Properties (.):

(Suggestions Regarding) *Trust Services, Wills, and Annuities* (, et Cetera)

Legal Organizations Under the Law.—The Seventh-day Adventist (organization) *Church* (has from its earliest days carried on) *conducts its evangelistic work and performs its other religious functions as an unincorporated body.* (However, the) *It is the general plan* (has been followed of forming organizations under the law) *not to incorporate or register regular denominational organizations* (for the purpose of holding church properties belonging to the denomination) *unless required by law.* (These incorporated) *Corporate organizations are* (formed by the conference organizations) *established pursuant to governing laws for the management of legal activity and these operate under rules and bylaws as adopted by each organization.* *All organizations planning to form legal corporations for operations in North America shall first secure approval from the General Conference Committee.* The delegates to the regular conference sessions constitute the delegates to the session of the legal organization. (The delegates elect a board of trustees, who carry on the business of the organization. Such corporations are formed under the laws of the States or countries in which our work is conducted. While these laws vary somewhat, the same general form of organization is followed.)

Delete p. 262:28 to 263:4.

Title to Church Properties.—In order to safeguard denominational property (, whether real or personal,) it is necessary to have the title vested in a corporation created by a conference organization according to the laws governing in the locality where the property is located. *Title to all local church properties should be held by the conference corporations.* When properties are acquired for the use of local churches or conference organizations, the titles should be held by the corporate organizations.

Page 263. Remove lines 9—25 as amended to page 264.

Care of Legal (Papers) Documents.—All legal (papers) documents, including insurance policies, church property deeds, abstracts, and trust agreements, should be filed for safekeeping in the (confer-

ence) office of the corporate organization.

Church Repairs and Upkeep.—(The house of God) *The church, its related buildings, and their furnishings should always be kept in (good repair) representative condition.* (Foundations, roofing, and painting should receive attention so that all may be preserved in the best condition. This same care should be given to all properties and furnishings belonging to the denomination.) Funds for this purpose should come from the church expense budget or from special contributions. Under the (general) direction of the church board, this work is generally supervised by the deacons.

Insurance Policies.—The church board, through (its officers) the church treasurer, is under obligation to see that the properties of the denomination, such as the church building, (the church) school buildings, (as well as other miscellaneous buildings and their contents,) and equipment are kept adequately covered by insurance (in safe companies. An insurance manager, usually the treasurer, has been appointed in practically every local field and is always ready to give advice on insurance matters and to secure the broadest possible multiple peril coverage in reputable companies for institutions and church properties. The General Conference Working Policy suggests that the coverage be on the basis of replacement values of buildings and contents where applicable. All insurance on church properties should be in the name of the corporation.) Provision for this expense should be made in the church budget. The following procedures are recommended:

1. *The local church board, through the treasurer, and in consultation with the treasurer of the conference or corporation, shall be responsible for adequate insurance coverage of assets, including fire, theft, boiler, public liability, and workman's compensation insurance, in harmony with denominational policy.*

2. *All denominational assets shall be insured with companies of sound financial standing and A-grade general policyholders' rating. Reciprocals and assessable companies are not recommended. Whenever possible, insurance should be purchased through the General Conference Insurance and Risk Management Service.*

3. *The conference or corporation treasurer shall be responsible for holding and keeping a complete record of the insurance policies covering the property and assets in the conference and its churches.*

a. *This record shall include the name and description of the property, the amount of insurance carried, the name of the company with which it is insured, the expiration date of the insurance policy, and other relevant details.*

b. *Negotiations for the renewal of insurance policies should begin at least 60 days before the expiration*



Maimu Väli, secretary-treasurer of the Estonian Conference, is escorted to her seat during the first of the business sessions.

date, to avoid unintentional lapse of coverage.

4. *It shall be the duty of the conference auditor to review the church, school, or other church property insurance program and report to the governing board or committee any inadequacies in insurance coverages not in harmony with WORKING POLICY recommendations.*

Wills, (Testaments,) TRUSTS, (Gifts Inter Vivos and Gifts Causa Mortis, Annuity Contracts) ANNUITIES, and (Trust) LIFE INCOME AGREEMENTS.—(The love of God constrains all who look for His soon appearing to give of their substance to further His truth in the earth.) The spirit of sacrifice and dedication is fundamental to Christian service. ("God loveth a cheerful giver.") Monies and property which (cannot be) are not given outright to the cause may still be (secured) contributed to the work of God through wills, (gifts inter vivos, gifts causa mortis,) trusts, annuities, and (trust) life income agreements.

Laws Must be Strictly Followed.—(The) Laws concerning the disposition of one's property, either before or after death, (is one which) must be strictly followed (in accordance with the statutes of the State or country where the testator or donor may reside.) If (disposition) conveyance of real estate is made by deed, the laws of the State or province where the land is located govern(s) the requisites of the deed. Disposing of one's property, whether real or personal, to take effect after death, may be done by will, or the will (deed, or other instrument) may be supplemented by a Trust Agreement. (But if a disposition is not made during the life of the party, then a person's estate

is distributed under the statutes of descent and distribution, and this may not be satisfactory to the decedent.) Therefore, a will or a trust agreement (may be) is of utmost importance. (To dispose of one's property and to make preparations for one's future life, for the family and dependents, and for the church and the cause of God are among the most important and responsible acts of life.) *Christian responsibility is demonstrated when one provides for the future security of one's dependent family, and for meeting future needs of the church.*

(Seventh-day Adventist ministers are given definite instruction concerning the responsibility resting upon them along these lines.)

"Our brethren should feel that a responsibility rests upon them as faithful servants in the cause of God, to exercise their intellect in regard to this matter, and secure to the Lord His own."—*Testimonies*; Vol. 4, p. 479. (This does not mean that our ministers should give legal counsel in these matters, because definite instruction is given regarding this in *Testimonies*, volume 3, page 117, and volume 4, page 482, and herein after referred to.)

(Delete p. 265:16 through 266:2.)

WILLS.—*The making of a will calls for good counsel. We are given definite instruction relative to securing proper counsel in the executing of wills, as follows:*

"Many families have been dishonestly robbed of all their property and have been subjected to poverty because the work that might have been well done in an hour had been neglected. Those who make their wills should not spare pains or expense to obtain legal advice and to have them drawn up in a manner to stand the test."—*Ibid.*, Vol. 3, p. 117.

(Delete 266:11 through 272:8.)

It is essential that a will be executed in accordance with the statutory requirements of the State, province, or country where the will is made.

REQUESTS TO CHURCH ORGANIZATIONS.—*Bequests should be made to the legal organization of the local, union, or General conferences, or denominational institutions. In such cases, great care should be exercised to insure the use of the correct legal title. Church officers should put their members in touch with the conference officers concerning potential bequests and subsequent procedures that the Lord's property, which He has entrusted to His people, may be secured for His work.*

(Delete 272:9 through 276:17.)

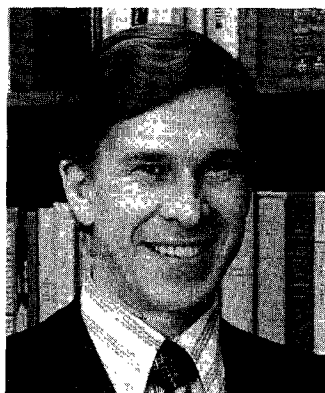
TRANSFERRING PROPERTY BEFORE DEATH.—*A donor's wishes for ensuring that his money and property will accrue for the Lord's work, for family or others, prior to his death, can be fulfilled through trusts, annuities and life income agreements.*

More detailed information on the advantages of available plans may be obtained, in confidence and without obligation, by consulting with the officers of the legal association of the conference or institution.

The Laodicean Message

Bible study
presented Tuesday,
July 15, 1975.

BY GERHARD F. HASEL
*Associate Professor
Seventh-day Adventist
Theological Seminary*



Incisive words commend the last book of the Bible to our attention: "Blessed is he who reads aloud the words of the prophecy, and blessed are those who hear, and who keep what is written therein" (Rev. 1:3*). The book of Revelation is intended to be a special source of blessedness in the decisive end time in which we live. Christ's message to the seven churches (Rev. 2:1-3:22), which identify their character, provide commendation and condemnation, and suggest the course of correction is intended to be such a source of blessedness. This blessing is one that is to come to the church bodies as a whole as well as to each individual member. The climactic appeal to Laodicea is, "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me" (chap. 3:20).

The seventh and last letter contains Christ's message to the Laodicean church (verses 14-22). Inasmuch as "the messages [to the seven churches] extend to the end of time" and "reveal the condition of the church at different periods in the history of the world" (*The Acts of the Apostles*, p. 585), the message to the Laodicean church carries special weight for us today as history moves forward into final climax. Everyone who heeds this message will have a part in the eternal kingdom of glory that Christ establishes at His glorious second coming (verse 21).

The Addressees and the Sender of the Message

1. *Addressees.* To whom is this letter written? Who are the recipients? This letter is not addressed exclusively to the congregation of believers in the city of Laodicea on the Lycus River, about 40 miles southeast of Philadelphia on the road to Colossae. The wealthy city of Laodicea was famous for (a) its wealth, (b) its commercial activity, and (c) its flourishing medical school. It was a banking center and stood on a major highway of international trade; it was a business center, with factories for clothing and carpets made of native glossy-black wool; it was also a first-rate medical center especially noted for its effective ear and eye ointments. The believers in this city are the initial addressees. But the symbolism of the letter witnesses to the fact that the ultimate addressees are the members of God's remnant church in the end time. The letter to Laodicea is individually and personally addressed to each one of us.

2. *Sender.* Who is the sender of this message? Its sender is identified as "the Amen, the faithful and true witness, the beginning of God's creation" (verse 14). The "Amen" is Jesus Christ (cf. 2 Cor. 1:20) the Lord of the remnant church. This unique title of Christ may have been suggested by Isaiah 65:16 where "God of truth" would be literally translated as "God of Amen."

The phrase "the faithful and true witness" brings out the

full meaning of "Amen." Christ is the kind of witness whose testimony never falls short of the truth. He is in Himself absolutely reliable and therefore His message to Laodicea, to us today, is faithful and true and absolutely reliable. His witness as to the state and condition of God's church today is faithful and true.

The third identification of the sender is "the beginning of God's creation." Christ is the prime source of creation. He is the outer and inner ground of creation. As "the beginning of God's creation" He is the Alpha. As the Omega He brings the visible creation to an end when He returns a second time. Being the beginning of creation, and having died at the midpoint of time for creation, He is also the faithful and true finisher of our faith at this end point of time to have us as conquerors to sit as corulers with Him on His throne throughout eternity. "He who conquers, I will grant him to sit with me on my throne" (Rev. 3:21).

The Content of the Message

1. *Commendation.* Christ commends His last-day church more briefly than any of the previous churches. Succinct, terse, and pointed are the crisp words: "I know your works" (verse 15). Nothing is said about the toil (chap. 2:2), the tribulation (verse 9), love, faith, and service (verse 19) as in the case of the other churches. Not even the patience of the saints referred to in Revelation 14:12 is singled out.

Why this silence about the works of the remnant church? Could it be possible that the condition of the last-day Laodicean church is such that the identification of even one commendable work might lead to spiritual pride? Would it lead to a condition more hopeless and more dangerous than that in which the church already finds itself? In any case, Christ knows our works. Our works, however, do not commend us to Him. Our works do not save us. Christ alone saves us. He who is saved by Christ, who stands in that living and true faith relationship with his Lord, will bring forth works acceptable to his Saviour.

2. *Condemnation.* At the center of the message to last-day Laodicea is the sharpest indictment of all seven letters: "You are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth" (Rev. 3:15, 16). This incisive revelation of the true state and real condition of the Laodicean church indicates clearly the ignorance of her real condition: "not knowing that you are wretched, pitiable, poor, blind, and naked" (verse 17).

The church in the condition of being neither hot nor cold is a church in a "neutral position" (*Testimonies*, vol. 4, p. 87). The people of this condition and position live in repulsive indifference, feel saved on the basis of a false sense of security, and exist in a state of dangerous deception in regard to their real standing before God (*ibid.*, vol. 3, p. 258).

The "neutral position" Christian has the name and external profession of truth, but is tragically deficient in Christian fervor and devotion. He is unwilling to have either hot enthusiasm and total ardor for his faith or cold antagonism and pointed enmity toward everything opposing God. He refuses to run the risk of the unbeliever and yet he also refuses to die totally to self.

The state of lukewarmness, instead of a state of hotness or coldness, suggests that God's people are in between two states. The man who is half and half is in a most dangerous position. The half-and-half man lets his flag fly as the breeze blows; he is the one who takes the middle of the road and must expect to be hit by the cars approaching and those following; the half-and-half believer in the lukewarm state is the one who always agrees with the last man who speaks with him.

Jesus hates lukewarmness. He states categorically, "I will spew you out of my mouth" (verse 16). The word translated "lukewarm" (Greek, *chliaros*) is used only here in the NT and refers to the unpleasant taste of the lukewarm water that causes vomiting. Sulphurous water from the hot springs of

* All Bible references are from the Revised Standard Version.

Hierapolis had become lukewarm by the time it flowed over the cliffs opposite Laodicea; the sulphurous water was nauseating. These factors seem to intensify the symbol of spitting out. Lukewarmness is nauseating to Christ. He threatens complete rejection.

In sharp contrast to Christ's own witness is the self-witness of the lukewarm, halfhearted Laodicean believer: "I am rich, I have prospered, I need nothing" (verse 17). This gradation of economic and intellectual riches has led to complete satiety and thus to self-deception. The church will always implicate itself in arrogant self-deception as it continues in self-introspection without the application of the proper standard of self-evaluation provided in the person, work, and achievement of Jesus Christ. The Laodicean church is lulled into peace and safety by her temporal sufficiency, her intellectual attainments, and her spiritual riches in doctrine.

Christ destroys this self-induced notion of peace and safety. Economic, intellectual, and doctrinal prosperity are not synonymous with spiritual success. In contrast to their human self-assessment, God's last day Laodicean is "wretched, pitiable, poor, blind, and naked" (verse 17). Is it possible that the church is poor in its riches? Indeed, one can be rich in economic, intellectual, and doctrinal matters but have utter poverty spiritually. Is Jesus telling His prosperous church of the end time that it is really a spiritual pauper?

3. *Counsel.* The fact that the Lord of the church provides counsel gives reason for extraordinary hope. The Laodicean church and each member is not beyond hope. "Therefore I counsel you to buy from me gold refined by fire, that you may be rich, and white garments to clothe you and to keep the shame of your nakedness from being seen, and salve to anoint your eyes, that you may see" (verse 18).

The first thing that is striking in this text is the phrase "buy from me." Spiritually the church is "poor, blind, and naked," and no banks, pharmacies, and clothing factories in Laodicea can provide for her needs. No economic, intellectual, and doctrinal prosperity can provide what she lacks. The church lacks the understanding that Christ, and Christ alone, "is the depository of all graces" (*Testimonies*, vol. 4, p. 89). He alone is the source of all true wealth, of all genuine vision, of all fine clothing. He alone is the One who can provide what is needed. He alone is the merchantman who opens His treasures to the treasureless.

Three things are needed by the members of the church of the end time: pure gold, white clothing, and healing eyesalve. Pure gold is a symbol of faith that works by love (1 Peter 1:7). White clothing is the symbol of "the righteousness of Christ that may be wrought into the character" (*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 3:18, p. 965). In contrast to the black garments of the ancient Laodiceans, which were man-made and thus human pieces of clothing, Christ provides the white garments of heavenly origin, which bring purity and victory to their bearers. In contrast to the garment of our own righteousness, which is nothing but filthy rags, we must be clothed with the garments of Christ's righteousness, which will admit us to the heavenly wedding feast. The healing eyesalve is the ointment that will restore the true spiritual discernment that imparts detection of sin under any guise, removes spiritual self-deception, and restores vision that leads to total clearness of understanding. Faith with love,

righteousness with purity, vision with understanding, are the three great gifts that the church needs and Christ is eager to provide to each heart that turns to him.

The Aim and Purpose of the Message

1. *Concern.* The severity of the condemning rebuke, with its implied threat of complete rejection, is really a sign of Christ's concern, of His love for His end-time church. "Those whom I love, I reprove and chasten" (Rev. 3:19). Christ loves even the lukewarm church of today, with its nauseating self-sufficiency. It is nothing but His unfailing love that leads Christ to the expression of such concern for His church and its members in these last days.

Reproof and chastisement are evidences of love and its concern. This caring love is severe but never cruel; it is painful but never hurtful. Indeed this unfailing and beneficent love reveals that there is great pain also in the heart of Christ. He hurts in deep inner pain as He contemplates the true condition of His church, her callous indifference, nauseating lukewarmness, ill-conceived neutrality, proud self-sufficiency, and blind self-deception. Reproof and chastisement are designed to arouse a self-satisfied church to her true condition and real standing before God.

2. *Call.* Christ calls His last day church to be zealous and to repent (verse 19). Instead of a state of lukewarmness, Christ calls for ardent zeal, enkindled by the love that originates from the Lord, and as proof of this zeal, a true change of mind and direction. The repentance that is here called for is one decisive act, as the Greek tense indicates. From that moment forward the believer is enjoined to have zeal as a permanent characteristic. Former lukewarmness gives way to Christian zeal and enthusiasm.

3. *Closeness.* A deep note of divine love and concern pervades verse 20: "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me." The closeness of Christ, His immediacy, catches our first attention. The door before which Christ stands even now, and through which He asks entrance by knock and call, is the door of the heart. He comes to each individual of the church and seeks entrance into his heart.

Two observations aid us in entering into the depths of meaning in this verse. The immediacy and closeness of Christ comes to expression in the usage of the tenses, which may be captured in a literal translation: "See! I have taken my stand at the door and I am continually knocking!" He waits patiently for the tenant of the house to open the door, in order that He may enter. He does not force His way into our heart. But He seeks intimate fellowship and will share with the tenant all of the divine resources, as is expressed in the words "eat with him" and "eat with me."

The second point is that the words "if any one hears my voice" have a personal and individual character that is not applicable to the church as a whole but to each individual member. Thus each of us is to respond personally and individually to the winning power of Christ's love, which compels our stubborn heart to invite the heavenly Guest in. With Christ in the heart we will have spiritual discernment, have Heaven's security, enjoy peace of mind, be constantly zealous for our Lord.

The continuous challenge of overcoming (verse 21: "He who conquers, I will grant him to sit with me on my throne") can be a reality through Christ abiding in our hearts. With Christ and through Christ we move from poverty to plentitude, from rags to riches, from the depression of blindness to the height of corulers with Christ throughout eternity. He who overcomes and conquers with Christ will experience the fullness of human existence here and now, and then receive the eschatological reward at Christ's return. Who can offer what Christ has to offer for the present and for eternity? He who follows Christ along the road to victory will participate in Christ's achievements throughout eternity. "He who has an ear, let him hear what the Spirit says" (verse 22).

Breadbasket

By NICHOLAS LLOYD INGRAHAM

Out of the pockmarks
of warm raindrops in the dust
issues the harvest.

Far East Heartbeat

Report of the Far Eastern Division presented Tuesday, July 15, 1975, in connection with a film presentation.

BY P. H. ELDRIDGE
President



The dawn of tribal man in Southeast Asia is hidden in the mists of time, but from the shadows of legend and early history, the Orient emerges as an important cradle of human culture. From this wide and varied region have sprung amazing civilizations rich in art, sculpture, and architectural design, steeped in a vast array of colorful traditions and mysterious religions.

The legendary battle of the forces of good and evil takes many forms, but beneath the glitter of ceremony and religious ritual are teeming millions struggling for a share of life and searching for security and self-recognition. These are the people, the places, and the problems of the Far East. This is the heartbeat of the Orient.

Nowhere in the world is there such evidence of human worship of the deities as in the ancient East. From crumbling Hindu temples in Bali to the magnificent mosques of Java and the modern Moslem masterpiece in Kuala Lumpur, from the gilded domes of Kuching to the Buddhist and Shinto temples of historic Japan, from ornate creations in Korea to the golden courts of old Siam, countless thousands of temples, shrines, images, and other symbols of worship are daily adored.

The man-hours that have gone into their construction, the artistic skill, the religious fervor, the blood, sweat, and human lives built into them stagger the imagination. By various means the people of the East attempt to satisfy man's eternal need to worship, to find release from the pain and problems of their daily lives.

Out in the rural areas life is peaceful enough, though arduous. Here the landscape is a wall-to-wall carpet of terraced gardens and flooded paddy fields. For centuries, the rice farmer has plodded behind his faithful ox, or plowed with buffalo across the face of timeless land. Rice harvesting methods vary from country to country. In Java everybody goes into the field as the precious golden heads are separately cut and carefully gathered. In the East there is no shortage of human labor.

Much of the farmer's perishable produce finds its way into the villages and cities, where sidewalk markets handle most of the sales. An Eastern supermarket is filled with tropical fruits and vegetables, many of them new to Western palates. There are brightly colored Eastern candies and a wide range of other foodstuffs for those who have the taste and the money.

Cottage industries as well as mechanized factories produce a rich array of silks and other fabrics for local consumption, the tourist trade, and overseas export.

The Cities of the Far East

The traffic lanes of Eastern cities range from narrow streets choked with rickshaws, handcarts, and mini-taxis to large

thoroughfares filled with honking cars and buses. Some are a conglomeration of anything and everything on wheels, and must be seen and heard to be believed.

Populationwise, Djakarta, capital of Indonesia, is one of the large cities of the world. It is proud of its new boulevards and its impressive skyline rising above the old and crowded metropolis. But the greatest city of the East is Tokyo. Twenty million Japanese live in and around the twin giants of Tokyo and Osaka.

The miracle of the East is Japan's industrial expansion—her amazing technological advancement and the Westernization of many aspects of life. But centuries-old traditions and beliefs are still strong. The Japan of the past and the Japan of the present live happily side by side as these industrious Orientals aim for the best of both worlds.

Seoul, capital of Korea, is another teeming city, one that seems to have more buses per mile than any other metropolis.

Saigon in war-ravaged Vietnam roars its way through thick and thin and clings to life with unbelievable tenacity.

Bangkok with its *klongs* is Thailand's answer to Venice but has its own brand of gondolier.

There's Taipei, capital of Taiwan, Manila in the Philippines, and Kuala Lumpur, seat of government and university city of Malaysia. All have their special character and individual flavor.

Not to be forgotten is Singapore, the East in capsule form—an island, a city, a mini-nation, a commercial giant.

And then there is Hong Kong, teetering on the edge of mainland China. It brings us to a stone in a little graveyard. Abram La Rue, first Seventh-day Adventist missionary to Southeast Asia, arrived in Hong Kong in 1888. The seeds first planted by La Rue have ripened into a rich harvest across Southeast Asia.

Two thousand four hundred and one churches with 281,392 members testify to the dedication of this man and those who have followed. There are now 3,912 Sabbath schools with a membership of 333,123.

The headquarters office of the Far Eastern Division of Seventh-day Adventists is in Singapore. Here the responsibilities of administration are carried by the division officers and the various departmental leaders.

As the phases of administration in the work of the church pass from division to union level, we find that most of the presidents are local men. The trend to local leadership is growing rapidly as the church in the Far East strengthens and matures.

The Schools of the Far East

From the schools and colleges of this division come trained personnel, who with experience move into posts of responsibility. More than 47,000 students are enrolled in nearly 500 Adventist schools and academies throughout the Far East. The various colleges provide a high standard of Christian education.

Indonesia Union College on the island of Java is situated in an ideal setting for education of the hand, heart, and head.

Korean Union College emphasizes quality education, but at the same time teaches students how to work with a vigorous agricultural and dairy industry.

Japan Missionary College will soon transfer to a new campus with complete facilities to serve the youth of this industrialized nation of Asia.

Mount Klabat College in East Indonesia is the newest senior college and already has an enrollment of more than 400.

Mountain View College on the island of Mindanao in the Philippines is extremely crowded with more than 1,000 students jammed into dormitories designed for half that number.

In the South China Island Union are two colleges, one in the teeming metropolis of Hong Kong and the other on the island of Taiwan. The Taiwan school has a completely new campus in a rural area.

Philippine Union College is the largest Adventist college in the Far East—soon to be relocated on a larger campus.

Nurses' training is another phase of the educational and human-help program of the Adventist Church in the Far East. Twenty-two Adventist hospitals are now serving the millions of the Far East in a vast program of relief from suffering and human misery. In the past five years, 966 nurses have graduated from ten nursing schools operated by these hospitals, and more than three million patients have been treated.

The Challenge of the Far East

How do you reach 420 million people? This is the challenge that faces the Far Eastern church today. Many avenues of outreach are being used.

The original method used by Abram La Rue was the distribution of literature. Publishing is still a major factor in spreading the gospel news. The roll of the presses in eight Adventist publishing houses in the Far East tells the story of 16 million pieces of literature published in five years. Two thousand nine hundred literature evangelists take the good news to the people by books and magazines valued at more than US\$11 million for this period.

The message of hope goes out over the airwaves to a wide spectrum of the people. Radio and television programs produced in six Adventist studios are being broadcast through 155 outlets. Voice of Prophecy Bible schools have enrolled 486,135 students over the past five years.

English-language schools, operated by student missionaries in 17 different cities, provide a service to the thousands in the East wishing to learn English and are a valuable source of contact. Many baptisms have resulted.

More than 400 student missionaries have served in the Far East in five years. This young and dedicated team has made possible an extension of educational and social aid programs that otherwise would have been beyond the scope of the operational budget.

The air age has become part of the normal program of outreach in the Far Eastern Division. Five aircraft are in operation, carrying personnel and supplies on flights of mercy over vast distances and rugged jungle terrain.

This is the heartbeat of the Orient—the roar of giant cities, the yearning of those seeking an answer to life's problems, the cry of a child in pain, the eternal ache of physical and spiritual hunger, the need of guidance for young and old alike.

God has blessed in a thousand ways, and through His wisdom and mercy new avenues will open and His human hands

will achieve even greater things for Him. The East will shine as a star, and the earth will be filled with His glory.

Since the last General Conference session, we have baptized just over 100,000 in the Far East. There have been losses, but before this year is over our actual membership will reach 300,000.

God's blessings have been multiplied during this quinquennium, but the most significant development has been the implementation of a program we call "TARGET 80." We have asked ourselves the question, Where do we want the church in the Far East to be by General Conference time in 1980? To reach these long-range goals, we are integrating the work of every department and calling for the active participation of every church member.

The central procedure in TARGET 80 is planting new churches. Here's how it works. This is what actually happened in the Baesa church, not far from Manila, Philippines:

In February, 1974, having heard of an interest in Punta, a town about 25 miles away, the Baesa church decided on that place for a church planting project. Four intensive months of visitation, Bible studies, follow up of interests and baptismal classes led to the first baptism of 11 converts on June 1. These were organized into a company on June 8. A second baptism came in July and a third in August. On September 14, 1974, a church was organized with 41 charter members meeting in their own small chapel.

Does TARGET 80 work?

This program began early in 1974. Since then, new companies and churches have been organized at a rate nearly five times greater than before. It is our hope and prayer that the conclusion of TARGET 80 will find us not at another General Conference session but in the kingdom of God.

With our 22 hospitals and a large number of clinics, representing Christ through the ministry of healing is a daily privilege. In 1974 alone, 952,022 patients entered the doors of these institutions.

Serving in the Far Eastern Division is a unique and sacred privilege. Evidences of progress, amazing incidents of divine help, and the constant inspiration of a dedicated corps of workers and lay members give endless satisfaction. International complexities and multiplied problems sharpen our faith. But all around us are people—millions of men, women, and children—racing a deadline of destiny. How can we reach them all?

This is the challenge of the Far East!



C. D. Brooks, General Conference field secretary, speaks to young people in Hall B. The backdrop is the same backdrop that was used during the Ministerial pre-session (A picture of it appeared in Bulletin No. 1) but the center circle was changed to read "Jetzt ist die Zeit" ("Now Is the Time"), the theme of this General Conference session.



While "Review" photographers were busy taking pictures of session activities, their families were often left sitting beside empty chairs and holding photographic equipment. This is the case with Irmgard Busch, mother of "Review" photographer and layout artist Gert Busch, and Margaret Logan, wife of photographer J. Byron Logan.

Continued from page 7

the Bible Societies, will tell us about our contacts with the Bible Societies. We will also have a short message from the representative of the United Bible Society, the Reverend Hugo Meyer. [Dr. Meyer stood as he was introduced.]

R. R. BIETZ: [Quoted Psalm 23.] These words, written centuries ago, were hewn out of the trying experience of the psalmist and recorded by the Holy Spirit for our benefit. Can you think of any promise in all the world more meaningful than this? Is there any literature in the whole wide world more beautiful than this? Can you think of any other 118 words that relate more significantly to life, to its sorrow, to its joys? I think not. From Genesis to Revelation, from the Bible's introduction to its conclusion, from the first words "In the beginning God created the heaven and the earth," to the very last words, "even so come Lord Jesus, the grace of our Lord Jesus Christ be with you all, Amen"—all the words, sentences, paragraphs, and chapters constitute God's message to us. It is the shepherd's communication with the sheep.

The Bible does not promise that the storms of this life will be eliminated, but it does assure us that along with the boisterous waves of trouble there will be quiet, still waters for those who trust God. The Bible does not promise that we will never die but it does point the way to life eternal. The Bible does not promise that we will always be treated kindly, but it does tell us how to relate to even our enemies so that both they and we will be blessed. The Bible does not promise that sickness, pain or sorrow will never touch us, but it does assure us that the Shepherd will be walking with us no matter how dark the path may be.

Should we study the Bible? I need not answer this question. Unless we are led by the Holy Spirit to know the Shepherd of the Book we will remain as lost sheep wandering in the wilderness without hope. Let us study the Bible more diligently and live more joyfully, peacefully, and actively all the while enjoying the green pastures and the still waters of life provided for us by the shepherd of the sheep, the shepherd of the Book.

D. W. HUNTER: It has been my personal privilege to represent the church with the American Bible Society which is a part of the sisterhood of Bible Societies around the world. Seventh-day Adventists perhaps are using the Scriptures in more languages, in more countries than any other body in the world.

In many parts of the world we are the largest distributors of the Bibles produced by the various Bible societies. I am happy today that we can pay tribute to the work of the United Bible Societies around the world. Brother Kemmerer would you make your presentation at this time.

M. E. KEMMERER: Reverend

Meyer, on behalf of the General Conference of Seventh-day Adventists we want to assure you of our continued support of the wonderful work of the United Bible Societies. I know you are already aware of the significant contribution of our church through the American Bible Society, the Canadian Bible Society and other Bible Societies in various divisions of the world, but this morning we want to express our further support of your wonderful work. We are here at Vienna, the headquarters of the United Bible Society in Europe, and we want to present this additional token of our appreciation, wishing you God's continued blessings in the wonderful work of spreading the good news of salvation.

REV. HUGO MEYER: Mr. Chairman, Ladies and Gentlemen, it was with great pleasure that the United Bible Society accepted the invitation to be present at this 52nd World Congress in Vienna. I'm extending to you the very warm, personal greetings of the general secretary of the United Bible Society, the Reverend Ulrich Fick, who was not able to come to this meeting. I would also like to pay tribute to the work that I have seen done by Adventists in my own

country of Austria. I would also like to pay tribute to the fact that so many of you are members of the boards of Bible societies in various nations around the world. This indeed shows how close the connection is between the United Bible Societies and your church which is proclaiming the good news.

I have just returned from Zurich where the budget subcommission of the European Bible Society has met for two days to discuss the budget for next year. We had to cut our budget by many hundred thousands of dollars because we do not have the resources. In the present year, after seven months, 80 per cent of our available resources have been spent because the demands have been so great. There are so many hands stretched out for a Bible. We need new translations, we need new editions of the Bible to meet the needs. So, dear friends, may I tell you how much we appreciate what you are doing. Best wishes to you and may God bless all of you in your work.

C. O. FRANZ: Thank you Reverend Meyer for this very splendid message. Brother Chairman, I should like to move that we reciprocate the greetings and the best wishes that Rev. Meyer has

brought us from the directorate of the United Bible Society and that we do this by standing and showing our appreciation for the work of that great society. [Audience stood.]

C. D. HENRI: Thank you, please be seated. Now some names are synonymous with Seventh-day Adventism around the world. We are going to have another report now and when I call the name almost everybody will know it—The Voice of Prophecy. The chairman of the board is R. R. Bietz.

R. R. BIETZ: In my 45 years of service for the church I have chaired quite a few committees and boards, but the greatest inspiration in all of my service has come from my connection with the Voice of Prophecy, as chairman of its board. I'm happy to present the Voice of Prophecy team, father and son, H. M. S. Richards, Sr. and H. M. S. Richards, Jr.

[The report of the Voice of Prophecy will appear in a later Bulletin.]

C. D. HENRI: Elder Scragg has something special to present at this time.

W. R. L. SCRAGG: It is a real pleasure on behalf of the General Conference to make a special award to H. M. S. Richards. He has pioneered the way for the church in broadcasting. We would like to present a special plaque to him. W. R. Beach will make this presentation.

W. R. BEACH: We are sure that when the Lord bares His arm to finish His work in all the earth, that radio, television and film, with publications, will be top priorities. The church now recognizes that. The pioneer in this work of course is Elder H. M. S. Richards, Sr. and his wife. Will you [Elder and Mrs. Richards] please come to the desk. These are people who are very important to this church, not only Elder Richards who is recognized by all, but Sister Richards whom you don't all recognize. Here they are, with many, many years of wonderful service.

The award that is presented reads thus: "H. M. S. Richards, International Broadcaster from 1930.

He clutched the lightning's fiery bend

To tell the world Christ comes again.

Sound was too slow, but radio could send

His voice with the speed of light.

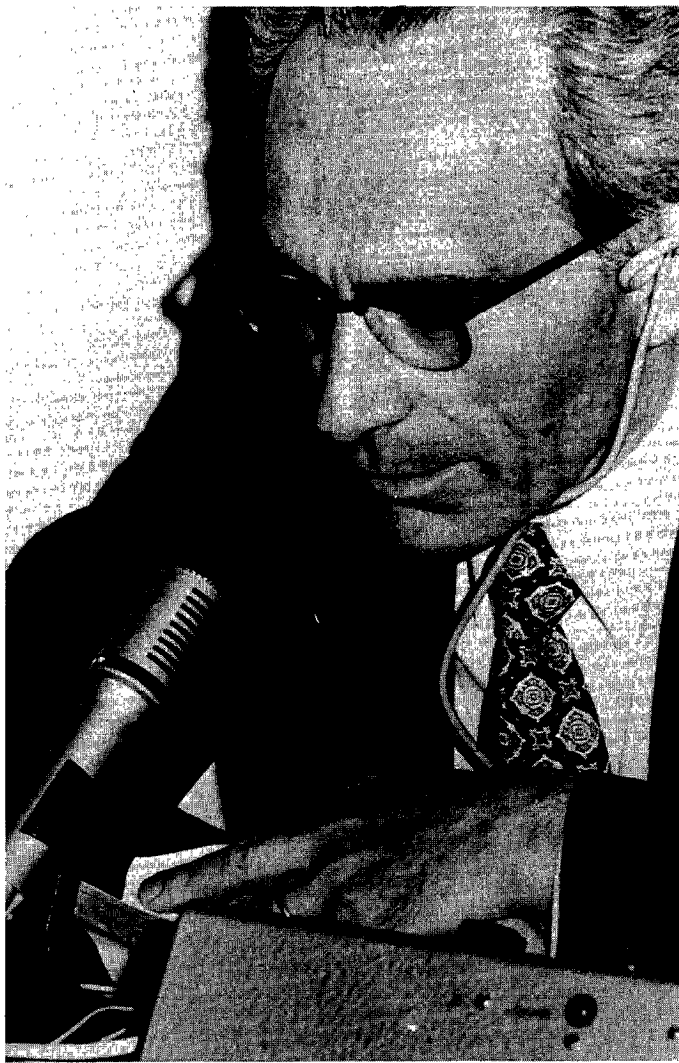
And from the hour he learned its power

He used its magic and its might To flash the message everywhere

Along the speedways of the air.

Your church honors you for your godly and inspiring ministry, for the origination and development of the international Voice of Prophecy radio broadcasts and for a soul-saving outreach that today encompasses the world with the three angels' messages."

Elder and Sister Richards, if this



Walter Fasnacht, of Paris, is one of the translators for the session.



Right, Leland Tetz directs Pro Musica, a singing group from Columbia Union College in Maryland. Left, Van Knauss accompanies them.

were of gold and studded with precious stones, it would be more appropriate, but these words we trust will be cherished by you through all the years of your life and throughout eternity. As you probably recognized, A. A. Esteb wrote the poetic lines. Thank you for what you have done.

H. M. S. RICHARDS: Thank you, Brother Beach. [Applause.] Thank you all, leaders of this movement, and our people. This work never could have been done just by one person. All of you have backed us and prayed for us. We thank Brother Esteb for these words. He has been a supporter and an encouragement through the years. My wife has been the greatest "encourager" I have ever had. We have been married 55 years and we have just about decided to make it permanent! [Applause.]

C. D. HENRI: Now we have to do business. We are ready now to continue to study revisions to the *Church Manual* and specifically the section regarding the work of the deacon.

B. E. SETON: We have basically taken the current material of the *Church Manual* and realigned it for what we hope will be a more efficient explanation of the office and duties of deacons.

C. D. HENRI: We will take time and read the material so that it can

be translated and everyone will know what we're doing.

[Items—"The Deacon," "Board of Deacons," "Deacons Must be Ordained," and "Duties of Deacons" were read, discussed, amended and approved. The report will appear in a future Bulletin. The secretary also read recommendations from the Church Manual committee regarding "Auxiliary Committees," "The Communion Service," "Sustentation Workers," and "The Church Election." These were discussed, amended and voted, and will appear in a future Bulletin.]

C. D. HENRI: Mr. Secretary, please read the next item.

[A recommendation from the Church Manual committee regarding the section, "Nominating Committee," was read. It was discussed, amended and voted, and will appear in a future Bulletin.]

W. D. EVA: Mr. Chairman, it seemed that there needed to be an introductory paragraph in the Church Manual section, "Courtship and Marriage." The wording for this is suggested here.

[The proposed introductory paragraph was read and approval voted. It will appear in a future Bulletin.]

Herald Habenicht of Andrews University was voted a member of the Plans Committee.

BENEDICTION: D. K. Mote, South India layman.

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Partial Report of the Church Manual Committee

[At the ninth business meeting, 4:30 p.m., July 15, the following recommendations were submitted to the delegates and approved.]

Department of Stewardship and Development

The Department of Stewardship and Development was organized to assist in the implementation of God's plan of systematic benevolence throughout the church. Since man's stewardship responsibility includes the proper management of the entire life, stewardship concepts encourage the proper care and use of the body temple, time, abilities, and material possessions. The department gives assistance in the planning and organization of church resources for a completed work. Its spiritual and financial objectives are summarized in the following statement: "When they shall arouse and lay their prayers, their wealth, and all their energies and resources at the feet of Jesus, the cause of truth will triumph,"—*Testimonies*, Vol. 4, p. 475.

Church Stewardship Secretary. The stewardship secretary, elected by the church, is chosen for his ability to implement the concepts and objectives outlined by the Department of Stewardship and Development. He should possess the following qualifications: (1) be a spiritual leader, (2) be one who practices the principles of Christian stewardship, (3) have an understanding of the spiritual and financial program of the church, (4) be willing to dedicate the necessary time to plan, organize, and lead out in his designated areas of responsibility in cooperation with the conference stewardship secretary, the pastor, and the church board.

The stewardship secretary acts in a liaison capacity between the conference stewardship department and the congregation. In fulfilling his educational responsibilities he will implement the general educa-

tional program of the Stewardship Department as it is presented and expanded periodically to meet a continuing need. This responsibility includes assisting the pastor in World Stewardship Day emphasis, conducting stewardship classes, tithe and offering education, and teaching the basic stewardship concepts during Sabbath services or on other occasions.

In fulfillment of his organizational responsibilities he will function as (1) a member of the church board, involved in and conversant with the spiritual and financial program of the church, (2) a member of the stewardship finance committee, and (3) an active assistant to the pastor in the annual Stewardship Guidance Program and in the follow-up throughout the year as outlined in the *Stewardship Manual*.

NORTH AMERICAN SUPPLEMENT (pp. 262-282)

American Temperance Society (pp. 277-280)

277:32 Delete this quotation. Add the following three quotations (all new 278:13 material):

"God wants us to stand where we can warn the people. He desires us to take up the temperance question. By wrong habits of eating and drinking, men are destroying what power they have for thought and intelligence."—*Temperance*, p. 235.

"The subject of temperance, in all its bearings, has an important place in the working out of our salvation."—*Evangelism*, p. 265.

"In the family circle and in the church we should place Christian temperance on an elevated platform. It should be a living, working element, reforming habits, dispositions, and characters."—*Temperance*, p. 165.

278:14 Continue with "The advocates of temperance fail to do . . ." [Deleted words are in parentheses and additions are italicized.]

:28... facts concerning the benefits of temperance and better living and the evil effects of alcoholic beverages...

:33 The organization of the society calls for the appointment of (secretaries) temperance directors in the General Conference, (the) divisions, (the) union conferences, (the) union fields, (the) local conferences/missions (or local fields) and (also) temperance leaders in the local churches. All conferences leaders, (and) workers, (also) and church officers are expected to become familiar with the policies and plans of the organization and (also) to foster its principles and activities. 279:8, 9 Duties of the Church Temperance (Secretary) Leader.—The church temperance (secretary) leader shall work...

:29 To promote the circulation of Listen and Winner magazines... 280:11 and eradicate the (liquor) traffic in liquor and narcotics.

:19... such questions as liquor advertising, narcotics traffic, crime,...

:26 to eliminate the liquor business and narcotics traffic in his town...

:28 To cooperate with the church pastor in promoting and conducting Five-Day Plans to Stop Smoking, Four Dimensional Key programs for better living without alcohol, and the organization of the Home Help Visitation Plan.



Kenneth H. Emmerson, re-elected GC treasurer, leads out in the discussion of a business item.



Zachariasz Lyko, Polish Union Conference secretary, makes a few announcements to delegates.

139:22 Insert the following new material.

Interest Coordinator.—It is important that the many interests developed through the church missionary outreach be cared for rapidly. To this end, an interest coordinator should be elected at the time of the annual election of church officers. This person is a member of the Church Evangelism Council and works directly with the pastor and chairman of that council. To avoid multiplicity of officers it is recommended that wherever feasible this interest coordinator be an elder assigned to this responsibility. The duties involved in this office include:

1. To keep an organized list of all interests received by the church from every source such as Community Services, Ingathering, public evangelism, Bible studies, lay preaching and Witnessing for Christ contacts, missionary magazines, Sabbath school evangelism, literature evangelism, temperance and health evangelism, radio-TV, and church missionary literature. Interest record file cards provide space for the origin of contact, the name of the interested, the date visited, and a brief evaluation and action taken concerning the interest.

2. To render to the Church Evangelism Council a monthly report on the total number of interests received and the number followed up. When an interest is sufficiently developed, it should be shared with the pastor.

3. To assist the pastor and chairman of the Church Evangelism Council in the enlistment and recruitment of qualified laymen for follow-up service.

New material for insertion in Chapter 8, "Auxiliary Organizations" (p. 169):

Department of Health

The church accepts its responsibility to make Christ known to men, and believes this includes a moral obligation to preserve man's dignity by enabling him to attain optimal levels of physical, mental, and spiritual health. In addition to ministering to those who are ill, this responsibility extends to the prevention of disease through effective health education and leadership in promoting abundant health.

The church has been given ample instruction in healthful living, which instruction it should share with the world. "We have come to a time when every member of the church should take hold of medical missionary work. ... The members of the church are in need of an awakening that they may realize their responsibility to impart these truths. ... To hide our light at this time is to make a terrible mistake. The message to God's people today is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. Isaiah 60:1."—*Counsels on Health*, p. 425.

Church Health Leader.—For an efficient program to be imple-

mented in the church it is necessary for the church to elect a health leader. He should be health oriented and interested in promoting the church's standards in healthful living among the members and in the community through church operated health programs. He should be able to screen programs and information that are representative of the ideals and philosophy of the Seventh-day Adventist Church, and be able to integrate them into an effective spiritual-physical witness.

The health leader's duties should include the following:

1. To outline and plan, in consultation with the pastor and the church Health Council or the church board, programs for the year that will emphasize total health for the church and the community.

2. To work closely with the conference health director for the effective presentation of the church's health message.

3. To maintain a directory of all health-care personnel within the church.

4. To foster good relationships with community health leaders and health personnel for mutual benefit.

5. To encourage, in collaboration with Spirit of Prophecy literature promotion, the study of, *The Ministry of Healing*, *Counsels on Health*, *Medical Ministry*, *Counsels on Diet and Foods*, *Temperance*, and *The Story of Our Health Message*, by members in their homes and in the church.

6. To encourage the application of the principles of healthful living.

7. To arrange for and promote the holding of health education programs for the church and the community it serves, in close cooperation with the conference health director.

8. To serve as chairman of the Church Health Council.

Church Health Council.—Where practicable, a Church Health Council may be selected. This council is designed to provide dedicated leadership to the church membership and to the community in the field of healthful living, and to assist in cooperative soul-saving activities through a viable program of health and spiritual emphasis. Members should be selected by the church board, and might include:

1. The Church Health leader, as chairman of the Council.
2. The Community Services leader.
3. The MV leader or two representatives from the youth group.
4. Three representatives from the following health professions—a physician, a dentist, a dietitian, a nurse, health educator, stewardship leader, or others interested in health activities.
5. The Temperance leader.

The pastor shall be an ex officio member of the council.

The Church Health Council, in collaboration with the Church Evangelism Council, will lead out

in developing a schedule of health activities that will include programs such as cooking schools, health classes, and other related endeavors.

Rebaptism

[Deleted words are in parentheses and additions are italicized.] 71:5-12 (It is not the practice of the church to require baptism) *Although the church does not insist on the rebaptism of those coming to us from other Christian communions... with the light they then had, (unless they themselves should desire to be rebaptized. However) it is recognized that (in all cases rebaptism would be desirable) rebaptism is desirable.*

Ordination

81:15 The ordination service is (not) performed (by the retiring elder, but) *only* by an ordained minister who holds current credentials from the conference.

Baptismal Service

84:9-14 *The Baptismal Service.*—In the absence of an ordained pastor, (it is customary for) the elder (to arrange with) *shall request* the president of the conference or local field (before) *to arrange for the (administering) administration* of the rite of baptism to those desiring to unite with his church. (See also p[pl]. 61 [, 90, 93].)

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