

# Review®

JULY 31, 1975

General Conference Bulletin No. 9

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

## General Vice-Presidents of the General Conference

Elected during the 52nd General Conference  
session in Vienna, Austria.

M. S. NIGRI

W. J. HACKETT

C. D. HENRI

G. RALPH  
THOMPSON

W. DUNCAN EVA

FRANCIS  
W. WERNICK

ALF LOHNE

ILLUSTRATION BY ELFRED LEE



# THE DAY IN VIENNA

Sabbath, July 19

By Raymond F. Cottrell

As the 1815 Congress of Vienna set the course of European history for the century that followed, so the 1975 General Conference session in Vienna has set the course of Adventist history for the next five years—and probably longer. In a very real sense this meeting brings the youth stage of the North American-originated church to a close and under the blessing of God, launches it into maturity as an international religious body.

With slightly more than four out of every five Seventh-day Adventists now outside of North America, this decided majority is destined, henceforth, to play an increasingly important role in the church's life and work. It has been said that the principal task of a foreign missionary is to make himself unnecessary—by training nationals to bear the responsibilities of leadership. In many lands Adventist missionaries have already achieved this goal, a fact that becomes increasingly impressive from one General Conference session to another.

Here in the Stadthalle, English-speaking persons constitute a clear minority, and German—the language of Austria—shares with English the role of official language of the conference.

## United Nations Family

One of the speakers commented that Seventh-day Adventists here in Vienna constitute a more truly *united* nations family than the United Nations itself. No bickering, no bitterness, no walkouts. Differences of opinion on one point or another now and then, yes, but always a Christian spirit and Christian cooperation on majority decisions. The gospel is the only force that can unite people of diverse nationalities and cultural backgrounds in such cooperation. Here in Vienna differences are irrelevant, for all are brothers and sisters in Christ.

By Friday afternoon the business of the session has

been completed and it remains to spend the hours of the Sabbath day together in worship and fellowship. These have been long, busy days, for some stretching far into the night. But the coming of the Sabbath brings surcease from toil, and with the setting of the sun a peace and calm noticeably absent from the Stadthalle during the week descended upon delegates and friends. How fortunate are those who know what it is to experience the blessing of Sabbath rest!

All through the week the chairman of the music committee, Caris Lauda, provided excellent music, but he must have been saving the best for the Sabbath. His first participation in the music program of a General Conference session was in 1941, nine sessions ago. He began his musical career by singing for his father's evangelistic meetings at the age of 3, and at the age of 8 directed the music. Of this session Brother Lauda said: "This General Conference session in Vienna, with the music, is one of the greatest inspirations of my life. To lead this great family of God from nearly every nation, kindred, tongue, and people in singing songs of praise to God reminds me of the time soon to come when the royal family of God will sing around the throne in His kingdom. What a great day that will be."

Today is Brad Braley's seventieth birthday and likewise his ninth session as General Conference organist. Down through the years he and his wife, Olive, have made a major contribution that will long be remembered.

Two musical groups arrived from Poland, interrupting official tours in order to be here for the weekend—the New England Youth Ensemble, directed by Virginia-Gene Rittenhouse, of Atlantic Union College, and the Takoma Academy Chorale, under Francisco de Araujo. These two groups are touring Poland by invitation of the Polish Government, as goodwill am-

bassadors from the United States. They were chosen by the Polish Government from more than 1,000 such groups in the United States, on the basis of quality of performance and the quality of the young people participating. A major tribute to Seventh-day Adventist young people!

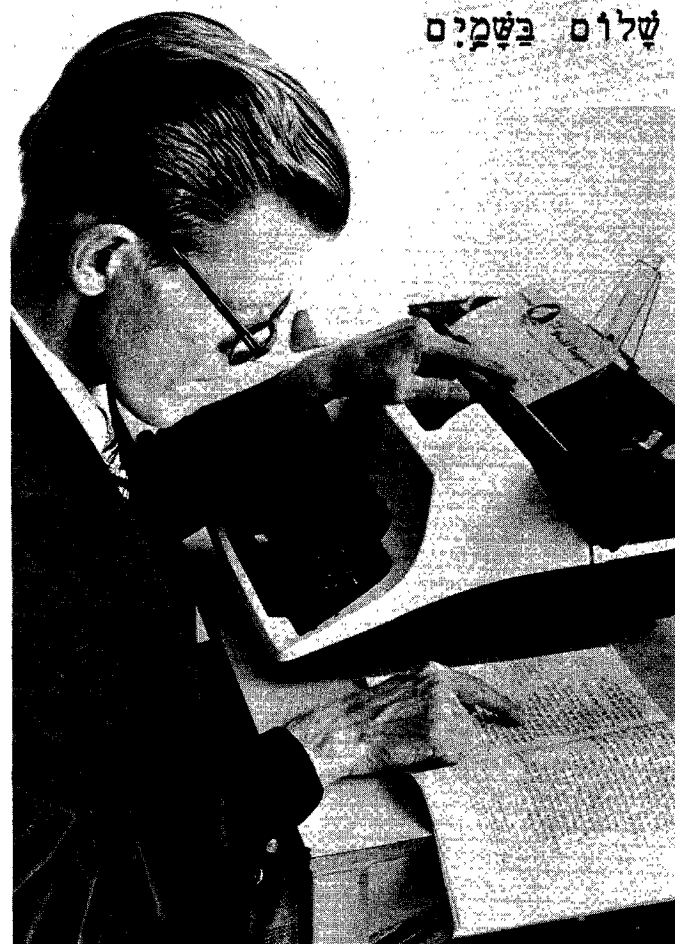
The Oslo Marching Band made several colorful appearances over the Sabbath. Delegates to the General Conference session were given repeated opportunities to appreciate the official permission given the musical groups from Poland, Czechoslovakia, Hungary, and Yugoslavia. Featured several times on Sabbath was Adolf Dalapozza, a tenor with the Vienna Opera, who recently became a Seventh-day Adventist.

Many of the musicians and musical groups had heartwarming experiences to tell of how their music witness for Christ had opened doors that otherwise would be barred.

For instance, Patricia Wilkinson, violinist, had an opportunity to share her faith with Yehudi Menuhin.

By the hour of 7:00 Friday night delegates and visitors had gathered in the main auditorium for a musical welcome to the peace and rest of the day God has blessed. What better introduction to holy time than an organ prelude by Horst Gehann, of Marienhoehe Seminary in West Germany, 10,000 voices singing "Ring the Bells of Heaven," music by six different musical groups from Hungary, Poland, West Germany, England, and the United States? I wondered whether heaven would be like that, with saints from this land and that, singers of the wondrous, saving grace of the Lord Jesus Christ.

Bender L. Archbold, president of the Inter-American Division, recently took leave of his 95-year-old father, first convert in the Colombian Islands. His father challenged



E. W. Dirksen, teacher of Biblical Hebrew, compares a passage of scripture typed on the Hebrew typewriter he has developed with the passage in Kittel's Hebrew Bible, from which it was copied. His typewriter is the first capable of reproducing all of the intricate Hebrew vowel pointings. This instrument was on display for the first time at the General Conference session. Inset: a sample of the type.

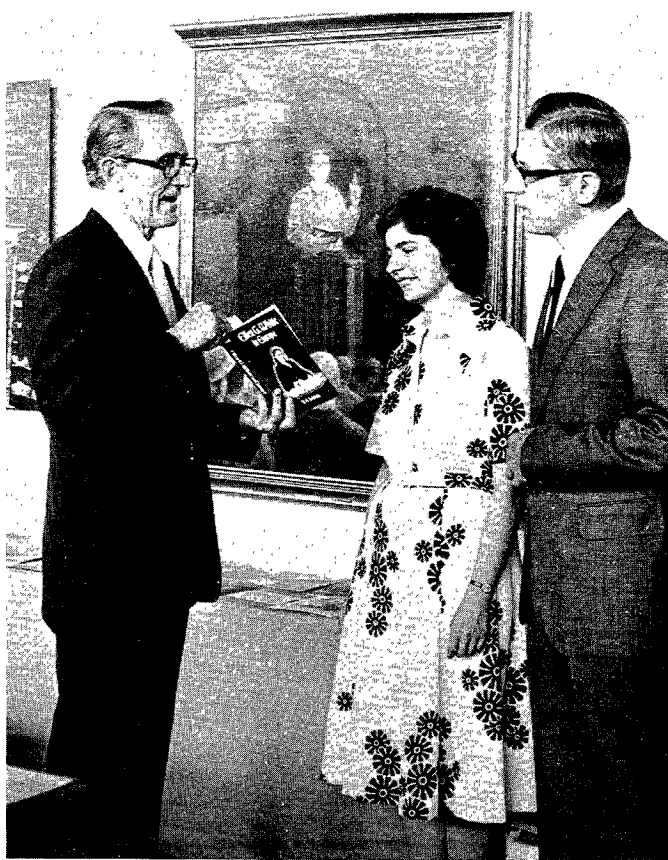
him to preach the Word and so hasten the coming of Jesus. This challenge was the theme of Elder Archbold's message Friday night. Now, with 48 years of service for Christ on his record, he challenged the delegates to arise and finish the work, "so that we may be on our way to our heavenly home." "All that the apostles did, every church member today is to do," he quoted from the *Testimonies*, volume 7, page 33. During the past quinquennium more than 200,000 were added to the church in Inter-America.

In Hall B, I found 500 youth listening to the final edition of "Youth Alive"—reports from the various world divisions of what Adventist youth are doing for Christ. Per and Monica de Lange sang and accompanied themselves variously with a guitar, a flute, and a double bass viol. Tonight South America, Southern Asia, and Trans-Africa were on stage and screen. I was especially interested in the unusual way of witness South American youth have discovered. Heidi and Ronald Vyhmeister report that on All Saints' Day, when relatives visit the graves of loved ones, they and their fellow Adventist youth attached sympathy notes from the "youth of the Adventist Church," addressed to living relatives and attached to the stone grave markers with Scotch tape. Later the same day a distraught young woman discovered the note with her name on it and found release from the mood of depression that held her captive.

She found the Adventist church, and eventually was baptized. Last year the youth of South America conducted 1,054 crusades for Christ, and have nearly equaled that figure already this year.

During the evening meeting claps of thunder and a heavy raindrop tattoo on the auditorium roof warned the delegates of what to expect when they returned to their hotels. Many were thoroughly soaked before they made it to the 28 waiting buses. W. J. Blacker, general manager of the Pacific Press, lost his glasses in the scramble to the buses.

As I entered the auditorium early Sabbath morning Horst Gehann from Marienhoehe was again at the organ, welcoming the arriving delegates, and the Takoma Academy Chorale, with Francisco de Araujo, sang for the first time. They come from my home town, and perhaps I can be



D. A. Delafield presents a copy of *Ellen G. White in Europe* to Johann and Ellen Erbes. Now completing his doctoral studies at Upsala University in Sweden, Mr. Erbes is under appointment to Andrews University to teach Semitic languages. They are standing by a painting depicting Ellen White speaking at the dedication of the first Seventh-day Adventist church outside the United States, at Tramelan, Switzerland, on December 25, 1886. The painting was done, from a photograph, by Jean Thiebaud especially for the Vienna session.

forgiven for thinking they did particularly well.

A little later in the corridor I encountered chorale members Robert French, Diane Vallentine, Linda Coy, and Merle Petersen. The thing that seemed to have impressed them most in Poland is the great friendliness of the people. In a small country Adventist church last Sabbath the local elder, casting about for some way in which to express appreciation, emotionally took the flowers from a vase and handed them, still dripping, to the director.

Trying to keep track of everything going on in Halls A and B as well as the main auditorium is something like trying to keep a close eye on the proverbial three circus rings all at once. I spent part of each meeting of the day with the youth in Hall B and the children in Hall A.

In the main auditorium Sabbath school, L. B. Reynolds, of the General Conference Sabbath School Department, told of 684,633 baptisms through the Sabbath school since 1970. Referring to A. G.

Daniells' prediction half a century ago that the day would come when Adventists would give "more than a thousand dollars a day for missions," he noted that the average for 1974 was more than \$63 thousand each day of the year.

Gordon Lee related the story of Sasa Rore, left an orphan in the Solomon Islands by an attempt to wipe out headhunters. Fourteen years later legendary Skipper G. F. Jones in his *Advent Herald* brought the Adventist message to his island. Sasa attended the mission school that was established, and spent 44 years witnessing for Christ as a minister. Elder Lee then presented Sasa Rore's son, Nathan, to the delegates.

During the lay activities period Harald Knott, lay activities leader for the Euro-Africa Division, told of two Adventist women in Zurich, Switzerland, who had rewarding Ingathering experiences this past year. One of them won three Jehovah's Witnesses to Christ as a result of one call. The other gathered a record 30,000 Swiss francs (more than

US \$12,000), all in single, house-to-house calls.

The 250 children in Hall A, most of primary age, give or take a year or two, were divided into half a dozen language groups. It was a most unusual Sabbath school class. Richard Barron, newly elected associate General Conference Youth director, fielded a question to one language group after another, and the response was translated into all of the other languages. Able leader of this diverse group was Alice Lowe, of the General Conference Sabbath School Department. She led the children in singing, "Isn't Jesus Wonderful?" Each group then sang the chorus in its own language, and finally all sang it together again.

### Last Day of the Feast

Herbert Stoeger, director of health for the Euro-Africa Division, spoke to the youth on "A Strange Question"—that turned out to be, "Are there few that be saved?" (Luke 13:23). Jesus answered that the door to heaven is narrow and that few go through it. To illustrate his point, Elder Stoeger told of a man trying to enter an air-raid shelter during World War II with two suitcases too large to go through the door. He chose to remain outside with his treasures and perished with them in the ensuing raid.

John Osborn introduced the worship service in the main auditorium as "the last great day of the feast." Ten thousand voices united in singing, "Crown Him With Many Crowns," and five brief prayers were offered in as many languages. Kenneth Emerson, General Conference treasurer, thrilled the delegates with the announcement that, as of the moment, the 1975 Adventure in Faith Offering stood at well over \$3 million, approximately twice as much as ever before. Last Sabbath, he said, the treasurers counted 60 kinds of currency in order to tally the \$34,000 offering of the day.

Clyde Franz, re-elected secretary of the General Conference, based his morning message on Titus 2:11-15, particularly the phrases "in this present world . . . looking for that blessed hope." We are citizens of two worlds, he said. The days of this conference had impressed two things upon his mind—that God had providentially led in the choice of Vienna and that His blessing was evident throughout the session. God's promises are sure; their fulfillment to us in-

dividually is conditional upon our individual response. In an impressive climax of dedication, Charles Brooks sang impressively, "So Send I You."

The afternoon concert of sacred music began promptly at two. All but a few REVIEW readers would find a list of participants and their contributions tedious. It was anything but tedious, however, for those who listened. In addition to groups and soloists already mentioned, Mrs. Hans-Jorgen Holman and LeRoy Peterson from Andrews University participated in song and on the violin, respectively.

### The Great Conflict

The final hours of Sabbath afternoon witnessed an impressive and dramatic presentation of salvation history from Creation and the rise of evil to the triumph and coronation of Christ as King of kings and Lord of lords. Carol Hetzell, of the General Conference Communication Department, planned the presentation and wrote the script. Walter R. L. Scragg, newly elected president of the Northern Europe-West Africa Division, was narrator. Screen pictures illustrated the narrative. In a superb series of musical masterpieces the various musical groups and soloists participated with music chiefly from Haydn, Beethoven, Handel, and Bach. Script and music alike not only made a strong spiritual impact but were of high professional quality.

At the close of this masterful program, Robert H. Pierson called on the newly elected division presidents, the officers of the General Conference, and the great body of delegates to enter into a renewed consecration to finish the task that lies between us and the coming of Christ. Clasp hands throughout the great auditorium the delegates bowed their heads in a prayer of dedication by F. W. Wernick, newly elected vice-president of the General Conference, and the 52nd session of the General Conference drew to a close and slipped into history.

Yes, Seventh-day Adventists have come of age as a genuinely worldwide movement. As a church, may we also be growing up into the fullness of the stature of Christ, and may He soon be able to come and claim us as His own.

## UNSERE HOFFNUNG WE HAVE THIS HOPE NOUS AVONS CETTE ESPERANCE UNA ESPERANZA

With Vigor  $\text{♩} = 132$  Words and Music by Wayne Hooper

Wir sind voll Hoff - nung auf den Tag des Herrn, Er ist ein  
We have this hope that burns with - in our hearts, Hope in the  
Dans tous nos coeurs brûle cet - te es - pé - rance Du re - tour  
Una es - pe - ran - za que to - dos te - ne - mos Es la ve -

Tag der Herr - lich - keit. Wir se - hen ihn im Glau - ben schon von fern,  
com - ing of the Lord. We have this faith that Christ a - lone im - parts,  
de no - tre Sau - veur. Et nous met - tons notre ar - dente con - fi - ance  
ni - da del Se - ñor. Te - ne - mos fe que só - lo Cris - to im - parte

Hof - fend in gro - ßer Se - lig - keit. Ja, die Zeit ist jetzt schon da;  
Faith in the pro - mise of His word. We be - lieve the time is here,  
Dans les pro - mes - ses du Sei - gneur. Bien - tôt du monde en é - moi  
Fe en sus prome - sas y en su a - mor. Cuando el tiem - po aca - be ya,

Al - le Völ - ker fern und nah sin - gen ju - belnd: Kön - ig ist,  
When the na - tions far and near Shall a - wake, and shout, and sing  
Tous les peu - ples ré - veil - lés Se lè - ve - ront pour chan - ter:  
Los sal - va - dos rei - na - rán, Can - ta - rán y gri - ta - rán:

Hal - le - lu - ja, Je - sus Christ! Wir sind voll Hoff - nung  
Hal - le - lu - jah! Christ is King! We have this hope that  
Al - le - lu - ia! Christ est Roi! Dans tous nos coeurs brûle  
A - le - lu - ya, Cristo es Rey! Una es - pe - ran - za que

auf den Tag des Herrn. Er ist ein Tag der Herr - lich - keit.  
burns with - in our hearts, Hope in the com - ing of the Lord.  
cet - te es - pé - rance Du re - tour de no - tre Sau - veur.  
to - dos te - ne - mos Es la ve - ni - da del Se - ñor.

\* Optional high ending

Copyright 1962, by Wayne Hooper

"We Have This Hope," the General Conference theme song, was first sung only in English at the 1962 General Conference session. It was published only in English in the session program. The fact that the church has become greatly internationalized since that time is evident from this reproduction of the theme song from the 1975 program booklet, providing the words in four languages—English, German, French, and Spanish.

# Now Is the Time

Sermon presented Sabbath morning, July 12, 1975.

BY ROBERT H. PIERSON  
General Conference President

For days now all of us have had our eyes focused on this motto: "Now Is the Time." Originally we had decided on just one word—Now. In English, this depicts urgency. We must get the thing done immediately, not this afternoon, not tomorrow, not next week, not next month, but now! But when we considered this word further, and talked with our brethren from other-language areas of Europe, we discovered that the one word was not sufficient. So we took the other words of Paul—"Now is the time." We wanted something brief, something that would stand out like letters of fire and burn into our mind and heart, something that could be carried to all parts of the world as a special challenge. *Now* is the time. *Today* is the day. This we want etched into our thinking this morning.

For me there is only one text of Scripture for this morning's message: "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation)" (2 Cor. 6:1, 2). Paul calls us to urgency this morning. If he were standing here this morning, it may well be that he would refer to the times in which we live—perilous, last-day times. And these would give urgency to his message. It might be that the apostle of God would look at the church and its condition today and this would give urgency to his message. Whatever it is, brethren and sisters, today is an urgent time. Now is the time. Now is the day of salvation. I trust that we can make this motto come alive. Now is the time for God's church to respond to His call for true repentance.

## Repentance Turns Eyes to the Cross

If we are going to be ready, a church prepared for the Lord, God's people around the world need to be called to repentance. When I mention repentance this morning I'm not speaking about what many people consider repentance. Bible repentance is not God standing over us with a big club, threatening the sinner with the fires of hell. For an individual is never frightened into a love relationship.

The repentance to which God calls His people today is a ladder of love that we sinners ascend to join our Saviour, from whom we have been separated by Satan and his mediums. Zechariah wrote: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications" (chap. 12:10). Then notice the next few words: "And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one who is in bitterness for his firstborn." Did you notice those words of the prophet? "They shall look upon me whom they have pierced." Brethren and sisters, true repentance turns our eyes upon the cross of Calvary. There we see the Son of God with His arms outstretched as though to embrace the world in sin, and we see the warm blood trickling from the wounds in His hands, in His side, in His feet. "Look upon me whom they have pierced." As we look upon the Son of God hanging there upon Calvary we are reminded that it was *our* sins that placed Him there. It was not alone the leaders of the Jewish nation or the Roman soldiers, but you and I placed Him there.

When you and I go on in sin, and our ears are deaf to the

appeal of the Spirit of God, it may seem a light thing to us, but that was what placed Jesus upon the cross. And the servant of the Lord says in *The Desire of Ages*, page 300: "As we look upon Him whom we have pierced, we mourn for the sins that brought anguish upon Him." This is real repentance.

When we realize our need before God and what our sins have done to the Son of God, when we mourn for those sins, this is real repentance, a mourning that will lead us to turn away from sin. Real repentance is heart sorrow for sin. It is ice melting, not ice breaking.

The servant of the Lord says: "Upon all rests the guilt of crucifying the Son of God."—*Ibid.*, p. 745. My Bible tells me this morning that we are all sinners, that we have all turned aside from the way that God would have us to go, and this course of disobedience crucifies the Son of God afresh. This morning God calls us to repentance. Now is the time for repentance.

Now is the time for us to consider our relationship before God, as a church and as individuals. We need a time of self-examination. Brethren and sisters, is there still sin in our lives this morning? If there is, then you and I continue to crucify the Son of God afresh. Is your church a cold, lifeless, indifferent church? If it is, then the members of that church need to be called to repentance. Now is the time.

I appeal this morning to the church of God around the world to come to a new experience of self-examination, personal introspection, and real repentance. Now is the time for God's people to make a new and personal commitment to the Lord Jesus Christ.



Among the children attending the session were Mai Jakobson, 11, an adopted Korean who now lives in Norway, and her brother, Ken, 4.



Now is the time that we should become serious about making Jesus Christ Lord, as well as Saviour. When He is Lord of your life and mine He will have full and complete control. When He is our Lord there will be no holding back of anything. Our hearts, our lives, our pocketbooks, our time—everything will be on the altar, for the Lord Jesus Christ is Lord. Brethren and sisters, He must be so dear to us that He controls our lives completely by His love. Now is the time for us to make a new commitment to the Lord Jesus as Lord of our lives.

When He is Lord of our lives, then every decision that we make will be made in the light of our relationship with Jesus. Wherever we go we will ask, Can we take Jesus with us there? The friendships that we form, will these friendships draw us closer to Christ or will they cause Him to go away from us? The things that we read, will they feed our souls on Christ Jesus or will they feed our carnal nature? When Jesus is Lord of our lives, brethren and sisters, we will make every decision in the light of that commitment. The recreation that we enjoy, even that which we eat and that which we want, when Jesus Christ is Lord of our lives every decision that we make will be made in the light of His Lordship. The servant of the Lord asked this penetrating question: "Will this course be pleasing to God?" Will this increase my love for my best Friend? Will this course please my dear Saviour? Will it separate me from His company?

#### Not Only Saviour, but Lord Also

Brethren and sisters, these are questions that we need to ask ourselves this morning. If we are truly a people preparing to meet the Lord, then Jesus Christ will be Lord of our lives. He'll not only be our Saviour but He will be our Lord, the ruler of our lives. This doesn't mean merely that we have a check list, that we live by rules, but it means, brethren and sisters, that you and I have a love relationship with the Lord Jesus Christ.

When it comes to loving our wives we don't have to stop and think, well I must do this and that, so that we'll get along all right. When there is love in our hearts for these wives of ours it's our supreme desire to make them happy. It's our desire to do everything that we can for them. So it will be when Jesus Christ is Lord of our lives. When we love the Saviour with all our hearts and all our minds and all of our strength, this question of the Lordship of Jesus in our experience will be no problem. I say this morning, brethren and sisters, that now is the time for God's people to make a new and personal commitment to the Lord Jesus Christ.

If this experience is to be ours, then now is the time for a renewal of Bible study among us. I want to call Seventh-day Adventists around the world to a new experience in real Bible study. The Lord tells us in Deuteronomy 8:3 that man does not live by bread alone, but by every word that proceeds out of the mouth of God. This is the day when Seventh-day Adventists need to wake up, wake up as students of God's Word. There was a time when Seventh-day Adventists were known as real Bible students. As a people, we excelled in the study of the Word. I'm not so sure about that today. There are so many distractions. There are whole families that are working. There are many who have heavy school programs. There are social obligations, there are the distractions of the television and the radio. There is so much on the newsstand today. In fact, brethren and sisters, there are so many distractions that I fear that, in many of our homes, we've crowded God's Word out. But I want to call the church today back to the study of God's Word. I pray that the next quinquennium will be marked by a people moving forward, studying God's Word as never before. The prophet Isaiah sounds the clarion call this morning: "Seek ye out the book of the Lord, and read: no one of these shall fail" (Isa. 34:16).

I hope that our delegates and friends will go back from this conference to their home churches and organize study groups. I have been happy to go to a number of churches recently and

find them studying God's Word in little groups. This is wonderful. This is what we should be doing. I want to challenge you to go back to your homes with a determination to study the Word of God and to follow it. You administrators this morning, you folk who sit on committees and boards, when you come to perplexing problems in these sessions, and you listen to all of the counsel that comes from the outside, I appeal to you to remember Zedekiah's plea—"Is there any word from the Lord?" (Jer. 37:17). Let us find our answers to our problems today in God's Word.

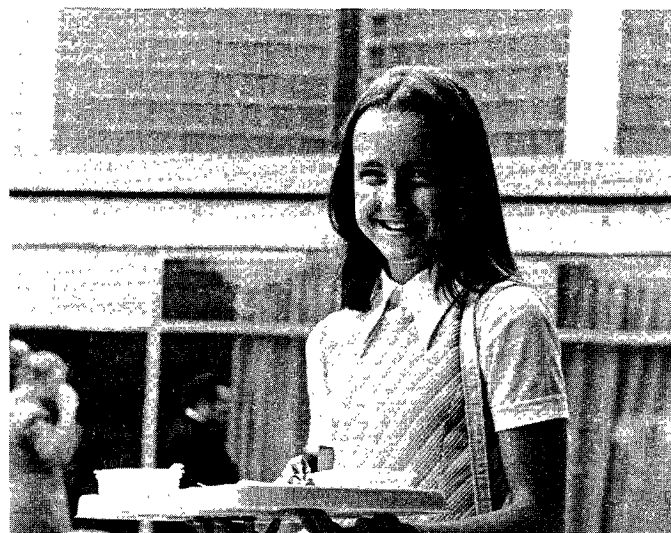
In the operation of our hospitals and our schools, our publishing houses and our food factories, in our churches, in our conferences, in our unions, when we face these problems today, brethren and sisters, let us get down on our knees and let us ask, Is there any word from the Lord on this? In the next five years there should be a great resurgence in the study of God's Word among the people of God. Now is the time to turn to God's Word as never before.

Now is the time for a new earnestness in our prayer life both as individuals and as a church. Paul says, "Pray without ceasing." When we are on the plane, when we are on the train, when we are riding on the Metro, when we are driving in our cars, these are some of the sweetest times that we can have with our Saviour, when we can commune with Him.

Brethren and sisters, this church needs a real resurgence of prayer among us, not merely saying prayers, but actually praying, talking to God as to a friend, in real earnestness, clinging to the arm of Omnipotence until the answer comes. I want to call the church to prayer this morning, personal prayer, family prayer, church prayer, prayer in our offices, prayer in our institutions. What a wonderful thing it would be if we could move forward to victory this next quinquennium, and that we might pray our way into the kingdom. I appeal to you this morning for a great resurgence of the spirit of prayer among us. I hope that, all over this town in the hotels where we are staying, the voice of prayer will be heard daily, personally and in groups, for a praying church will be a triumphant church. Now is the time for a new earnestness in our prayer life.

Now is the time for unity among us. The Seventh-day Adventist Church is not composed in such a way that it presupposes unity. We come from all corners of the earth, we are here from the east and the west, north and the south. We come from countries and ideologies politically apart. We have members in countries that historically are enemies. We live in a world that is coming unglued, when there are divisive elements that are pulling us apart.

Brethren and sisters, I thank God for the Advent message,



Paula Sisku, 12, was born in Czechoslovakia but now lives in Switzerland. She plays the guitar and belongs to a group of five girls who enjoy bringing special music to small churches in their area.

its Christ-centeredness, its Bible base. While there may be division outside in the world, I thank God for a message that pulls us together. I don't see any shaking of fists in these halls, I don't see any trouble exploding here. I do see a lot of people with their arms around one another, and I hear people expressing their love for one another. And yet the same nations from which we come are at one another's throats. I thank God for the Advent message. It binds us together.

There must be no racial differences among us, no national differences among us. God never intended that these should be, that black and white should be separated, for Christ in our hearts pulls us together. I call today for real unity among us. We want this call to unity not to be some clever shibboleth. It must be a living reality, in our churches, in our homes. This is the time for us to draw together. We stand today upon the threshold of the time of trouble, and we need to meet that situation bound very closely together by the bonds of tender love.

Finally, now is the time for us to recover the spirit of the pioneers, which is the spirit of Christ. This church was called into existence by God. It is a church with a mission. And the early pioneers of this message here in Europe, in Asia, in North and South America, in Australia, in Africa, in the islands of the sea—these early pioneers of the Movement were impressive men and women, men and women of real courage, men and women who scorned the easy life.

#### Graves in the Mission Field

How many graves in the mission field I have stood beside, and there been reminded of men and women who gave their lives for this message. These men and women of God in the early days were fearless and tireless. To them, this was not just another church. This was the Advent cause. This was everything. They ate it, they drank it, they slept it, they lived it, they preached it. They literally scaled the mountains, forded the rivers, and faced the snowy blizzards in order to proclaim this message. The spirit of the pioneers was an undaunted spirit. Hardships and difficulties didn't faze them. They were totally committed to this cause. Their money was on the altar, their lives were on the altar—everything they had was on the altar. Every decision that they made was made in the light of this cause, whether it would move the cause forward or whether it would deter it. This is what we need today, brethren and sisters. We need a new inspiration from the experience of the pioneers. Now is the time to recover the spirit of the pioneers, to recover the vision, a rebirth of commitment, a rebirth of sacrifice, service, and courage. Once again, this message and this movement should become a cause—the most important concern in all the world.

There are some things to be said and done now. Now is the time. Now is the time for some fires to be rekindled. Now is the time when some resolutions need to be made. Now is the time for some far-reaching plans to be laid. Now is the time for reconfirming personal commitments.

Some of us need to wake up. Some of us need to stand up, stand up and be counted for this message. Some of us need to clean up now, to let Jesus clean up our hearts and lives. Some of us need to loosen up in our giving and manifest the spirit of the pioneers. Some of us need to fire up, to develop new goals.

Paul's message to the Corinthians is a message for this session today; these words must become letters of fire in our thinking, and that fire in our thinking must become fire in our living.

Now is the time for us to wake up. "Behold, now is the accepted time; behold, now is the day of salvation." Now is the time for repentance, renewal, a change in life-style, a new experience with Christ Jesus. Now is the time for a deeper study of the Word of God. Now is the time for us to respond in a new earnestness in prayer. Now is the time for every church member to respond to the challenge of soul winning. Now is the time to finish the work committed to Seventh-day Adventists.

## Lengthening the Name, Rejoicing With Growth

Report of the  
Northern Europe-  
West Africa Division  
presented Thursday,  
July 17, 1975.

BY ALF LOHNE  
President



The two hundred and twenty million people who populate the 18 countries of the Northern Europe-West Africa Division are situated in extremes of climate and living conditions. Two thousand and five hundred miles separate the division headquarters in St. Albans, Great Britain, from the West African part of the division. Here, as pearls on a string, nine countries stretch from Gambia to Nigeria, taking in Sierra Leone, Liberia, Ivory Coast, Upper Volta, Ghana, Togo, and Dahomey.

A few months ago the Northern Europe-West Africa Division passed the 100,000 mark in church membership! We had the joy of accepting 37,827 persons into the church through profession of faith and baptism during the quinquennium. Our job is better understood when seen against the background of the immense task-facing soul winners in certain parts of our widespread division.

The experience in the Republic of Eire in the British Union illustrates this point. After 73 years of work among its 3.6 million people, we have only one 40-member church in that country. Although 96 per cent of the population belong to the Catholic Church, only one single person of the present membership is a former Catholic. Among the strong soul winners who have desperately tried to break through in Eire are highly gifted and experienced men who had success in other areas thought to be similar. And we shall continue to try!

During four out of the five years covered by this report, W. Duncan Eva, now one of the General Conference vice-presidents, served as president of this division. He played an important role in many of the decisions made and plans carried out, the results of which we now present.

#### Growth Causes Change of Division Name

Admittedly, our division's name is rather long and perhaps cumbersome—the Northern Europe-West Africa Division. We don't mind, because the reason for its length is a happy one. Growth and expansion led us to adopt it. Up to the year 1970 the name was simply Northern Europe, in spite of the fact that several countries in Africa were also included. But the emphasis had been on Europe. Here were the headquarters, the conferences, the printing presses, the senior college, the trained youth, the money.

Conditions have changed, however. A senior college, supported by the division, has been established in Nigeria—the Adventist College of West Africa (ACWA). Thanks to the overflow of Thirteenth Sabbath Offerings and many other liberal grants and gifts, a rapid expansion is taking place at the college. Five months ago we signed an agreement with Andrews University, granting university approval and authentication for the B.A. degree obtained at ACWA. The program be-

gan this month (July, 1975), and we hope to have the first Andrews graduates in May of next year. The obvious advantage is that Andrews University degrees are recognized throughout West Africa.

In Ghana, we run a well-equipped printing press, manned largely by African nationals. It produces a growing stream of representative Adventist literature.

In December, 1970, we organized the first black conference in Africa, in Ghana, West Africa. Its development has been impressive: membership increased from 15,448 to 22,348; the tithe more than doubled, from US\$64,000 to US\$142,000. Its present leader, M. A. Bediako, a graduate of Adventist College of West Africa and Andrews University in the United States, is well prepared for his heavy responsibilities, having conducted several successful public evangelistic campaigns in addition to various departmental responsibilities in the union mission.

In West Africa the churches grow fast. These and other good reasons led us joyfully to lengthen the name and rightly call it Northern Europe-West Africa Division.

Consider Nigeria—home of 80 million people according to a recent census, the most populous country in the whole of Africa. Here about 30,000 Seventh-day Adventists are organized into four missions administered by African nationals. When Elder Eva gave his General Conference session report five years ago he mentioned the civil war that destroyed so much of what we had built in the eastern part of the country. A couple of years after the war we visited a church anniversary celebrated in one of the areas most severely hit by the devastations. Friday evening we looked at the 800-seat church that had been rebuilt and enlarged and asked: "Will it be filled tomorrow?" "Wait and see!" the brethren said.

#### An Audience of Ten Thousand

Sabbath morning, as we stood on a hill, we watched our believers pouring in from all directions. The church was soon packed, but not with members. Instead, about 1,000 children crowded in! The adults met in the open. No building in the district was big enough to hold them. A 600-voice choir honored God by their singing, and the preacher in the pulpit faced an audience of 10,000. During the same Sabbath morning, members from the same mission met in three other areas because one place could not hold all.

At the northern end of our far-flung division, nine countries spread north and east from the islands of Great Britain and Eire to the Netherlands, Poland, Denmark, Norway, Sweden, Finland, and to the Arctic areas of the globe, into Iceland and Greenland.

The division treasury transacts its business in no less than 15 currencies, a task complicated by the uncertainties of the money market and the rapidly fluctuating value of the currencies.

The northernmost Seventh-day Adventist conference in the world, North Norway, begins at the Arctic Circle and reaches beyond the city of Hammerfest to the Soviet border, the whole conference within the Arctic Circle. The people there have four unique months every year—during two months of winter they see no daylight, and for two months of the summer there is no darkness. Keeping Sabbath in some of these areas during the winter from about noon Friday to noon Saturday, does create problems. Just think of explaining to your employer why you leave work Friday noon when there has been no sunset! But a fine section of the Adventist family—1,000 members—faithfully witness to their Lord under these extraordinary conditions.

#### Evangelism

The sudden and unexpected death of the division evangelist, John F. Coltheart, was felt as a hard blow not only by his family but also by the whole church. In our fields he introduced a new approach to public campaigns that gave increased impetus to the work of the evangelist. His methods, adopted

and adapted, remarkably led to greater results in countries such as the Netherlands, Finland, and Norway.

Cheering reports reach us from the Nigerian and the West African Union missions, where membership during the quinquennium has grown from 44,730 to 62,140. Nationals lead out in public evangelism both in rural areas and in big cities. One youth leader, assisted by the young people, conducted a campaign in Kumasi, capital of Ashanti, Ghana, and baptized 200 persons. The Nigerian Union Mission, which was formed in 1973, has already increased its membership with more than 4,000, and the goal this year is 6,000 new believers!

More than 25 conference, union, and division administrators, in addition to their normally heavy responsibilities, take an active part in public evangelism, as well as conducting frequent series of soul-winning meetings in schools and institutions. Notable also are young British Adventists who conduct full-scale evangelistic campaigns in cities like Bradford, Bristol, and others.

The division evangelist, K. F. Wright, carries two public campaigns a year, in different countries, mostly through interpreters. God is blessing his meetings both in members won and in the strengthening of the churches and the training of young workers.

#### New Adventures

The division has added two more names to the long list of countries entered with the everlasting gospel. H. Kempf, of France, experienced from long service and pioneer work in other fields, crossed the Upper Volta borders and in 1971 settled in the capital of Ouagadougou as the first Adventist missionary there. A fine property has been acquired. Two literature evangelists spread message-filled books, and preparatory public meetings have been conducted. When a drought catastrophe hit the country Elder Kempf and his helpers, with valuable support from home fields, took an active and much appreciated part in assisting the hungry. A plan for establishing an agricultural project with long-term relief goals in mind is under way.

In Gambia, Daniel Cudjoe, a literature evangelist from Ghana, is our first worker. Successfully spreading message-filled literature, he meets regularly for Bible studies with a group of people preparing for baptism.

A unique undertaking was the establishment of the Ellen G. White and Seventh-day Adventist Research Centre in Europe, the first such center outside the United States. Located at Newbold College in England and attached to its library, this project is a joint venture by the General Conference, the Ellen G. White Estate, and the two Europe-based



Four musicians from Finland sing a special number for the delegates.



divisions. It already contains a wealth of material, including the same index facilities as those of the White Estate in Washington, D.C., and the Ellen G. White center at Andrews University.

Newbold College extended its valuable service in 1973 when a postgraduate year of studies was added to its curriculum. Thanks to close cooperation with Columbia Union College and Andrews University, students who have passed the standard university entrance examinations can now earn a Master of Divinity degree by adding only one year at Andrews University to their Newbold curriculum. This new program includes practical training, working together with experienced evangelists in the field. Approximately 30 per cent of the student body are engaged in literature ministry during the summer period.

#### Outreach in Poland

The operation of a bindery in connection with our publishing work in Poland, the only Eastern European country in our division, is another recent success story arising out of the rapidly growing literature work. Since the last war, Spirit of Prophecy books and other literature have come off the presses in Polish, six books during the past year alone. Ten thousand copies of the Polish *Signs of the Times* find their way into the homes every month. Besides taking care of our own production, the bindery last year bound more than 40,000 copies of the New Testament ordered by the Bible Society. As to future operations, orders are already in to keep the bindery fully occupied for the next two years!

The Bible correspondence school in Poland began a few months ago and is off to a flying start with about 1,000 active students, scores of whom have already joined the church.

The youth eagerly and successfully try new adventures. In Sweden, young people arrange camps for physically handicapped boys and girls at Trostbacken, the campsite situated in the mountainous areas of the north. God's love demonstrated in this practical way can but win respect.

Great Britain—facing its gigantic task of proclaiming the message to its 58 million people—tries new ways of reaching the masses. Practical field schools of evangelism are conducted every year, with health and temperance presentations forming a vital part. Five-Day Plan teams conduct 50 anti-smoking clinics every year all over the British Union. It is estimated that they have helped 10,000 people to quit smoking.

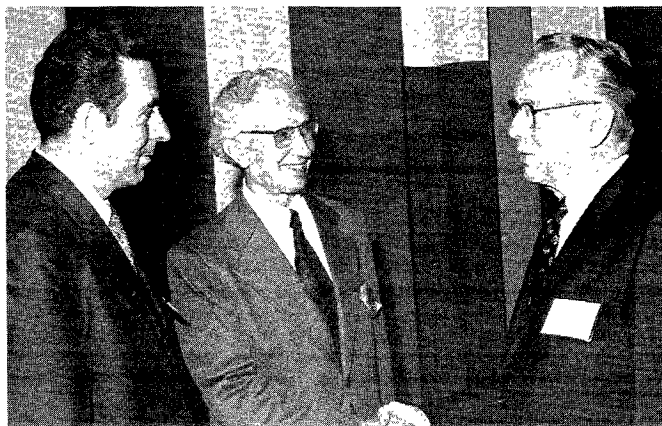
The thickly populated Netherlands sees its membership steadily growing. When lay members placed one million copies of a specially prepared missionary paper in hundreds of thousands of homes, results soon appeared. More than 500 persons enrolled in one of the Voice of Prophecy Bible courses, and personal contact is maintained with more than 200 interested people.

#### Silent Witnesses

Literature work flourishes all over the division through the work of 450 literature evangelists and many lay people. During the quinquennium they sold literature valued at US\$10.5 million.

Finland, an outstanding example of literature ministry, sold, in 1973, 46 million pages of Adventist literature. That is an average of ten pages to every person living in the country! So far, 72,000 copies of *The Great Controversy* have been sold among a population of only 4.5 million. These "silent witnesses" are part of the basis for our optimistic view of the future because "when the earth is lightened with the glory of the Lord, in the closing work, many souls will take their position on the commandments of God as a result of this agency [*The Great Controversy*]" (*Colporteur Ministry*, p. 129). A housewife and mother, Anna-Lisa Helevaara, leads the world in sales; in 1974 her sales amounted to US\$140,000.

The 408 members of the Iceland Conference cover their territory every summer through a strong literature-ministry campaign. Adventist publications reach practically every family in the country.



C. L. Powers, right, Euro-Africa Division president, welcomes the two delegates from Bulgaria, Nicola Taney, president of the Bulgarian Union, and Christo Kirov, pastor of the Sofia, Bulgaria, church.

An intense seed-sowing in Denmark is preparing the field for a rich harvest. One conference bought 50,000 copies of a paperback message book, which is being placed in the homes of selected areas where public campaigns follow. A "book of the month" plan, subscribed to by active lay members, has led to the printing and spreading of tens of thousands of small books.

#### So Much More . . .

I realize it is impossible to include more than a fraction of the vital work going on in our division. Just a few more glimpses:

Masanga Leprosy Hospital in Sierra Leone has for four years waited in vain for a staff surgeon, but still carries on its great healing service; 3,000 leprosy patients living in villages are regularly controlled by ambulant personnel. Up until now we have operated the hospital for the government on a ten-year agreement. It ran out a few months ago, and the authorities have asked us to sign a 20-year contract this time!

Skodsborg Sanitarium in Denmark operates the only internationally approved Adventist physiotherapy school in Europe, with 100 students currently enrolled. So far, Skodsborg has trained more than 1,000 qualified physiotherapists. Considered as a "mother" health institution, approximately 50 privately operated Adventist clinics and sanitariums have sprung up in Denmark and Norway alone, headed by Skodsborg-trained personnel. Many leaders at clinics in Sweden, Finland, and other parts of the world also graduated from Skodsborg.

Among unions, Sweden leads in Ingathering results, collecting last year \$78.81 per capita. This feat is not a one-time achievement—for years the Swedish Union has topped the world in this campaign.

All over the field we find outstanding individuals who give almost unbelievable service. For example, T. S. Valen, of Norway, who reached his eighty-sixth birthday in 1973. That year he collected \$15,000 in Ingathering! Last year, at 87, he reached \$17,000. In addition he sells message literature for about \$400 per week. In between, for a change, he conducts soul-winning public campaigns!

In preparing this report we are painfully aware that in mentioning the few we have omitted the many. In concentrating on a few high lights we are not forgetting the one outstanding factor, the quiet loyalty of our thousands of members and workers. Their constancy in faith and witness is the seed that ripens into harvest for the kingdom of God. Our records are inadequate, but we know that in the books of heaven the most humble expression of love is noted. Our Adventist name expresses our grand expectations. Inherent in our hope is the anticipation of events that will speed the work to a triumphant conclusion in the Northern Europe-West Africa Division. We dedicate ourselves to fill our place in this mighty program of God.

# Proceedings of the General Conference

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

Continued from Bulletin No. 8

A. C. Fearing has given this church 42 years of efficient, dedicated service. Seventeen of those years were in the General Conference, where he has served as an associate secretary of the Ministerial Association. I had the privilege of traveling for several weeks with Elder Fearing in the Inter-American Division. It was a precious experience. He is retiring now, but will probably be just as busy as ever, if not busier. We think maybe we should have a little card printed for Elder Fearing. He and his good wife have a trailer they plan to be using. So, on the card we will put their names and then say "Have Trailer, Will Travel; Have Bible, Will Preach." We are happy for the privilege we have had of associating with Elder and Mrs. Fearing.

Elder and Mrs. V. M. Montalban came to the General Conference, where he has been serving as a general field secretary of the General Conference, from the Philippine Islands, where he had served the church with distinction as a conference president, a union treasurer, and president of two unions. We have been honored to have had them with us at the General Conference.

Now we give to each of these three couples our very best wishes as they retire.

NEAL WILSON: We have another group, and they will be introduced by Brother Kenneth Emmerston, the General Conference treasurer.

K. H. EMMERSTON: We invite Elder and Mrs. M. E. Loewen, Elder and Mrs. H. D. Singleton, and Elder and Mrs. E. W. Tarr to join us. Elder and Mrs. Loewen have given long service to this church. They spent nine years overseas in China and the Philippines. Upon returning home Elder Loewen served for 11 or more years as a local conference president in at least three North American conferences. For the past 15 years he has been director of the Public Affairs and Religious Liberty Department of the General Conference. We send with him and his wife our best wishes for God's blessings as they retire after 45 years service to this church.

The next couple, Elder and Mrs. Harold Singleton, are people I have learned to love and appreciate from the bottom of my heart.

Elder Singleton is a worker who has given distinguished service. He always has a smile on his face and a hearty good morning for you. He is always more than willing to help in trouble. Elder Singleton served 16 years or more in pastoral and evangelistic work, then in the departments of local and union conferences. He served for 16 years as president of two local conferences, and for the past 13 years has been director of the Regional Department in the General Conference. Elder and Mrs. Singleton have given 45 years of service to this church, and we're going to miss them.

Elder and Mrs. E. W. Tarr have served the church for 44 years, but it was only when they moved to the General Conference that I had the privilege of knowing them personally. Elder and Mrs. Tarr began their service in the Trans-Africa Division. Then for a period of approximately 12 years he served in several educational institutions as teacher, director, principal, and president. For 14 years he was the educational secretary of the South Africa Union and then the Trans-Africa Division. Fifteen years ago he came to the General Conference, first as an associate in the Department of Public Relations [Communication] and then as the director of the department. We thank them for their distinguished and outstanding service.

In absentia, I wish to mention Mr. and Mrs. Boardman Noland. Brother Noland has served for the past 15 years on the General Conference staff as our legal counsel. He and Mrs. Noland retired as of the end of June, 1975. We have greatly appreciated this family, and it is our sincere wish that the Lord's blessing will rest upon them.

NEAL WILSON: Elder and Mrs. Eva will introduce some others here.

W. D. EVA: I would like to call to the platform Elder and Mrs. W. A. Higgins, Elder and Mrs. D. A. McAdams, and Elder and Mrs. Herbert White.

W. D. EVA: First, I met Bill when he and his wife came to serve in the Trans-Africa Division publishing department. Before that, Elder Higgins had served as a conference publishing department secretary in several conferences, and as a union publishing secretary. On his return from Africa he was appointed to the

General Conference, where he served as an associate director of the Publishing Department for 18 1/2 years. We know him as an earnest servant of God, always genial and kindly, hard working and helpful. It is a great privilege to wish him and Mrs. Higgins every blessing.

W. D. EVA: Elder and Mrs. McAdams have given 43 years of service in this cause—all in the publishing department—29 years in the General Conference, 20 as associate director and nine as Director. He said, "If I had another life to live, I would give it all to the cause of God," then he added, "and I would give it all to the publishing department again." Thank God for that kind of devotion. We wish you both every rich blessing.

Elder Herbert White has served God's cause for 46 years, a third of that time as a successful administrator on the local and union level in the South Seas, and also as a conference president in Australia. Nine years ago he came to the Publishing Department. It has always been a pleasure to work with Elder White. God bless him and his wife in their retirement.

We have before us men who have given a total of 131 1/2 years of service to the oldest department in this church—the Publishing Department. God bless it and prosper it.

NEAL WILSON: The last group will be introduced by Elder Hackett.

W. J. HACKETT: I would like to ask Brother and Sister C. H. Lauda, Dr. and Mrs. W. A. Howe, and Dr. and Mrs. Ralph Waddell to join us here.

I served under Walt Howe in the Southwestern Union. Walt has been a wonderful worker in this church. He has served for 43 years and nine months, and we are going to ask him to fill out those other three months. He began work in the Iowa Conference as a singing evangelist and



Mrs. Duba sings a Dvorak setting of Psalm 61 in her native German.

schoolteacher. He has served in just about every phase of the educational endeavor of this church. For 12 years he has been in the General Conference. Dr. Howe, may the Lord bless you and your wife. I am going to ask Brother Wilson to present Brother and Sister Lauda.

NEAL WILSON: I think Elder and Mrs. Lauda can best be characterized by the words *enthusiasm, action, and cheerfulness*. He served 14 years as a pastor-evangelist and youth leader, 20 years as a conference president in three unions of the North American Division, and seven years in the General Conference, serving the interests of our Association of Privately Owned Services and Industries (ASI) and the North American Missions organization. May the Lord bless them in their retirement.

W. J. HACKETT: Now I am very pleased to mention Dr. and Mrs. R. F. Waddell. They are so well known we hardly need to say much about them. Dr. Waddell has served this church for more than 40 years. He served overseas as a medical missionary and was the founder of the Bangkok Sanitarium and Hospital. All up and down the klongs (canals) of that great city of Bangkok the name of Dr. Waddell is known, as a physician, as a minister, and as one who cares for the needs of humanity. He has served for the past nine years as director of the Department of Health. Dr. Waddell, we are very grateful for the service you have rendered to God, in the mission fields and around the world.

NEAL WILSON: Others retiring at this session will be honored in another way. Those who serve in our overseas divisions are also a part of the General Conference program. I would like to suggest this morning that if you share in the sentiments expressed and feel genuine appreciation in your heart and are determined to give your life in complete service to Christ as those who have been honored this morning have done, along with others that we would like to remember this morning, I suggest that you stand in silent tribute. As we stand together, we have asked N. R. Dower, secretary of the world Ministerial Association, to offer a special prayer. [Elder Dower prayed.]

NEAL WILSON: We are expecting a final report from the nominating committee. But we have a great deal of other business to do. Some of this is tidying up certain actions and procedures that we have adopted that have been referred to us by General Conference action, Annual Council action, and the Constitution and Bylaws Committee. Some of the recommendations are updating of names that we have



Workers in the secretarial pool collate General Conference resolutions to pass out to delegates. From left to right are Mr. and Mrs. Gunter Uberbacher, Daphene Reeder, Lorraine Henri, and Marjorie Seton.

## Fifteenth Business Meeting

July 18, 1975, 3:00 P.M.

CHAIRMAN: R. H. Pierson.

SECRETARY: B. E. Seton.

PRAYER: Walter Arties, producer of the television program, "Breath of Life."

R. H. PIERSON: The other day we had an impressive service when we honored some of the women of the church, women whom the Lord has blessed and who have served the cause well, and as we considered those who were honored the other day it was not possible at that time to cover the whole world and seek out all of the women that should be honored. This afternoon we have other names that have been presented to us. We feel that they represent many more that should be honored. Elder Webster has a few words for us this afternoon and some certificates to hand out.

F. C. WEBSTER: There are four women on the platform today that I want you to meet. Sister Emily, would you join me? One of the most delightful women that I have met is one who is lovingly called Sister Emily. She is Emily Levides from Athens. She is a lifetime Seventh-day Adventist. She has given her all to this message and continues to give strong financial support and service. Sister Emily, we wish to honor you and others like you around the world.

SISTER EMILY: Thank you very much. [Applause.]

F. C. WEBSTER: Now, Sister Erna Kruger. Sister Kruger is known as Mother Kruger to the orphans of the Mercy Home in Cairo. I feel greatly honored because I know all of these people. They're personal friends of mine. Sister Kruger went to Egypt in 1932 and has been there ever since, helping young people to get started and to make their way in life. Sister Kruger, we appreciate your being here and we want to honor you as one of the women of 1975. [Applause.]

Sister Marion Simmons, would you join me? We first knew Sister Simmons down in the Southland. She's been teaching young people and teachers to teach for many years. For several years she's been in the Far Eastern Division serving as an associate in the Department of Education. She is a real dynamo. Sister Simmons, we're happy to honor you today, and the Lord bless you as you continue to give your life to Him.

The next person that we want to honor is Sister Mary Walsh. When I began the ministry out in Ohio, Sister Walsh used to come to camp meeting and preach to

adopted, such as the Euro-Africa Division. We have had to change the terminology as it appears in our constitution and bylaws, so wherever possible we will try to move ahead without reading everything but making sure that we understand what we are doing. The secretary of our Constitution and Bylaws Committee is A. E. Gibb. We'll ask Elder Gibb to present this report.

A. E. GIBB: Brother Chairman, the Committee on Constitution and Bylaws has a further report as follows:

[The report of the Constitution and Bylaws Committee as it was voted by the session begins on page 31. Some of the discussion and explanation of certain items appears below.]

A. E. GIBB: Now, Brother Chairman, in Section 5 of the same article, paragraphs *a* and *b*, we have the membership basis upon which delegates are figured. As our church membership has grown from session to session we have adjusted these figures. The recommendation is to change this from one delegate for each 2,500 membership to one from each 3,500.

In an evaluation of the internal workings of the General Conference and some problems that we were experiencing there, a study committee recommended three or four years ago that certain changes be made to help to keep more continuity in the internal work of the General Conference. In connection with that it was recommended that provision be made constitutionally for an undersecretary. The proposed amendment to Article 4—Officers and their Duties—Section 1, provides for this. See Article 4, Section 1.

In Section 2 of the same article, which deals with the office of president, it has been felt that the provisions have been too restrictive. The proposed amendments give more flexibility, as has been done previously for the office of secretary-treasurer. See Article 4, Section 2, p. 18. In the same

article, Section 4, the changes bring this into harmony with the previous section, which has been amended. See Article 4, Section 4.

In Article 5, Section 1-a, the changes are clearly indicated and in almost every case you have either already voted at this particular meeting or we have acknowledged this in what we have already done. See Article 5, Sections 1-9.

There is a tradition that the retiring officers of the General Conference, retiring division presidents, and retiring directors of General Conference departments are elected as members of the General Conference Committee under the provisions of Article 5, Section 1-b. In addition there are other interests of the world church that are cared for so far as the General Conference Committee is concerned by being represented under this provision. This amendment recommends that the number of others who can be chosen to serve on the General Conference Committee in addition to that which is provided above, not exceed 40 instead of the previous 35. See Article 5, Section 1-b.

In Article 1, Section 3, the changes, I believe, are self-evident.

NEAL WILSON: Now, we'll have to leave this report until this afternoon. At this time we have the final report from our nominating committee. I believe they are ready to report.

CREE SANDEFUR: For about the first time at this session, your nominating committee chairman has had the privilege of listening to some of the interesting things that have been taking place on the floor.

The 178 members of the nominating committee have been in long session. We have been together in meetings, including the caucuses, for about 40 to 50 hours. We have been dealing with some 300 names, so you can see what the work has been as far as your nominating committee is concerned. I want to express a word of appreciation to Dr. Richard

Hammill, the associate chairman, to Herbert Fletcher, the secretary, and associated with him, A. E. Birch and Dr. Shirou Kunihira.

There have been some changes because we have received letters from incumbents stating they did not want their names considered; second, there have been those who have retired; and third, some names have not been included because of an organizational adjustment recommended by the administration of the General Conference. After that organization detail has been worked out, some of these persons may be needed, and I thought it appropriate that I make this statement to this delegation. Now, with this background, we'd like to bring our final report to you.

[The report, as voted, appears on page 3 of Bulletin No. 8.]

CREE SANDEFUR: Mr. Chairman, it has been a pleasure to serve the church in the nominating committee, but you can rest assured it is a pleasure also to state that this is the final report of the nominating committee. I therefore move that nominations to additional positions be referred to the General Conference Committee. [Voted.]

NEAL WILSON: I think it would be unfortunate if we did not indicate to the nominating committee, the servants of this body (though sometimes they might assume other titles), the appreciation for their work. It's a difficult task. There are times when persons may be left off the lists, but I would remind them that the General Conference or the division level are not the only places to serve our Lord in this church. So let us take courage and be thankful for what has been done and express appreciation to the nominating committee.

PRAYER: Larry Vigil, a businessman from the Texico Conference.

NEAL WILSON, *Chairman*  
R. F. WILLIAMS, *Secretary*  
D. H. BAASCH, *Recording Secretary*

us. Now, Sister Walsh doesn't claim to be a preacher. She claims to be a Bible instructor, but she's an appealing preacher. She has been helping Adventist workers to understand how to present the truth to Catholic congregations around the world. Sister Walsh, we're happy to honor you today and the Lord bless you. We'll be sending you your certificate.

MARY WALSH: Thank you very much. [Applause.]

F. C. WEBSTER: Now, there's one more person that we want to honor and that's Sister Della Hanson, who has ministered in Ethiopia for many years. She has been a real power for the Lord in that country, and we want to add her name to the list of women who are being honored at this General Conference session. Thank you, Mr. Chairman.

R. H. PIERSON: I am sure that all of us by our response have indicated that we are in harmony with what has been done this afternoon. Now, I am going to make an appeal to those of you who are here this afternoon. You know your chairman needs help. We have much to do and a short time in which to do it. If you have something that absolutely *must* be said we wouldn't want to keep you from saying it. We want everybody to feel free to speak, but if there is some way that you might restrain yourself and the work of the church still go on, it would be a help. Help your chairman this afternoon and let's not have to dot all of the i's and cross all the t's but let's do the work effectively, decently, and in good order. Elder Franz has one or two items that he's going to bring to us.

C. O. FRANZ: Brother Chairman, we have a recommendation from the General Conference

Committee regarding the next General Conference session, the time and the place. The recommendation is that the 53rd session of the General Conference be held in Dallas, Texas, U.S.A., from April 20 to 26, 1980. I would like to move the adoption of this recommendation from the executive committee of the General Conference.

R. H. PIERSON: We'd like to give all of you an invitation to be with us on that occasion if you can. [The recommendation was voted.]

C. O. FRANZ: Brother Chairman, we haven't brought a large number of greetings to this delegation. This afternoon we bring a very special greeting. "Fraternal greetings to the delegates assembled in the world session—Seventh-day Adventist Churches in Cuba." We appreciate deeply this message and would wish to reciprocate with our greetings to the brethren in Cuba.

R. H. PIERSON: We had hoped that we would have representation from Cuba here with us, but it hasn't worked out that way. We appreciate this message of greetings, and I am sure you would want the secretary to reciprocate and send our greetings to them, wouldn't you? [Voted.]

C. O. FRANZ: Brother Chairman, we have a warm greeting from the vice-mayor of this city, Gertrude Frohlich-Sandner. It is a letter of several paragraphs expressing fine sentiments. Because our time is limited I shall not read it all, but I should like again to move that we receive this greeting from the vice-mayor of the city of Vienna and that we reciprocate with our best wishes to her and to this great city that she represents. [Voted.] The message reads as follows: "In the name of the municipal Administration for Culture of the

city of Vienna, I have the honor of welcoming the 52nd World Congress of Seventh-day Adventists to the capital of the Austrian Federal Republic.

"I would like to express my hope that the 2,000 delegates coming from 189 countries of the world will be able to work here successfully, to help mankind to a positive development, supported in reaching these objectives by the atmosphere of a city open to the world and to all cultural and human endeavors.

"It gives me a great deal of satisfaction, especially in this period filled with tension, that programs of peace and reconciliation are planned and carried out because of the interest and the optimism of many tens of thousands of men. Such meetings are especially appropriate in a city such as ours, which is characterized by many meetings. May your counsels have an effect not only now but also in the future, as you endeavor to create more understanding among men. And as your participants leave Vienna, may they take with them the memory of a good and prosperous convention.

"With this thought, please accept my message."

Gertrude Frohlich-Sandner  
Vice-Mayor and  
Landeshauptmann-Stellvertreter

R. H. PIERSON: I would like to say a few words about the Adventist World Radio. We receive highly encouraging reports from various parts of Europe as a result of the broadcasts that have gone all over this great continent. We wish that it reached all the countries as plainly as it does some. It has been a work of faith. To carry it on we have had to be largely dependent, not entirely, upon the support of our people in many lands. North America has responded generously with hundreds of thousands of dollars to keep this program going. I would like to appeal for those who are attending the General Conference session here in Vienna to remember this program in your prayers and also financially. More money will have to come in or we are going to have to curtail our broadcasting program. Now, Brother Seton, if you will bring on the next item of business, please.

B. E. SETON: Brother Chairman, when adjournment took place this morning I believe we had reached page 22, line 48, in connection with constitution and bylaws, and I suggest that we take up our business from that point. [See recommendations from the Committee on Constitution and Bylaws beginning on page 31.]

A. E. GIBB: Brother Chair-

man, that is all of the material we have as far as changes in constitutions and bylaws are concerned. We do have one more item. An item referred to the Committee on Constitution and Bylaws was that of the merger of the Lay Activities and Sabbath School departments.

The 1972 Annual Council directed a merger study for the Lay Activities and Sabbath School departments with a report to the 52nd session of the General Conference. There has been a thorough study of the proposed merger, and it is not felt that a merger would be helpful to the work of the church. I move, Brother Chairman, that this statement be recorded. [Voted.]

[W. D. Eva took the chair.]

B. E. SETON: We have a rather important item entitled the Adventist Home, as a recommendation from the plans committee.

[R. F. Williams read the recommendation, which was voted as read. It appears in Bulletin 10.]

W. D. EVA: Next, let us turn to page 51. This is on "The Study of the Word of God," and also comes from the Plans Committee.

[R. F. Williams read the recommendation, "Study of the Word of God," which was voted and will appear in Bulletin 10.]

B. E. SETON: Brother Chairman, I am sure that we regret that there is not a full house for the consideration of such a subject, and time to discuss the best way to make it effective. I know it will go into the REVIEW AND HERALD Bulletin, but wonder, Brother Chairman, whether we could suggest ways in which this could be given some special prominence, perhaps by a supporting article in a later issue of the REVIEW, so that it doesn't become simply an automatic action that is recorded, shelved, pigeonholed, and we hear no more about it. This is basic to the spiritual life of the church and needs much more emphasis than we can now give it here.

W. D. EVA: I think you are right, Elder Seton. I wonder whether you would mind moving an addition to this motion along the lines that you suggest.

B. E. SETON: I'd like so to move, Brother Chairman, and if necessary to work with the recording secretary so that we could get suitable wording to accomplish the intent of my little speech.

W. D. EVA: Is the addition seconded? Thank you. [Voted. The recommendation was also voted.]

Now I understand that the credentials and licenses committee is ready to report. When we have dealt with that, we are going on to Church Manual revisions on page 53. C. D. Brad-



During the tenth business meeting, on July 16, at the close of the Voice of Prophecy report, a plaque was given to H. M. S. Richards, the program's founder. Looking on as Elder and Mrs. Richards accept the plaque are Walter R. Beach, W. R. L. Scragg, and C. D. Henri. Included on the plaque's inscription was a poem by A. A. Esteb.

ford is the secretary of the reporting committee.

C. D. BRADFORD: Brother Chairman, the Committee on Credentials and Licenses has met and wishes to submit for credentials and licenses, as indicated, the names of all those who have been elected during this session to serve on the General Conference staff. It is a very large list of names; I move that we accept this list of names and give them the credentials as indicated.

W. D. EVA: This would be those who have been elected for service at this time. [Voted.]

B. E. SETON: While Elder Williams is still here I suggest we take up the next two resolutions from the plans committee.

W. D. EVA: One is on "The church and its institutions."

[The recommendation was presented, amended, and voted, and will appear in Bulletin 10.]

[R. F. Williams read the resolution "Good Will and Understanding," which was voted as amended and appears elsewhere on this page.]

W. D. EVA: We'll go now to the report of the Church Manual committee. Turn first of all to the big block of material—17 pages of it—which we put in your hands two days ago. This material is all of an editorial nature and makes no difference to the sense of the *Church Manual*. If you are satisfied, please move that we accept these editorial changes as they stand and authorize their incorporation into the *Church Manual*.

[This was moved and with one slight change was voted. The material appears on pages 20 to 23 of this Bulletin.]

W. D. EVA: Now, let us consider the last of the *Church Manual* items.

[The following amended paragraph on the body as the temple of the Holy Spirit, *Church Manual*, page 57, was considered and acceptance was voted.]

[Deleted words are in parentheses, additions are in italics.]

57:15 19. The Christian should recognize his body as the temple of the Holy Spirit. (Therefore he should) *He will therefore honor God by caring for his body intelligently, partaking in moderation of that which is good and avoiding the use of that which is harmful, abstaining from (such things as alcoholic beverages, tobacco in all its forms, and from) all unclean foods, from the use of alcoholic beverages and tobacco in any of its forms, and from the abuse or misuse of narcotics and all other drugs.*

B. E. SETON: The next two recommendations, "Deacons and Ushers" and "Public Affairs and Religious Liberty Department," concern the North American Division supplement to the *Manual*.

These are not intended for worldwide application, but have particular reference for North American situations:

**Recommended:** In some churches in North America there has developed the practice of appointing a head usher and ushers who are specifically charged with the responsibility of caring for members and visitors at the principal church services. Ushers care for some duties that are elsewhere assigned to deacons: their services are therefore complementary to and not in conflict with those performed by deacons. The head usher is elected by the church, and

additional ushers may be appointed by the church board.

[The recommendation was voted.]

**Recommended:** The Department of Public Affairs and Religious Liberty is organized for the main purpose of maintaining liberty among men, with particular emphasis upon liberty of conscience. Within the North American Division special attention is given to the preservation of the liberties guaranteed under the Constitution of the United States and under the laws of Canada and of other political entities within the division.

## Good Will and Understanding Between All Men

[A statement on peace voted at the fifteenth business meeting, 3:00 P.M., July 18, 1975.]

As Seventh-day Adventists, assembled in Vienna, Austria, July 10-19, 1975, in our 52nd General Conference session, we are deeply concerned about the dangers that threaten peace and civilization on our planet, and even the threat to life itself.

Our compassion is stirred to its depths by the misery and suffering that afflict so large a portion of the human family and the poverty that robs them of so many of the opportunities others enjoy and the deprivations that hold them in ignorance and degradation.

We grieve over the deterioration of the home and the family in our society, the increase of crime and lawlessness, the moral degeneration of this age and the awful consequences to civilized life.

We are troubled by the frightening acceleration in the international race for modern armaments, the proliferation of nuclear, bacteriological and other weaponry, by the prodigal and profitless use of material resources for military purposes and by the indescribable suffering modern warfare causes.

We sorrow all the more as we realize that all this evil arises from the selfishness of men and nations.

As religious and peace-loving people we therefore applaud all honest national endeavors toward peace and we honor those who are making them. We are particularly grateful for the earnest and untiring efforts to resolve conflicts which could easily erupt into worldwide conflagrations. We are encouraged by any meaningful détente in areas of potential conflict and by all steps toward closer cooperation and understanding

between nations. We pray God that all endeavors for peace will be crowned with success, for we are convinced that resort to violence can never bring lasting peace and it is in the atmosphere of peace that many of the world's ills are alleviated.

Our church has consistently stood for peace between all nations. It has also stood for the rights of men and justice to all. From its beginnings more than a hundred years ago it declared itself unequivocally against the injustice and immorality of slavery. It still seeks to show love and concern for all men in its extensive humanitarian service. With all the resources at its disposal it seeks to promote good will and understanding and makes constant endeavors to preserve life and improve its quality. It is its wish to cooperate in encouraging and bringing about brotherly understanding among all peoples.

Here in Vienna, we reaffirm our historic position of respect and honor for government. We pledge our continued support for their welfare, concord, and prosperity with all that lies within our power and is consistent with our belief and practice.

We also reaffirm our loyalty to our Lord, Jesus Christ, the Prince of Peace, whose return we believe is the ultimate solution to the problems of our world. As Seventh-day Adventists we believe that His death for us reconciles man to God and man to man. We renew our commitment to the cause of peace and by God's grace determine anew to observe His teaching, which says, "Love the Lord your God with all your heart. . . . Love your neighbor as yourself."

[The recommendation was voted.]

W. D. EVA: I would like to introduce with some trepidation something else on page 49 of our committee report, going back to paragraph 7, because someone has come earnestly suggesting that there should be an inclusion here. Paragraph 7 reads in the first line, line 5, "instigating or continuing legal action" and then it was felt we should add "against another church member or," and picking up the line again, "against the church or any of its organizations or institutions, contrary to Biblical and Ellen G. White counsels."

MARCUS PAYNE (North Pacific Union): We discussed, in early business meetings, occasions when the church may deem it necessary to seek assistance from the courts; for example, when somebody has embezzled church money. Does this forbid any conference officer from taking action against somebody who may have embezzled money upon penalty of being disfellowshipped from the church if he instigates such a suit?

W. D. EVA: We asked yesterday that this matter be referred to the appropriate General Conference Committee for careful study when we went through another section on litigation. No, this particular action seeks to cover litigation between members and members against the church, and it says "instigating and continuing," which means there must be some action against counsel to do otherwise.

ELVIN BENTON (Columbia Union): I believe that this recommendation providing for disciplining a member for engaging in certain selected forms of litigation is at least premature and perhaps should not be added to these carefully selected lists of offenses of which such discipline is enclosed. A conversation with the chairman of our committee today reveals to me that certainly not all of us understand in the same way how this provision could be applied, nor what safeguards could be taken against its misuse. Since the large paragraph on litigation was referred back for more study of what types of litigation are legitimate and since this provision has some of the same weaknesses and ambiguities, I believe, Mr. Chairman, there is enough confusion here to move that it be removed from the list to be added to the *Church Manual* and be referred back for further study.

W. D. EVA: The motion is seconded. [The motion lost by a clear margin.]

W. D. EVA: Now we are still stuck on the point of whether we should include the words "against another church member." Could I have a motion to that effect in or-



der to try it and settle it. [Voted.]

B. E. SETON: Mr. Chairman, we left the entire section dealing with the Department of Lay Activities, which is found on pages 5 to 8, because of the questions still unresolved concerning the church evangelism council. Since the matter of the church evangelism council has been referred to the Annual Council, 1975, we could go ahead with the sections in the lay activities section of the *Church Manual* that are not touched or affected by the continuing discussion regarding the church evangelism council.

W. D. EVA: Are they largely editorial?

B. E. SETON: Yes, and this would save our perpetuating something that is out of date.

W. D. EVA: Before we do that, let us deal with the recommendation regarding referring further discussion about the church evangelism council to the 1975 Annual Council. We should deal with that first.

*Voted*, to concur with the action of the General Conference Committee referring further action on the church evangelism committee to the 1975 Annual Council. (In the interim it is agreed that the 1973 Annual Council action shall apply.)

W. D. EVA: Let us go to the section in the *Church Manual* dealing with the Lay Activities Department and those minor editorial changes. [Sections to be deleted are within parentheses and new material is italicized.]

*Recommended*, Page 131, paragraph 2. A report from the lay activities leader, giving a statement of missionary activities, including (health and welfare services) *Community Services activities*, together with any plans for future work. *This should be followed by a report from the lay activities secretary who should also present a statement of the church's account with the Adventist Book Center.*

Page 135. The duties of this council as it relates to the Department of Lay Activities shall be the following:

2. c. (Health and welfare service) *Community Services* (medical missionary work).

3. b. (Giving practical demonstrations) *Demonstrating* (in) how (to do) this work is done.

[Further changes recommended would insert wherever necessary "Community Services" for "welfare" or "health and welfare," and "Adventist Book Center" for "Book and Bible House."]

Page 139, 11. (To give a report of lay activities to the church on such occasions as the monthly missionary meetings and business meetings.) *To present a statement of the church account with the Adventist Book Center at church business meetings.*

[Recommendations were voted as read.]

B. E. SETON: In the endeavor to draw some line of differentiation between the ordination of a minister to the gospel ministry, the ordination of a church elder to his office, and the ordination of deacons, we have the following recommendation in the interest of clarity: [Sections deleted are in parentheses and new material is italicized.]

Page 245. When these have been elected, the elders (and the deacon) should be ordained. After (remarks in regard to their) *a brief outline of an elder's duties and the mutual responsibilities of members, the elders (and the deacon) should be called to the platform; and, kneeling in prayer, they should be dedicated to their work,*) *invited to kneel while the officiating ministers pray (laying) and lay hands upon them (in token) to signify that the church sets them apart for this service. A similar but shorter dedication should take place for the ordination of the deacons.* When this has been done, the church is (in full working order) *fully organized and ready for service.*

[The recommendation was voted as read.]

W. D. EVA: There is a further report from the Plans Committee and Elder Williams will bring it to us.

[The Spirit of Prophecy resolution was read and voted. Recommendations regarding the Laymen's Emphasis Thrust, 1975-1980; Literature Emphasis Year, 1976; Launching Witnessing for Christ Program; Worldwide Youth Emphasis and Involvement; and Sabbath School Evangelism Plans were voted and will appear, with the Spirit of Prophecy resolution, in the final report of the Plans Committee in Bulletin 10.]

W. D. EVA: We have one more item. It is a message from the General Conference leadership to be sent out from this 52nd session of the General Conference to the world field. Elder Franz will read it to us.

R. H. PIERSON: Before our secretary reads this particular item I would just like to say a word. To me, this is one of the most important resolutions or votes that we are going to take during the time we are here for the General Conference session. I am interested primarily in the spiritual welfare of the church, and when I say that I am sure that I speak for every single leader in the General Conference. We are interested in visible evidence of progress when it comes to the opening of new schools and hospitals, publishing houses, building new churches, and all other tangible evidences of progress. But above everything else, we



Hedwig Jemison, thought to be the first woman to give a morning devotional message at a General Conference session since the days of Ellen White, spoke Tuesday.

are eager to see God's people getting ready to meet the Lord. This is the greatest burden that rests upon our hearts.

During the course of the 1973 and 1974 Annual Councils, the Lord came in among us in a very remarkable manner. Our council in both instances was characterized by prayer and study of the Word, a discussion of ways and means of making a greater spiritual impact upon the church. As we met together, many times we laid aside our agendas and turned our attention to those spiritual things that were near to our hearts. If you could have been in the General Conference office or in the hotels or the motels where our people were staying, you would have found many, many little prayer groups as we sought the Lord earnestly for a new relationship with Him.

We feel that now is the time to seek first the kingdom of God and His righteousness. From both of these councils went forth an earnest appeal to the workers and laity around the world to move into line and to get ready for the coming of Jesus. These appeals have stimulated a real response on the part of our people, and again we feel there should go forth from this session a very earnest appeal to the world field to move into line in a new relationship with Jesus, to make first things first, and prepare a people for the coming of the Lord in our day.

And so I am glad that we can bring this item as our last item this afternoon. I do not think it is one that needs a great deal of study here on the floor, but it demands and merits a great deal of study on our knees when we go back home.

I hope that as our secretary reads this message our hearts will be moved under the influence of the Holy Spirit, so that this mes-

sage will be a blessing to the world field.

W. D. EVA: Thank you, Elder Pierson. We appreciate your remarks.

[The message was read by the General Conference secretary, C. O. Franz, and voted unanimously by the delegates. It appears on page 15.]

R. H. PIERSON: I don't want to close this meeting this afternoon without expressing deep appreciation to those who have worked untiringly to make this session possible. There are some of our men from the General Conference, from the Euro-Africa Division, from the Austrian Union, who have worked day and night, and done everything they could to take care of every detail in order that we might have an orderly meeting, be comfortably housed, and have good food to eat and every need cared for. If I were to name even one person this afternoon, I would be in trouble, because there are many of our brethren, our leaders, who have worked so faithfully with many of our members and workers from these areas. We want our people to understand how much we appreciate it. Now, I imagine that along the way we have made some mistakes. We probably have not done everything just exactly as it should have been done. Some feelings may have been hurt as a result of our thoughtlessness, but I want to tell you that we have tried to do our best. Maybe next time when we hold the session outside of America, if the Lord tarries, we can have it perfect. It's not easy logistically to carry on a session like this at a distance from headquarters. It's much easier when it's near the General Conference office, where our leaders can look after things easily. But I want to say in closing tonight, that I hope and pray that the work of God will be finished before we have another General Conference session or before we have too many of them. We've been here too long, brethren and sisters. We need to get the work finished, the church revived and reformed, and see the Saviour face to face. That God will bless every single one of you is my earnest prayer in closing.

W. D. EVA: Thank you very much, Elder Pierson. Brethren and sisters, this is an historic moment, the end of the business part of the 52nd session of the General Conference, the first session held outside of North America, in this beautiful city of Vienna. [Voted, to adjourn *sine die*.]

ROBERT H. PIERSON, Chairman

W. D. EVA, Co-chairman

ROY F. WILLIAMS, Secretary

D. H. BAASCH, D. S. JOHN-SON, Recording Secretaries

# Message of 52nd General Conference Session to World Field

[Voted at the fifteenth business meeting, 3:00 P.M., July 18, 1975.]

To the remnant people of God in the ends of the earth, from your delegates assembled in historic Vienna for the 52nd session of the General Conference—greetings in the Lord! We have gathered in worship to our Creator God whose love for us has never changed, and in praise to the Lamb of God who has reconciled us sinners to our loving heavenly Father through His blood freely shed on Calvary's cross, and in prayer for the Holy Spirit to bring the presence and power of the Father and the Son into the innermost hearts and minds of His body temples.

We have rejoiced that in spite of tensions and turmoils in so much of the world, the cross of Jesus has drawn hundreds of thousands into the fellowship of the third angel's message during the past quinquennium. We have also had our attention called once again to the solemn appeals for repentance, revival, and reformation that have gone out to the world church from the Annual Councils of 1973/1974.

With our worship and praise there has been mingled study of the deep things of the Word of God. Prayers of confession and intercession also have arisen because we are still in a sin-cursed world and because we have failed in so large measure to be both the people God has planned for us to be and to finish the work He has given us to do.

The ministers among us have especially sensed their responsibility and accountability for the unfinished state of the work of grace upon the church and would join David in his earnest pleading for cleansing of the well-springs of the heart (Ps. 51:1-3, 7, 10-12) and with Daniel in his intercession for God's people (Dan. 9:5, 6, 8-10).

The love of God that conceived and implemented the gracious plan of salvation—a plan whereby He would accept the righteousness of His Son as our righteousness, His death as our death, and restore us to full sonship in Him—moves us to yearn and to plead for the recreating presence and power of the Holy Spirit in the "early rain" of cleansing and in the "latter rain" of power to reveal Christ in His fullness to a rebellious and unbelieving world.

We have felt compelled to consider more seriously than ever that statement that "the marks of distinction between Christ's professed people and the world have

almost disappeared. Like ancient Israel . . . [we] follow after the abominations of the nations around . . . [us]."—*Testimonies*, vol. 1, p. 277 (see also *Christ's Object Lessons*, pp. 315, 316). We have seen the indictment against our forefathers as a reproof to ourselves today: "The church has turned back from following Christ her Leader and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. Doubt, and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere."—*Testimonies*, vol. 5, p. 217.

We have, nevertheless, rejoiced in the evident recent growth of confidence and study of the special messages given to this people by the gift of prophecy, but we are still grieved by the gap between our knowledge and our practice, our words and our deeds. We sense that only a clearer view of God's eternal love for man and His eternal hatred of sin evidenced at Calvary can break our proud, sin-loving hearts and deliver us from the love of the world's ways that has paralleled our lack of primitive godliness (1 John 2:15, 16; Eph. 4:25-32).

We have seen that only a clearer view of God's eternal love in the death struggle of Gethsemane and the triumphal agony of Calvary will lead us to sorrow for our sin and to loathe it as God loathes it. When the melting love of God is more clearly seen, wrongs will be made right, restitution will be made, confession will be free, heartfelt, and unqualified by excuses and rationalizations. The unifying love of God will clothe the church with the panoply of heaven, and prepare her for a revival of Pentecostal power, for the ministry to the needs of men and for witnessing to them of the grace of God (see *Steps to Christ*, p. 43).

We have been reminded, however, that the standard and test of all Christian experience and of the work of the various spirits abroad in the world is the Word of God, the Bible. Those claiming the gifts of the Spirit, whether of prophecy, tongues, or healing, must be evaluated by the Word of God (see Isa. 8:19, 20). God is to have a people who uphold the Bible and the Bible only as the test of all doctrine and the basis of all reform (see *The Great Controversy*, p. 595), hence our great need to regain our earlier title of "the people of the Book." It must again become more precious to us than our physical bread (*Review*, Nov. 23, 1897). As Peter

counsels: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2).

We note that the enemy of God and man is seeking not only to rob us of the time and energy we need for deep searching in the mines of truth but also to undermine the very authority of God's revelation through the Bible and the writings of Ellen G. White. The challenges of the authority of God's Word that are now reaching us from liberal theology must put us all on the alert to those philosophies and methods of Bible study that make man rather than God the authority both in the revelation itself and in its interpretation. The deductions of science likewise are challenging the Bible's view of man's origin, fall, and destiny and we face the threat of a compromise with evolutionary theories.

We have noted that the tie between the Bible and revival has long been pointed out to us. "The truths of the Word of God are the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. . . . A change of heart is always attended by a clear conviction of Christian duty, an understanding of truth. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher plane of intelligence."—*Review and Herald*, Dec. 18, 1913. We yearn for such sensitivity to God's revelation.

We recognize anew that while the inspired counsels are God's primary means of revealing Himself to us, prayer is *our* means of responding to His revelation. We mourn the fact that hours, days,

and even weeks go by in which few earnest prayers ascend from some of us to our Mediator in the heavenly sanctuary. So often our prayers have been only "want lists," when our prayers, sweetened by the incense of the righteousness of Jesus Christ, could open the windows of heaven in Pentecostal blessing on our individual souls and thus upon the church.

We have seen again that the richer our prayer life, the more strength we would derive from the study of the Word, and the richer our study of the Word, the more our minds would be found in the spirit of prayer, until, with Enoch, we would "walk with God," in constant, living, abiding fellowship.

We acknowledge our desperate need of revival, the revival that God is waiting anxiously to bestow. We need it in several ways:

1. Individually, not waiting for others, nor for the whole church, lest others press in before us and we, unaware of the latter rain falling, are still waiting, only waiting.

2. Denominationally, we as a people are called to give the "third angel's message in verity" to the world. We must as a people—yet individually—be concerned about our Laodicean paralysis and cry out to the Lord to thrust aside the rubbish that blocks His way to the door of our hearts, that we might be a revived people "terrible as an army with banners."

3. Finally, in the "latter rain" for which we have looked so long. In the overruling providences of God, a complex of forces will come into alignment for the final climactic events—the "latter rain" of Holy Spirit power (Zech. 10:1; Joel 2:21-27); the "Loud Cry" of the "other angel" in God's final appeal to the world (Rev. 18:1-4); the close of human probation (Rev. 22:11, 12); the time of Jacob's trouble (Dan. 12:1, 2); and the glorious appearing of Him who bears those marks in His hands and feet and side—wherein is the hiding of His power.

We confess, as leaders and people here assembled in General Conference session, that only witnesses endowed by the Spirit of God can possibly be His instruments to carry the final appeal and demonstration of the everlasting gospel to every nation and people in preparation for the return of Jesus. In every phase of God's work, to proclaim and to live the good news is our only priority, and our sole justification for being a separate people in the world.

Brother, sister, wherever you are, whether isolated or a part of a large denominational center, we earnestly appeal to you to join us in the cry: "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42).



By Friday afternoon a number of delegates were getting that tired feeling that comes from more than a week of intense activity. Here Billie Ellingsworth, from Mexico, is pictured taking a short nap.

# Measuring the Church's Progress

Report of the General Conference statistical secretary presented Friday, July 11, 1975.

BY JESSE O. GIBSON



Our hearts go out today with gratitude and thanks to God for the manifold blessings He has bestowed on His people during the past quinquennium. Especially are we thankful for the 982,623 persons who have been received into fellowship through baptism and profession of faith. The net membership increase in the overseas divisions amounted to 490,957 and in North America to 77,394, with a total net membership increase of 568,351. This membership increase was 123,329 greater than the increase in the previous five-year period.

At the end of 1974 our world membership stood at 2,521,429.

## Membership Growth

At the time of the last session our official membership was less than 2,000,000. Now we *estimate* we have approximately 2,587,000 as of June 30. Table 1 shows membership growth for designated periods.

The accompanying chart shows the time spent to increase our membership by one half million. The first period was 96 years. The latest increase of a half million took 4 years (see Table 2 and Graph 1).

Our latest estimate of the world population is 3,860,000,000. We now have 65 Seventh-day Adventists to each 100,000 world population. At the time of our last session we reported 57 per 100,000 population. But we still have a long way to go, and time is short. We still have 28 unentered countries and these and vast areas in countries where we have been working for years are still waiting to hear the message entrusted to us to proclaim. (See Graph 2.)

Table 1—Membership, 1863-1974

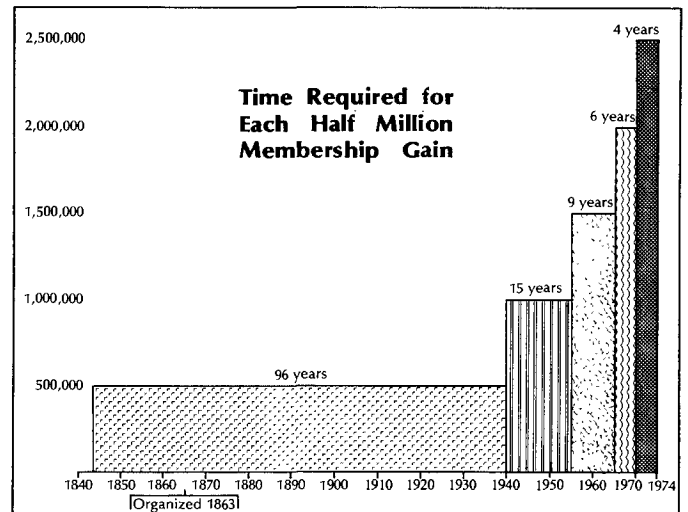
Year	Baptisms and Professions of Faith	Net Increase	World Membership End of Period
1863	—	—	3,500
1864-1870	—	1,940	5,440
1871-1880	—	10,130	15,570
1881-1890	—	14,141	29,711
1891-1900	—	46,056	75,767
1901-1910	—	28,759	104,526
1911-1920	—	80,924	185,450
1921-1930	247,736	128,803	314,253
1931-1940*	387,930	190,499	504,752
1941-1950	503,721	251,960	756,712
1951-1960	836,196	488,413	1,245,125
1961-1970	1,327,922	806,739	2,051,864
1971	175,271	93,197	2,145,061
1972	191,883	116,342	2,261,403
1973	215,354	128,721	2,390,124
1974	223,890	131,305	2,521,429

\* Baptisms only until 1931.

Table 2—Time Required for Each Half Million Membership Gain

		Membership
1st half million	19 years (1844-1863)	3,500
2d half million	77 years (1864-1940)	504,752
3d half million	15 years (1941-1955)	1,006,218
4th half million	9 years (1956-1964)	1,508,056
5th half million	6 years (1965-1970)	2,051,864
	4 years (1971-1974)	2,521,429

Graph 1



The comparative membership growth of the world church, including baptisms and losses of the last three quinquenniums, is shown in Table 3; Table 4 indicates the quinquennial comparisons of growth in the world divisions.

Table 3—Quinquennial Membership Growth Comparison

Quinquennium	Baptisms and Professions of Faith	Losses Deaths, Missing, and Apostasies	Net Increase	Percentage Increase
1960-1964	538,196	223,271	313,986	26.4
1965-1969	725,887	274,337	445,022	29.5
1970-1974	982,623	395,183	568,351	29.1

Table 4 shows growths by divisions over the past three quinquennial periods, and the number of Seventh-day Adventist members per 100,000 population as of December 31, 1974.

Table 4—Church Membership by World Divisions

Divisions	Dec. 31 1964	Dec. 31 1969	Dec. 31 1974	Per 100,000 Population
Afro-Mideast	81,261	113,429	163,852	77
Australasian	70,837	90,720	111,733	559
China*	21,168	21,168	21,168	3
Congregation of U.S.S.R.*	40,000	40,000	40,000	14
Euro-Africa	158,047	176,226	211,552	49
Far Eastern	164,265	228,746	281,392	69
Inter-American	187,829	261,615	404,986	295
Northern Europe-West Africa	69,285	82,598	101,687	47
South American	153,957	253,419	335,027	197
Southern Asia	30,104	49,210	83,349	11
Trans-Africa	160,615	209,652	262,994	391
Overseas	1,137,368	1,526,783	2,017,740	59
North American	370,688	426,295	503,689	212
World Field	1,508,056	1,953,078	2,521,429	69

\*Latest Available Figures

(We have compiled the statistics from unions and field totals for new or changed divisions to show as correct a comparison as possible of areas involved.)

Graph 2

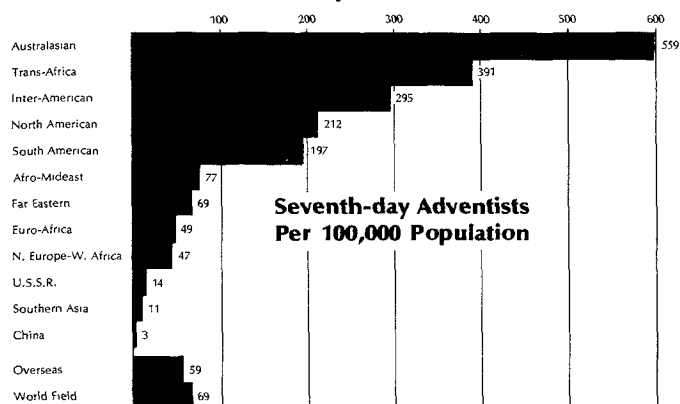


Table 5 gives a breakdown by divisions of our baptisms, apostasies, membership increases and the percentages of increase for the quinquennium.

Table 5—Quinquennial World Membership Increase by Divisions 1970-1974

Divisions	Baptisms and Professions of Faith	Deaths Apostasies Missing	Net Membership Increase	Per cent Membership Increase	Total Membership Dec. 31, 1974	Membership to World Total Dec. 31, 1974
Afro-Mideast	76,842	24,307	50,423	44.5	163,852	6.5
Australasian	31,534	11,163	21,013	23.2	111,733	4.4
China*					21,168	.8
Cong. of SDA in U.S.S.R.*					40,000	1.6
Euro-Africa	77,361	31,222	35,326	20.1	211,552	8.4
Far Eastern	100,337	44,605	52,646	23.0	281,392	11.2
Inter-American	189,238	42,313	143,371	54.8	404,986	16.1
Northern Europe-						
West Africa	37,347	14,239	19,089	23.1	101,687	4.0
South American	158,085	75,954	81,608	32.2	335,027	13.3
Southern Asia	41,532	7,595	34,139	69.4	83,349	3.3
Trans-Africa	126,017	69,181	53,342	25.4	262,994	10.4
Overseas	838,293	320,579	490,957	32.2	2,017,740	80.0
North American	144,330	74,604	77,394	18.2	503,689	20.0
World Field, 1970-1974	982,623	395,183	568,351	29.1	2,521,429	100.0
World Field, 1965-1969	725,887	274,337	445,022	29.5	1,953,078	
Gain (Loss)	256,736	120,846	123,329	(.4)	568,351	

\*Latest Available Figures

(We have compiled the statistics from unions and field totals for new or changed divisions to show as correct a comparison as possible of areas involved.)

Table 6—Distribution of Workers by Type

	North American Division	Overseas Divisions	Total Workers
Evangelistic Workers			
Evangelistic and Pastoral	2,829	8,119	10,948
Administrative, Promotional, etc.	3,823	6,207	10,030
Literature Evangelists*	838	4,985	5,823
Total Evangelistic Workers	7,490	19,311	26,801
Institutional Workers			
College and Academy Teachers	4,004	3,441	7,445
Church School Teachers	3,165	5,531	8,696
Others in Educational Institutions	2,825	1,680	4,505
Food Companies	241	1,634	1,875
Medical Institutions	13,356	8,241	21,597
Senior Citizens' Homes	80	295	375
Publishing Houses	774	1,445	2,219
Total Institutional Workers	24,445	22,267	46,712
Total Workers	31,935	41,578	73,513
Retired Credentialed Workers	1,438	2,110	3,548

\*Not including part-time, student, and uncredentialed.

## Working Staff

We had a total of 73,513 employed workers at the end of 1974. This was an increase of 8,821 during the past quinquennium. Of these, 1,564 were evangelistic and pastoral, 973 administrative-promotional, office and miscellaneous, and 4,853 were institutional workers. See Table 6.

## Denominational Organizations

Table 7 is a listing of the organizations through which our work is carried on by our 73,513 workers.

Table 7—Denominational Organizations

1974	North American Division	Overseas Divisions	World Totals
Union Conferences and Missions	10	68	78
Local Conferences and Missions	61	307	368
Institutions—			
Advanced, Secondary, and Professional Schools	99	403	502
Elementary Schools	969	2,828	3,797
Food Factories	1	26	27
Hospitals and Sanitariums	49	92	141
Clinics and Dispensaries	—	221	221
Medical Launches and Airplanes	—	24	24
Senior Citizens' Homes	8	38	46
Publishing Houses	5	45	50
Number of Churches	3,540	14,301	17,841
Increase in 5 years	139	1,197	1,336
Membership	503,689	2,017,740	2,521,429
Increase in 5 years	63,963	405,602	568,351

## Stewardship

We thank God for the large number of our members who are faithful stewards. Tithes and offerings from approximately 100 currencies have been converted into the United States dollar for sake of comparison. Table 8 gives the distribution of total world contributions.

Our tithe in 1930 was 51.4% of the total. In 1974 it increased to 60.8%. During this period World Missions decreased from 33.2% to 11.4%, and Home and Local Funds increased from 15.4% to 27.8% of total contributions. Graph 8 illustrates these comparisons.

Table 8—Distribution of Total Contributions

	World Missions Offerings		Home Missions and Local Funds		Total
	Tithe		Tithe		
	Amount	% of Total	Amount	% of Total	Amount
1930	6,230,362	51.4	4,020,398	33.2	1,861,849
1940	8,071,654	56.7	3,827,537	26.9	2,327,139
1950	27,728,250	60.4	9,998,658	21.8	8,181,149
1960	59,132,241	59.2	16,729,067	16.7	24,041,047
1970	124,046,447	58.7	27,222,200	12.9	59,913,011
1971	137,545,770	59.1	29,046,380	12.5	66,279,907
1972	155,488,746	59.8	31,013,275	11.9	73,711,314
1973	181,962,634	59.6	36,856,521	12.1	86,365,761
1974	211,436,464	60.8	39,603,479	11.4	96,778,306

Table 9—Percentage Increase in World Membership, Tithes, and Offerings

Year	Membership Increase	Tithe Increase	Offerings Increase
1970	5.1%	7.4%	9.4%
1971	4.5%	9.8%	9.4%
1972	5.4%	13.1%	9.9%
1973	5.7%	17.0%	17.7%
1974	5.5%	13.9%	10.7%

**Table 10—Comparison of Tithes and Offerings in North American and Overseas Divisions**

Divisions	Tithe	Per Capita*	World Missions	Per Capita*	Home & Local	Per Capita*	1970	1974*
N. American	\$143,814,062	\$302.32	\$25,596,229	\$53.81	\$81,899,737	\$172.17	\$396.68	\$528.30
Overseas	67,622,402	38.42	14,007,250	7.96	14,878,569	8.45	32.60	52.99
World Field	\$211,436,464	\$ 94.57	\$39,603,479	\$17.71	\$96,778,306	\$ 43.28	\$112.69	\$151.42

\* 1974 World Membership Quota is based on the four quarters' average ending September 30, 1973.

Table 9 (previous page) depicts the percentage of yearly membership increase and also the total tithe and offering percentage increase over the past quinquennium.

Table 10 shows the tithe and offerings for the North American and overseas divisions with the per capita figures for 1974; and a 1970 total per capita for comparison.

#### Departmental Activities

Departmental secretaries will be rendering a comprehensive report for each department. Table 11 is a summary of departmental statistics.

**Table 11—Summary of Departmental Statistics**

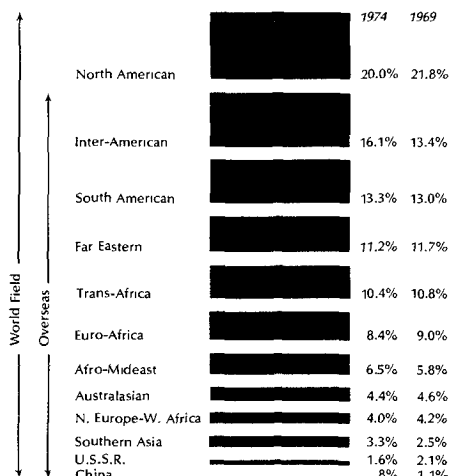
	1970	1974
<b>Educational Institutions</b>		
Elementary		
No. of Schools	4,045	3,797
No. of Teachers	10,235	11,313
No. of Students	282,645	325,013
Advanced, Secondary, and Professional		
No. of Schools	512	502
No. of Teachers	6,309	8,145
No. of Students	88,930	110,474
<b>Lay Activities</b>		
No. of Pieces of Literature Distributed	40,781,301	45,895,783
Ingathering		
Overseas Divisions	\$ 3,421,713	\$ 8,178,537
N. American Division	7,176,439	13,430,189
World Field	\$10,598,152	\$21,608,726
<b>Medical Institutions</b>		
Sanitariums and Hospitals	139	141
Clinics and Dispensaries	152	221
Launches and Airplanes	20	24
Physicians and Nurses	5,628	7,569
Other Employees	19,837	29,544
House Patients	424,255	477,702
Outpatient Visits	3,814,707	4,890,890
<b>MV Societies</b>		
No. of MV Societies	19,107	21,963
No. of Members	630,827	810,849
<b>Publishing Houses</b>		
No. of Pub. Houses	48	50
No. of Employees	2,379	2,396
No. of Lit. Evang.	3,501	4,985
Value of Literature Sold	\$46,882,360	\$74,355,569
<b>Radio and Television</b>		
No. of Radio Stations Used	1,928	2,879
No. of TV Stations Used	280	315
Bible School Enrollments	468,235	622,474
No. of B.C.S. Graduates	161,467	219,515
Baptisms Reported	14,704	21,633
<b>Sabbath Schools</b>		
No. of Sabbath Schools	30,601	34,418
No. of Members	2,607,713	3,196,153
S.S. Offerings	\$14,420,872	\$23,095,516
<b>Association of Privately Owned SDA Services and Industries</b>		
No. of Memberships	225	328
No. of Workers (approx.)	10,101	12,301

#### Distribution of World Membership

Graph 3 illustrates graphically the percentages of world membership in each division. For comparison we have placed at the right the percentages for the divisions for 1969.

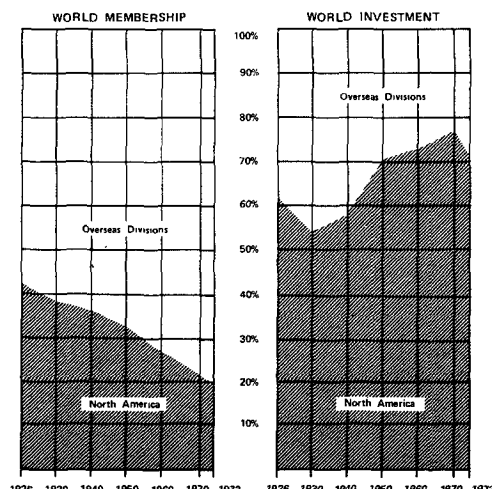
**Graph 3**

**Percentages, by Divisions, of World Membership as of December 31, 1974**



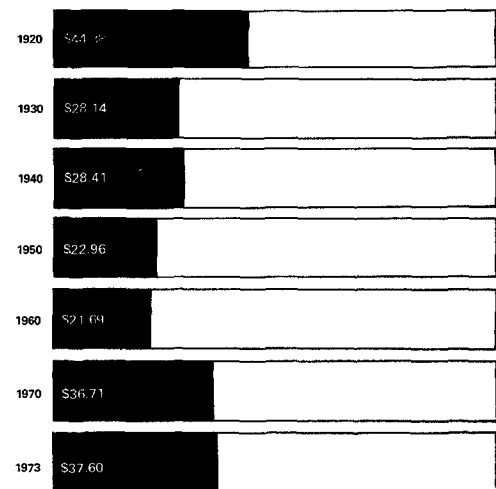
**Graph 4**

**Per Cent of World Membership and Investment in North America Compared With Overseas Divisions 1926-1973**



**Graph 5**

**Amount of Indebtedness for Each \$100 of Assets**





## World Membership and Investment

Seventh-day Adventist world investment at the end of 1973 totaled \$1,832,304,292. Overseas divisions investment was \$496,309,821, or 27.1%, and North America \$1,335,994,471, or 72.9%. The average per capita denominational investment in 1973 was \$840.48 for each church member. In 1973 North America had approximately 20% of the world membership and 73% of the denominational investment. Overseas the reverse prevailed, with 80% of the membership and 27% of the investment, as shown in Graph 4.

## Denominational Indebtedness

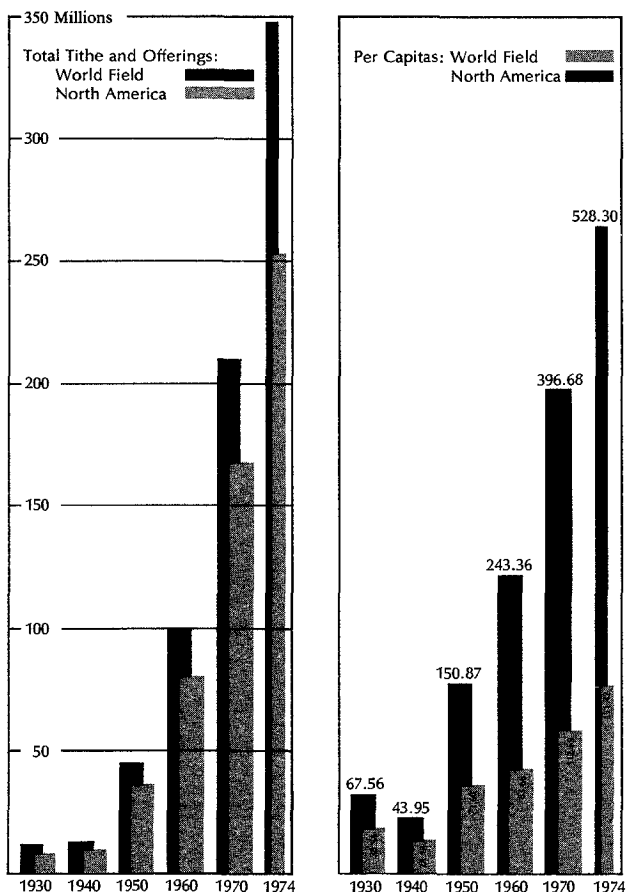
Denominational indebtedness has been on the increase since 1960, as can be seen in Graph 5. In 1973 we had \$37.60 indebtedness for each \$100 of assets. In North America we had \$43.24 of indebtedness (in 1968, \$36.78); in the overseas divisions \$23.38 of indebtedness (in 1968, \$20.86) for each \$100 of assets.

## Total Tithe and Offerings

A summary of total tithe and offerings for North America and the world field and the per capita is shown in Graph 6. The income has been large, but what would it be if each member were one hundred per cent faithful in return of tithes and offerings? God has blessed, but has still greater blessings to pour on His members as we are even more faithful stewards.

Graph 6

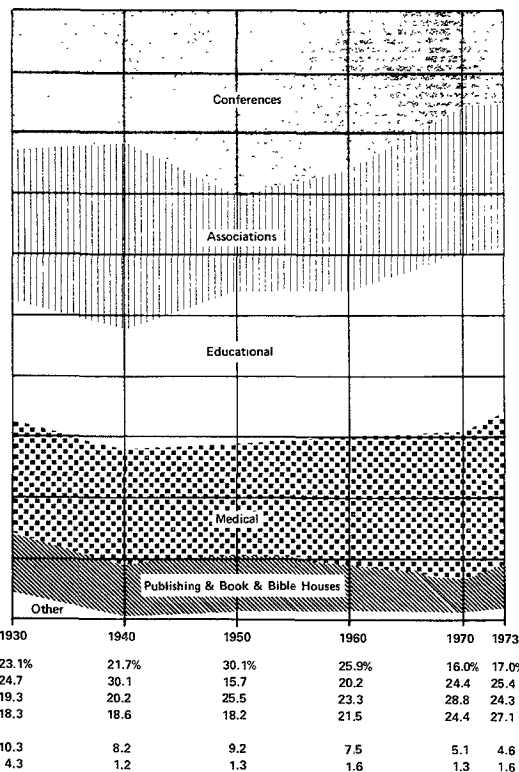
### Total Tithe and Offerings and Per Capitas, World Field and North America



## Distribution of Assets by Lines of Work

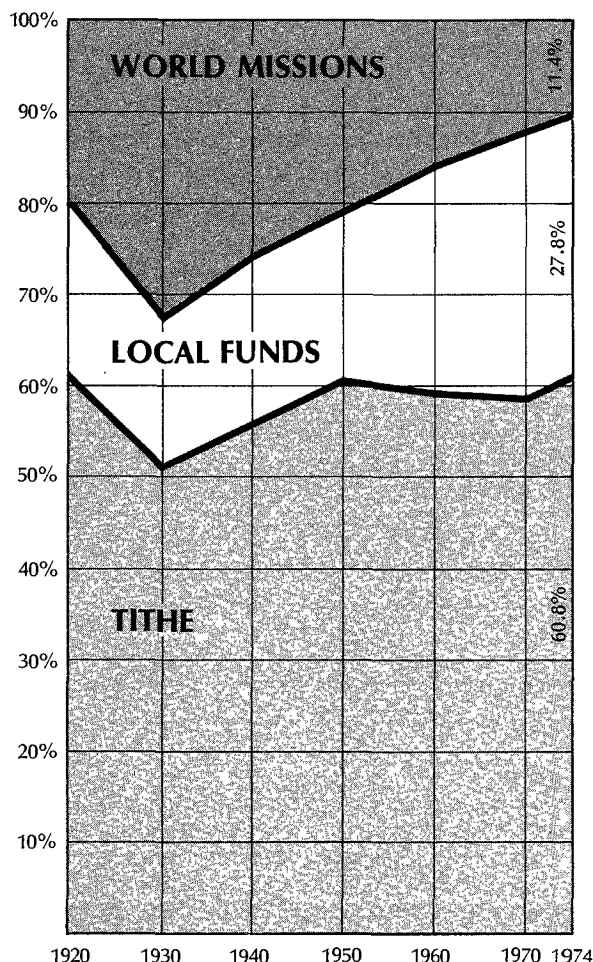
Graph 7 portrays the distribution of assets by lines of work. Our medical institutions now top the list, with 27.1% of our total assets. (Five years ago the educational institutions topped the list.) Associations come second in line. Details are given in the 1973 Financial Summary.

Graph 7  
Distribution of Assets by Lines of Work  
1930-1973



Graph 8

### Relationship of Tithes, Local Funds, and World Offerings to Total Contributions



# Final Report of the Church Manual Committee

[At the fifteenth business meeting, 3:00 P.M., July 18, 1975, the following recommendations were submitted to the delegates and approved. Deleted words are in parentheses and additions are in italics.]

5-17 TABLE OF CONTENTS—Adjust to harmonize with revisions voted by Annual Council and GC session.

19:1 (Raised up of God) *In fulfillment of the divine plan*, the Advent Movement began . . .

:5 . . . the Advent doctrine, the Movement's pioneers walked . . .

:12, 13 (All the while) *Nevertheless*, certain pioneer leaders saw . . .

20:1 Action was taken to give (proper) identifying papers . . .

:13 proper rules for different situations (or problems) in church . . .

:21 . . . uniformity in such order required that (matters be written out) *its guiding principles be put into printed form*.

:25 . . . the idea was (turned down) *rejected*.

:27 and take from (the various) *its ministers their freedom* . . .

21: 2, 3 . . . were producing (the equivalent of) *material for a church manual*.

:11 . . . a personal undertaking, (moved over much of the ground) *dealt with many of the topics now covered by our Church Manual*, . . .

:19 Conference Committee (finally) took action in 1931 to (bring out) *publish a church manual*.

22:10 "All changes or revisions of policy that are to be made in the *Manual* shall be authorized by (a) the General Conference session."—(*Review and Herald Bulletin*) General Conference Report, No. 8, p. 197 (June 14, 1946).



Virginia-Gene Shankel Rittenhouse plays "Andante" by Dohnanyi, a Hungarian composer.

:15 . . . Accordingly, the 1948 Autumn Council, which had taken action to submit *suggested* revisions of the *Church Manual* (for consideration by) to the 1950 General . . .

:29 This present edition incorporates all revisions and additions (through the 1966) *accepted up to and including the 1975 General Conference session*.

:33 all "changes or revisions of policy" (of) in the *Manual* shall be "authorized by the General Conference session," . . .

23:13 . . . *Review and Herald*, vol. 50, No. 14, p. 106 (Oct. 4, 1877).

26:14 . . . and the other nations (*John 4:4-42; 10:16; Luke 9:51-56; Matt. 15:21-28*) (:). (that as the) *The apostle Paul wrote*, . . .

:21 . . . of one blood, and (in the words of Christ,) "Whosoever . . .

:24 brotherhood, a new humanity, "All one in Christ *Jesus*" (*John 3:16; Gal. 3:28*).

40:8 *Correct organization is of God*; . . .

:13 . . . plant that grows and in every living creature (that moves on earth) we have a marvelous demonstration . . .

:22 Section heading—(*The Biblical Basis for Organization*)

42:9 Section heading—(*The Vital Importance of Organization*)

:23 For the sake of *her* healthy development . . .

43:19 Section heading—(*The Divine Purpose in Organization*)

45:11 (safeguarding the interest) *ensuring the welfare* of those who (were won to the faith) *accepted that message*.

:13 . . . , and also meeting (various) problems of relationship.

:25 . . . We find that, in *Asia Minor*, elders were ordained "in every church" . . .

46:2 the leaders of His work(,) so that, in counsel with the church, a form of organization was developed(,) which safeguarded . . .

:7-33 *Forms of Church Government*. Text is being revised by church history specialists.

47:5 The *local church*, a united organized body of individual believers.

:7 The local conference or local field, a united *organized* body of churches in a (State) *state*, province, or (local) territory.

:16, 17 The General Conference, the (general body) *largest unit of organization*, embracing (the church) *all divisions and churches* in all parts of the world.

:18 Thus, beginning with the individual believer . . .

:20 . . . or (mission) *section* organizations a relationship . . .

48:17 . . . or the Executive Com-



Per and Monica de Lange, young musicians from Norway, sing a "Song of Gladness." They composed it, as they do much of what they sing.

mittee at the (Autumn) Annual Council.

:21-24 . . . a difference of viewpoint may develop(, whose). *The committee's decision* may be reviewed at a session of the General Conference or at an (Autumn) Annual Council of the Executive Committee.

49:24-27 This is a spiritual relationship. It (should) *can* be entered into only by those who are converted (to God). Only in this way can the purity and spiritual (standing) *caliber* of the church be maintained.

50:8 *The New Testament establishes baptism as the rite for admission to the church*. "Go ye therefore, and teach all nations . . .

51:21 only. When a person (realizes) *acknowledges* his lost state . . .

:23 conversion, he may, when properly instructed, be (considered) *accepted* as a proper candidate . . .

61:12 . . . After the candidates have satisfactorily answered the foregoing questions, *or assurance has been given to the church that such answers have already been given*, the church body should be . . .

:21, 22 . . . Care should be exercised (in seeing) *to see* that proper attire is provided for (them) *the candidates*.

:24 . . . , the candidates should (be instructed to) dress in such a manner that they will be modestly attired.

:27, 28 by extending the right hand of fellowship and *the giving of a few words of welcome* . . .

:32-62:7 Paragraph, *Receiving Members Who Are Not Known*, transfer to 61:17 immediately following *Welcoming Candidates*.

62:21 *Method of Granting (Church) Letters of Transfer*.—Application . . .

:32 87, 94, 95, 128.) . . .

63:1, 2 . . . Final action is (deferred one) *taken the following week* . . .

:3, 4 . . . The purpose of (deferring action) *allowing one week's interval* is to give any member . . .

:18 has been (cleared up) *satisfactorily settled*.

:19 If (there are personal differences) *the difficulties involve personal relationships*, every effort should be made . . .

:33 . . . It is then (laid) *held* over for one week . . .

66:25-27 . . . (In the case of removal) *When he moves from the area in which his church membership is held*, it is his duty cheerfully (and heartily) to cooperate in this matter . . .

67:5 . . . (In case of the death of a member) *When a member dies*, no action is necessary in dropping



On display during the session was this Harry Anderson painting of James Edson White chatting with Cynthia Johnson, mother of Garland J. Millet, General Conference associate education director. In the background is the *Morning Star*, which served as a stage for the preaching of the Adventist message to black people in the United States. This fruitful enterprise was inspired by Ellen G. White's counsel.

the name, the clerk simply recording (the fact) *the death and its date*.

72:24 beginning, by baptism. (See also p. 256, para 9.)  
76:4 with tears" (Acts 20:17, 28-31).

80:6-14 **A Religious Leader of the Church.**—The local (church) elder (is always a spiritual leader of the church) *must be one recognized by the church as a strong religious and spiritual leader, and must have a good reputation "with them that are without."* In the absence of a pastor, he is the religious leader of the church. By precept and example he must continually seek to lead the church into a deeper and fuller Christian experience. (He must be a man recognized . . . are without.")

:17, 18 . . . It is (impossible) *not always possible* for the conference to supply ministerial help (constantly) for all the churches;

83:3 they should therefore work together (in harmony and cooperation) *harmoniously*.

:7, 8 . . . as pastor (usually) acts as chairman of the church board.  
:20 . . . should elect him as an elder. (See also p. 174.)

84:6 The pastor (shall serve) *usually serves as (the) chairman of . . .*

:17, 18 are given only by (the) an ordained minister. Either (the) an ordained minister, licensed minister, or (the) a local elder . . .

85:1 (See also pp. 220, 221, 251-256.)

:5-11 local, union, *division*, and General Conference plans. They should inform the church of all regular and special offerings, and (see that these are taken on the appointed days. They) should promote all the *programs and activities* of the church(.). (such as the Week of Prayer, . . . et cetera.)  
86:14 or to any other church office. (See also pp. 194, 195.)

:22 (See also pp. 56, 190-195.)  
:25 . . . of (the) duties pertaining to church activities . . .

:28 lesser talents (may be) are passed by. (Electing) *The election of one . . .*

:30 circumstances make it necessary (to do so).

92:10-13 . . . and the deaconesses, but the church is to be kept fully acquainted with the (work that) needs (to be done,) in order to enlist the membership's (in the work as necessity may require) *support*.

94:8-10 . . . (Few realize how much depends on the proper administration of this office.) . . .

:23, 24 . . . together with *its terms of reference*, an outline of the work it is asked to do.

:25, 26 be secured from the (Book and Bible House) *Adventist Book Center*, or, in some countries, from the publishing house (in some countries)

:29, 30 . . . when members (were) are received or (dismissed) *removed*.

95:23-25 . . . encouraging them, in turn, to report *their own Chris-*

*tian activities* each quarter. (To do this, it will be advisable) *It is desirable* for the clerk to write to them frequently.

:31 . . . (His visit greatly strengthened our church.)"

:33 The clerk (must fill out) on *authorization of the church board issues* (the) credentials for all . . .

96:9 . . . Some of these are annual (reports, and) while others are (to be submitted) quarterly.

:33 . . . (At the expiration of the term of office they are to be passed over to the newly elected clerk.)

97:4-6 surrendered to the *newly elected clerk* at the expiration of the term of office, or to the church at any time during the term (at the) on request of (the church) *the pastor or elder*.

8-14 Omit here and transfer to p. 190:33.

:15-21 Omit here and transfer to 97:24.

98:30 to the orders of the Sabbath School Council (see pp. 141, 142), . . .

99:10 . . . of the (Missionary Volunteer) *MV Society* . . .

:13 . . . , (I) sometimes called the *MV Council()* (see p. 151).

100:12 . . . The (Lay Activities) *Church Evangelism Council* . . .

101:17 Check all Lay Activities copy for revision.

:23, 24 . . . to the (Book and Bible House) *Adventist Book Center* or, where there is no (Book and Bible House) *Adventist Book Center*, to the . . .

:28 . . . with the (Book and Bible House) *Adventist Book Center* . . .

103:20 . . . by any others authorized by . . .

104:11-21 In each church a church board should be elected annually and should include the following: (the) elder or elders, (the) head deacon, (the) head deaconess, (the) treasurer, (the) clerk, (the) lay activities leader, (the) lay activities secretary, the Sabbath school superintendent, *interest coordinator*, (the) Dorcas Welfare Society leader, *communication secretary or communication committee chairman*, *health secretary*, *Home and School Fellowship leader*, the Missionary Volunteer Society leader, (the press relations secretary or public relations committee chairman, Home and School Fellowship leader,) Pathfinder director, (radio-TV secretary,) *stewardship secretary*, temperance secretary, *trust services secretary*, and such other individuals as may be deemed advisable.

107:10-12 . . . (If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude.) . . .

109:2, 3 . . . or designing persons who have (had no connection with) *no authority from the church*, . . .

:19, 20 gather week by week (to hear the Word of God,) to unite in . . .

:22 thanksgiving, to *hear the Word of God*, to gather . . .

:24 . . . (Promptness,) Reverence, (and) simplicity, and *promptness* should . . .

:32 . . . consume time required for *worship and the preaching* . . .

110:1-16 Omit **Longer Order of Worship** and use instead that given on p. 111:11-26, and after "Benediction" including *Congregation Standing or Seated for a Few Moments of Silent Prayer* before postlude.

:23 Hymn or Special (Song) *Music*

:32, 33 matters (in no way connected with the) *not specifically related to Sabbath worship* . . .

111:2 . . . a proper spirit of *worship and Sabbath observance*. . .

:7-11 . . . Where no such printed provision is made, many churches find it desirable to make the announcements before the actual service begins, *as is indicated in the preceding orders of service*. (Where this plan is adopted the following order of service is suggested.)

Insert 113:31 to 114:4.

Omit lines 12-26.

112:18-24 ("God calls upon His people to arise and come out of the chilling, frosty atmosphere in which they have been living, to shake off the impressions and ideas that have frozen up the impulses of love and held them in selfish inactivity. He bids them

come up from their low, earthly level and breathe in the clear, sunny atmosphere of heaven.)

:28, 29 . . . As the ministers (enter) come to the rostrum . . .

113:5 The message (of instruction) from the Word of God.

:12-21 the whole service, and he (who is charged with this responsibility must), *with a sense of awe, should humbly (sense) realize its importance.* He should (face) *kneel, facing the congregation, and the congregation in turn should face the rostrum and, as far as (possible) practicable, kneel (and face the rostrum).* The prayer should be brief but should include *adoration, thanks, and mention* of the personal needs of the worshipers, as well as of the great world field.

Special music or a devotional hymn is appropriate immediately before the sermon. Then comes what should be *one of the most important parts of the worship hour . . .*

:32-114:4 Already included on 111:11.

114:19 prayer."—(Ibid.) Testimonies, vol. 2, p. 581.

115:13-15 . . . During this time the *speaker* (minister, licensed minister, or elder) and *those who have been on the rostrum with him* quietly walk(s) to the (door) *church entrance(,)* where (he) *they* will be . . .

:17 house of worship *without staying to talk. Some churches arrange for deacons or ushers to dismiss the congregation by rows.* Visiting in the (church auditorium) *sanctuary* is thus avoided.

116:25 a truly (practical) *spiritual message, centering on Christ's redemptive acts and the Christian's response.*

:32 participates in the ordinance of (foot) *feet washing . . .*

117:9 After the ordinance of (foot) *feet washing . . .*

:11-14 emblems should be (put) *arranged on the communion table by the deaconesses before the (preaching) divine worship service begins. The minister(s) and the elder(s) take their places* :25 of a (well-known) *suitable hymn, or the (organ) organist may (be played) softly play suitable religious music, and continue during the distribution of the emblems.*

118:19 present on every such occasion."—(Ibid.) *The Desire of Ages*, p. 656.

121:1 (Suggestive) *Suggested Order for the . . .*

:7 The following order may be (followed) *observed:*

:10 Hymn (if (Desired) *desired*)

122:30 . . . ordinary efforts should be (put forth) *made to assure . . .*

123:1, 2 Fifteen or twenty minutes (is) *are sufficient . . .*

:10 . . . with great benefit to all (concerned) *who attend.*



John Osborn, Ministerial secretary of the Pacific Union Conference, and Mrs. Osborn contemplate what to do after finishing their lunch.

:16-18 Sabbath by Sabbath (our entire) *the greater part of our membership and thousands of interested friends meet(s) in Sabbath school to study God's Word systematically (the truths of God's Word.)*

124:7, 8 . . . Sabbath school goals, and of any general problem requiring attention.

:11 The (young people's) MV Society . . .

:12 As we look to them to (furnish) *be the future workers (of) in the cause, . . .*

125:5 . . . meetings (when) for the bands (might) *to make oral reports . . .*

:11-13 . . . to build character and to develop (in) *capacity for Christian service. Because (of the fact that) the Junior society . . .*

126:9 . . . perform this work."—(Ibid.) Testimonies, vol. 6, p. 32.

127:6-8 The (Lay Activities) Church Evangelism Council (see pp. 135-137) should *carefully plan (definitely and carefully) to make*

:16 . . . his work on the Sabbath (the lay activities secretary) *he should avoid . . .*

:20 This phase of (the lay activities secretary's) *his work . . .*

:27 . . . in the (basket) *offering plate when . . .*

:29 . . . are (placed in the hands of) *passed to the . . .*

128:23, 24 The (Lay Activities) Church Evangelism Council

:25 . . . a (lay evangelism coordinator) *an interest coordinator . . .*

129:1 . . . a church (in the course of its work).

:14 . . . A chairman is (selected) *elected . . .*

:21 (An important work of the church is) The education of parents for their (duties and) responsibilities *is a prime duty of the church. (In the Spirit of Prophecy writings we read) Mrs. White writes that "the work of parents underlies every other," and that parents must "receive a training*

for their sacred responsibilities."

130:2, 3 . . . General Conference and is (carried on through) *conducted by the Home and School Fellowship . . .*

:5, 6 . . . through the (Book and Bible Houses) *Adventist Book Centers.*

:8, 9 . . . secretary-treasurer, and assistants if necessary (assistance).

:25 . . . the pastor will preside (or will arrange for the local elder to preside in his absence), full information . . .

:31 . . . following activities ((the pastor may arrange for the local elder to preside in his absence)):

131:5 . . . during the year, as well as *those who have died.*

:18 A report from the deacons and deaconesses concerning . . .

132:19 . . . "—(Ibid.) Testimonies, vol. 4, p. 71.

137:21 . . . important office may be (briefly) outlined . . .

138:13-15 To (see that) *arrange for offerings (are) to be taken at suitable times to provide (tracts and other) missionary supplies for the members.*

:33 8. . . to keep proper records of each *missionary service,*

:24 (Dorcas Welfare Society) *Community Services*

141:27 . . . (music director) *chorister or song leader; . . .*

143:5 Sabbath school teachers are *usually appointed . . .*

:15 . . . duty to (call) *convene the Sabbath School Council (together) and fill such vacancy.*

144:18, 19 . . . following up missing members, (looking after) *caring for visitors, . . .*

145:10 3. To mark the officers' class record (card) . . .

147:3 These funds should be passed (in) to the church . . .

:29, 30 . . . It (should) *may be read before the school the first Sabbath of the new quarter; it should (also) be read at the quarterly business meeting of the church. . . .*

149:5 *Objectives.*—The (Missionary Volunteer) Youth Department was organized in response to these inspired directives. Conference (Missionary Volunteer) Youth departments . . .

:7, 11 (Missionary Volunteer) MV

150:1, 2 (That one be a member of) *Membership in the Seventh-day Adventist Church.*

:3, 4 (That one be in the age group) Between sixteen and thirty years of age.

:5, 6 (That one be willing) *Will- ingness to subscribe to the (Missionary Volunteer) MV Pledge.*

151:2, 8 . . . (Missionary Volunteer) MV

:22-30 . . . (This committee, with the society leader as chairman and the society secretary as secretary, directs the society in all its activities.) The MV Society Executive Committee is composed of those who are chiefly responsible for the welfare of the society, and includes the officers listed above, the JMV superintendent (see p. 158), the (leader of the) lay activities (organization) leader, and the pastor or an elder. *This committee, with the society leader as chairman and the society secretary as secretary, directs the society in all its activities.*

:31 This committee should meet regularly (each week) to pray. . . .

152:15 The (young people's) MV sponsor (see p. 154) is an important . . .

154:22 . . . (The) An elder or another . . .

155:3 . . . (young people's) MV Society.

:10, 11 . . . developed by the (Young People's) Youth Department to help young people acquire right attitudes, right knowledge

:13 . . . Christian service, (are such as) *may include the following:* . . .

156:3, 4 The objectives of the (Junior Missionary Volunteer) JMV Society (is) *are to help . . .*

:11 *Society.*—The activities of the (Junior Missionary Volunteer) JMV Society may be . . .

:16 . . . service, mission(s) offerings, social gatherings, . . .

157:2 . . . the purposes of the (Junior Missionary Volunteer) JMV Society . . .

:10 . . . the ideals of the (Junior Missionary Volunteer) JMV Society, . . .

:16 . . . knowledge of the (Junior Missionary Volunteer) JMV ideals . . .

:27 The (Junior Missionary Volunteer) JMV Law is for me to—

158:28 The officers of the (Junior Missionary Volunteer) JMV Society are . . .

159:6 . . . committee of the (Junior Missionary Volunteer) JMV Society consists of . . .

166:16-169:19 Delete and replace with **Department of Communication.**

Church Health  
Council  
Stewardship De-  
partment  
Temperance De-  
partment  
Trust Services

172:29 On assignment to a local church as pastor, the *ordained* minister . . .

173:8 . . . of the church board, (the) a church elder serves . . .

:19 Insert 174:29-175:2.

:28 Licensed Ministers—revised.

174:14 . . . ordained as such, provided (special) arrangements . . .

:29-175:2 Transfer to 173:19.

:21 (Book and Bible House)

**Adventist Book Center Secretaries**

177:3 . . . for a hearing on the decision to (remove) *move* the worker . . .

:24-28 . . . It is recognized, *however*, that there (may be) are times when it is proper for our congregations to be addressed by government officials or by civic leaders(.); but all (others) *unauthorized persons* should be excluded from the pulpit. (See also pp. 109, 174, 199, 261.)

178:12 . . . Seventh-day Adventist (evangelistic) workers, . . .

182:5-9 Delete—included on p. 180.

:31 Insert *Interest coordinator*

183:13 Leader of (Dorcas Welfare Society) *Community Services*

:14 (Dorcas Welfare Society) *Community Services* secretary-treasurer

:25 Insert *Health Secretary*

:28 (Press relations) *Church Communication* secretary or (Public Relations) *Church Communication* Committee

:30 (Radio and television secretary) *Stewardship* secretary

:32 *Such other officers as the church may deem advisable*

184:9 . . . church, the *appropriate* members of the nominating committee should inform them

of their nomination to office and secure their consent to serve.

:24-26 (Nothing could be a greater) *It is a violation of Christian ethics and the spirit of the golden rule (than) for a member . . .*

185:2 . . . outside the committee (council), the chairman . . .

187:1 board nominates a successor to fill the vacancy *for the remainder of the term of office* and submits the nomination . . .

:12, 13 . . . credentials and licenses, adopts or changes the constitution *if such actions be necessary*, and transacts other business.

188:7 . . . 87, 95, 96.

:10 . . . nominating *as delegates* the members it has . . .

:16-18 The (individuals) chosen *delegates* (for this responsibility) become the (delegated) representatives of the church, . . .

190:33 Here insert para from p. 97:8—AA, p. 74.

191:3 Christians are *God's* stewards (of God), entrusted with . . .

:20, 21 (It must be remembered that the service of Christ is something very real.) The Lord . . .

194:1 . . . to be spent on other work, *on* paying church or institutional debts, or *on* building operations.

199:14 109, 177(, 261).

:17 c. Literature for *approved* solicitation . . .

:22 e. No authority is granted *denominational* workers (in the cause) representing special interests . . .

202:1 . . . union conference committees, after (assuring) *these have assured* themselves . . .

203:31 (The same) A *similar* thought is expressed in . . .

207:4, 5 In a special sense *the observance of the Sabbath* is a test of obedience. . . .

208:23 (Reverently) Parents should *reverently* instruct their children . . .

210:6 . . . 57, 60, 235.)

212:16 The use of (common)

cosmetics not in keeping with good . . .

:29 modesty are met *in the wearing of tasteful, conservative clothing*.

:33 Seventh-day Adventist Church from (the beginning) *its foundation*.

214:11, 12 (The) Radio and television (has) *have* changed the whole atmosphere of our modern world and (has) *have* brought . . .

:19 . . . bring to their (listeners) *audiences*—almost continuous . . .

215:1 **Recreation and (Amusement) Entertainment**

217:4-9 . . . Any melody partaking of the nature of jazz (or swing), *rock or related hybrid forms*, or any language expressing foolish or trivial sentiments, will be shunned by persons of true culture. Let us use . . . , and in the church. (See also p. (126,) 132.)

220:17 courtship may lead to (tragic circumstances) *tragedy*. Unity . . .

:21, 22 . . . Differences regarding religion (often) *are likely* to mar the happiness of (the) a home *where partners hold different beliefs* and lead . . .

:25 (Such) Differences concerning the worship . . .

221:7-11 Standing amid the perils of the last days, (facing a judgment that will culminate in the establishment of universal righteousness, and) bearing the responsibility of speedily carrying the last offer of salvation to the world, *and facing a judgment that will culminate in the establishment of universal righteousness*, let us with true heart . . .

224:3 —(Ibid.) *Testimonies*, vol. 7, pp. 260, 261.

:13 —(Ibid.) *Testimonies*, vol. 7, pp. 261-264.

227:31 —(Ibid.) *Testimonies*, vol. 3, p. 428.

230:15 —(Ibid.) *Testimonies*, vol. 3, pp. 270, 271.

:22 —(Ibid.) *Testimonies*, vol. 5, p. 274.

233:3 . . . and probation during which (this) *these steps* might be (done) taken.

234:2 . . . from the (church) *membership*. To cut off a member . . .

239:24 . . . new location and address. *While he remains a member of that church*, he should (also) recognize (the) *his* responsibility of reporting regularly . . .

240:29 . . . disfellowships a member (from its fellowship) to notify the individual . . .

:33 assured that the church will always hope (and pray) that . . .

241:1 . . . that reaffiliation (may) *will* take place (in the future) and that one day there (may) *will* be eternal fellowship together in the kingdom of God.

:26 . . . to consider the application (of an expelled member) for reinstatement, (of) *from an expelled member*, such an . . .

242:3 committee may recommend (his) *the* reinstatement of the expelled member.

243:25 and priesthood of Christ, the Holy Spirit, the Sabbath, (the Holy Spirit,) conversion, the new birth, *the nature of man*, the state of the dead, (the nature of man,) punishment of the wicked . . .

244:22 . . . foregoing questions, and a vote is taken *among the nucleus* to receive him . . .

251:9-12 . . . it is viewed (in the light of heaven) *from heaven's viewpoint* and against the background of the Garden of Eden. Central to God's holy plan *for our world* was the creation of beings . . .

:20 . . . (When) *After* the Lord had revealed to Adam . . .

252:7 (fit) *accord* with the desires of the human heart, but only those that (fit) *harmonize* with the heavenly standards. The question of divorce and remarriage is one that has *always* troubled the church (through all the centuries), and no easy solutions are possible (for) to the fearful problems that men . . .

:23 . . . In the fear of the Lord, (there are set forth) *the church* here *sets forth* (what the church believes are) *the* principles and rules that should apply . . .

:26-28 **Our Position**

Though marriage was first performed by God alone, it is recognized that men now live under civil government (in) *on* this earth.

253:1 (**Our Position**)

:10 (Matt. 5:32(, 19:9). See also Matt. 19:9.)

:11 (And) *When (He) Jesus* said, "Let not man put asunder(.)," (Matt. 19:6), He established . . .

:17 . . . followers who (must) *should* adhere to it . . .

:23, 24 . . . the latter to amend his ((or her)) conduct, . . .

:32, 33 . . . genuinely repentant, he ((or she)) shall be placed under . . .

254:12-14 Should he ((or she)) do so, he ((or she)), if a member, shall be disfellowshipped. The person whom he ((or she)) marries, . . .

:23-25 . . . remarried, committed adultery or fornication, or died—the one remarrying shall be disfellowshipped from the church. The person whom he ((or she)) married, shall also

255:9 . . . committed adultery or fornication, or been removed by death . . .

:11-13 thus divorced remarry, he ((or she)), if a member, shall be disfellowshipped(.); (And) and the one whom he ((or she)) marries . . .

:15 . . . has violated his ((or her)) marriage vow . . .

:31, 32 problems, his ((or her)) plea for readmittance shall, before final action is taken, be brought . . .

261:20 (See also pp. (174,) 108-109, 199.)



A trumpet fanfare introduced the South American Division report.



# High Lights of the Departmental Reports

Continued from Bulletin No. 7

## Ministerial

By N. R. DOWER, *Secretary*

All Seventh-day Adventist ministers and Bible instructors are members of the Ministerial Association and form the primary group that the Ministerial secretary serves. The responsibilities of the Association include the spiritual growth, the professional training, and development of the minister, as well as the coordination of evangelism throughout the world. It deals with the minister as shepherd, soul winner, and as a trainer of church members in soul-saving capacities.

In its service to the ministers it provides meaningful help through the Tape-of-the-Month program; *The Ministry* magazine, a professional journal that includes sections for ministers' wives and health workers; Century 21 and other health-related aids in evangelism; the Academy of Adventist Ministers, a continuing education program; workshops; revivals; evangelistic campaigns; workers' meetings and institutes. It has been assigned a leading role in the call to repentance, revival, and reformation, which has especially challenged the church in the past several years.

During the five-year period, 1970-1974, the ministers of the church came within about 30,000 of baptizing a million souls. Approximately 1,400 new churches were organized. The largest year ever in soul winning was 1974, with about 230,000 baptized. In the achievement of these results numerous evangelistic campaigns have been held by ministers, laymen, and youth. Christian education has produced a good harvest in young people baptized through the work of consecrated teachers. Our Sabbath schools have served significantly as a holding agent for church members, because of the nature of Bible study and mission emphasis. And the Sabbath school has also become increasingly effective in its soul-winning role.

Total apostasies and missing members for the period present a staggering revelation and challenge to the ministry and membership of the church. With the final report of 1974 still not complete, we are chagrined by the fact that we will show a total loss in these two areas of about 300,000 precious souls. That means that in five years we have lost the equivalent of a whole world division, such as the Far East or Trans-Africa, or nearly all of South America. If all were dropped from our fellowship who are not even pretending to practice the truth our losses would doubtless be almost twice that number. This presents to both ministers and members a tremendous responsibility to seek for the straying and lost sheep within our homes, communities, and churches.

During the past five years the Ministerial Association staff has conducted many evangelistic campaigns, field schools of evangelism, institutes, and workshops in different parts of the world. It has joined with the Seminary in conducting Extension Schools for ministers in many countries and divisions, and it has had the responsibility of coordinating the soul-winning program of the church through various "mission" programs.

Beginning shortly is a pilot program in which we shall attempt to reach ministers of other denominations with this message through a two-year subscription to *The Ministry* magazine. This project known as P.R.E.A.C.H. (Project for Reaching Every Active Clergyman at Home) will initially involve about 25,000 ministers in the Columbia Union. It is hoped that it will be so well received that all ministers will soon be included, as we seek to follow the counsel that the messenger of

the Lord has given us—to work and pray for the shepherds who at present are taking care of so many of God's children still in other churches.

It is difficult to measure the spiritual condition of the church as a whole. The haunting question comes again and again to the minister's mind, "How many of my dear people are ready for the coming of the Lord?" If our spiritual growth does not far exceed our numerical growth we have accomplished very little of lasting value. We do, however, rejoice in the evidences that are being seen in many places among both young and old, that a revival of true godliness is beginning to manifest itself.

Let all of our ministers determine anew to feed the flock, to guard and protect it against its enemies, and actively to train and involve its full resources in its special mission of preparing a people for the coming of Jesus Christ.

## North American Regional

By H. D. SINGLETON, *Director*

This Department is concerned with the development of churches and institutions among the 25 million North Americans who have African ancestry.

There are churches in the eight local Regional conferences, the Pacific Union, the North Pacific Union, Canada, and Bermuda dedicated primarily to serving this group of Seventh-day Adventists. Of course, since church membership is open to all, there are thousands of blacks holding membership in other churches that are not mainly oriented to the race.

The challenge of the 25 million persons this Department considers its responsibility to warn of Christ's coming is constantly before the 500 churches and more than 400 ministers and Bible instructors, 300 literature evangelists, 350 church school teachers, as well as other denominational workers and laity.

The large city populations, many of which are heavily black, call for new and imaginative methods. In recent years, in several of the big cities new smaller companies of believers are being organized. These are fostered many times by members from the larger congregations. We believe this will result in putting a witness in many neighborhoods, and thus greatly accelerate the spread of the gospel.

In the biracial climate of the American past, it was natural that as the work among the Afro-Americans developed, institutions especially for them would come into being. Ellen White early saw these needs and called for the establishment of educational and medical work. Oakwood College in Huntsville, Alabama, and Riverside Hospital in Nashville, Tennessee, were among the first established.

### Message Magazine

*Message Magazine* is a journal published by the Southern Publishing Association beamed to the black population. With a subscription list of about 70,000, and often a circulation of 300,000 to 400,000 of a particular issue, the publication has meant much to our evangelistic thrust. Currently W. R. Robinson is the editor.

### Pine Forge Academy

Pine Forge Academy is the only other boarding school besides Oakwood College, and it is supported jointly by the Allegheny East and West conferences.

It is situated on a 575-acre tract of land a few miles from Pottstown, Pennsylvania, in an ideal rural setting for such an institution.

### Breath of Life

The newest project to influence the millions of black people toward God is known as the Breath of Life TV program. This

program has offices in the new Seventh-day Adventist Radio, Television, and Film Center, which presently houses the Faith for Today and It Is Written television programs.

The first phase of the project will produce 13 evangelistic programs to be presented over several stations. The speaker on this program is C. D. Brooks, and the director is Walter Arties.

#### Inner-City Services

One of the high lights of this quinquennium concerns the inner-city services of the General Conference, which are under the direction of W. W. Fordham, the associate secretary of the Regional Department.

In 1970 the General Conference gave specific help to the less fortunate and neglected people in our cities in North America. Consequently, a concentrated effort was launched in behalf of the thousands of underprivileged blacks, whites, and destitute Spanish-speaking Americans.

During the past five years more than 2 million dollars has been appropriated toward this ministry of loving concern, resulting in the operation of the variety of services that are relevant to the needs of the communities, such as STOP and health screening.

*The STOP program*, the Society for Training People in Trouble. The ever-increasing crime rate, particularly among youth, makes us aware of the need to reach as many as possible before they become hardened criminals. Designed to help solve the ever-increasing problem of crime, the STOP program is aimed at helping youth on probation. The probation plan calls for work with the individual before he is locked up. Hopefully, because he has received help to shape his environment, he will not have to go to prison, where his environment will shape him. Members of the church are invited to work with the probation court as volunteer probation officers. As a result of this program, many young people have been saved from a life of crime and are now members of the church.

*Health-screening programs.* As a result of an appropriation of approximately \$200,000 during this quinquennium, scores of health-screening vans are now crisscrossing America, providing screening for hypertension, glaucoma, diabetes, and sickle-cell anemia. In addition, complete dental services are now offered to the poor in many deprived areas. Thousands throughout North America have expressed deep appreciation

for these services, and many are now church members as a result of this first contact through the screening ministry.

Throughout North America we are happy to report that the church's image has been changed drastically for the better as a result of the many services that are now being channeled through the inner-city services of the General Conference.

#### Conclusion

In 1918, about the time my parents were baptized, every twenty-fifth Seventh-day Adventist in North America was black.

In 1975 one member in every five in North America is black.

God has prospered His work. Growth from about 20 black SDA's in 1890 to 100,000 in this division is marvelous to behold.

In 1891 we possessed one small building. Today property devoted to this work is worth \$40 million. But the need is great. We cannot relax. We must do greater exploits. Twenty-five million black people beckon, "Come over and help us." Under God they shall be helped.

## Public Affairs and Religious Liberty

By MARVIN E. LOEWEN, *Director*

Seventh-day Adventists, because of their understanding of prophecy, have a special interest in religious liberty. For 87 years this Religious Liberty Department has existed and has endeavored to teach and uphold the principles of freedom. This legacy has come to us from staunch defenders of truth, who through the years have met the continual attempts of Satan to restrict the freedoms of men. It is our privilege and responsibility to accept this gift as a sacred trust and to continue to oppose every effort made to ensnare and enslave the consciences of men. It is still true that "eternal vigilance is the price of liberty."

In the five years since the last General Conference session, threats to religious liberty have multiplied beyond all expectation. Perhaps the greatest increase has been in the field of labor-union problems. This is true in several countries, but especially in the United States. Trade-union problems have demanded a great deal of the time of W. M. Adams, who is responsible for the North American Division religious liberty interests. As individuals have taken a conscientious stand against union membership, many have sought relief through government agencies or through the courts. The church has stood by the side of such members to safeguard their rights of conscience.

Frequently legislation has been proposed in State legislatures or in the national Congress that has afforded opportunities to present to legislative leaders the principles of individual liberty, the rights of individual conscience. Many labor leaders have agreed to the requests of individual members and permitted them to earn a livelihood without becoming a union member.

Congress passed legislation allowing unionization of hospitals in 1974. Because of representations made by us, a conscience clause was inserted, permitting hospital workers opposed to joining a union, because of religious conviction, to refrain from joining.

In Puerto Rico intervention by this department secured a change in the bylaws, exempting Seventh-day Adventist nurses from union membership.

In the Australasian Division a satisfactory arrangement has been worked out with the Government and the labor union to protect the interests of those conscientiously opposed to union membership.

The financial and political power of unions increases year by year. Many professional organizations, such as teachers



Not all General Conference business is carried on in the official business sessions. Three delegates from GC headquarters confer at lunchtime: Ernest H. J. Steed and C. D. Watson, seated, both of the Temperance Department, and Caris H. Lauda, standing. Elder Watson has just been elected president of the Afro-Mideast Division.

and nurses, have become in effect labor unions. Agricultural workers are being recruited by union organizers. Seventh-day Adventist medical institutions have become the targets of labor organizers. Recently the workers in several hospitals have successfully avoided participation in union organizations.

Sunday-closing laws have encountered opposition in some cases and enjoyed popular support in others. Some communities have stiffened the laws on their statute books, others relaxed them. Some States allow the counties to determine, by popular vote, whether Sunday closing would be required by law. The energy crisis precipitated a renewed effort on the part of Sunday-law advocates to secure stronger Sunday laws. In at least seven nations Sunday driving was banned during the energy crisis, and gasoline service stations were closed. The desperate desire to survive the crisis pushed into the background regard for religious beliefs. The suddenness with which the crisis brought this regard for Sunday demonstrates the rapidity with which public opinion can be influenced.

During this five-year period no bills to change the calendar have been before the United Nations. However, several calendar-change bills have been introduced into the United States Congress. All have been rejected in committee.

An interesting development has been the adoption in Scandinavian countries of a new numbering of the days of the week. Monday is designated the first day of the week, which makes Sunday the seventh. Because of protests by Adventists in Finland, the Government permitted the traditionally numbered calendar to be printed along with the new calendar. This method of numbering the days of the week does not in any way affect the weekly cycle.

The question of government support with tax money of church institutions is becoming more acute as government agencies become more willing to support private institutions. Circumstances vary in different countries. The General Conference Committee has voted a comprehensive policy that has had a desirable effect on Seventh-day Adventist institutions. A statement of the Philosophy of Seventh-day Adventist Education has been voted and needs to be given to every government agency concerned, alerting government officials to the religious character of Adventist schools.

*Liberty* magazine continues to command respect. To Seventh-day Adventists this magazine is perhaps the most familiar symbol of religious liberty. Certainly to many non-Adventist readers *Liberty* magazine has become an important source of information and guidance in religious-liberty matters. The popularity and the high regard enjoyed by this magazine are demonstrated by the circulation figures. Certainly the need and opportunities for *Liberty* are greater than ever before.

During the past 15 years the circulation of *Liberty* has risen to record heights. The circulation of 173,000 in 1959 has increased to more than half a million copies.

In 1973 *Liberty* was given the Award of Excellency by the Associated Church Press. This award encourages us to believe that the message of this magazine is being effectively received by its reading audience.

## Publishing

By D. A. MCADAMS, *Director*

From their very beginning Seventh-day Adventists have recognized the importance of publishing, as a divine assignment to take speedily to the world a knowledge of God's last-day message. Even before the church was officially organized, Ellen G. White had a vision regarding the necessity of printing and circulating literature. Of the eventual success of the publishing program she wrote: "It was shown to me to be like streams of light that went clear round the world."—*Life Sketches*, p. 125.

In 1861 the first institution in the Seventh-day Adventist denomination was incorporated. It was not a school, not a hospi-

tal, but a publishing house, the Review and Herald. In 1863, two years later, the church was organized into the General Conference.

God called the church to establish and operate publishing houses in order effectively to make known the Adventist message to the world. Denominational publishing houses are not merely publishing plants, they are symbols of the stability and growth of a great prophetic movement. These institutions are more than an exhibit of graphic arts; actually, they are monuments erected to the faith and the missionary zeal of those who first caught the vision from heaven to proclaim the second coming of Jesus Christ.

Just as the press brought strength and power to the Reformation, to modern missions, and to the Adventist Church from the beginning, so these powerful tools—books, magazines, tracts, and leaflets—must continue to be used by the millions.

Today the Seventh-day Adventist Church operates 50 publishing houses, which belt the globe. These institutions are located so as to serve advantageously the various language areas of the world. During the past quinquennium world publishing house sales were as follows:

1970	\$46,882,359
1971	48,511,056
1972	50,403,634
1973	59,848,042
1974	73,826,867
Total	\$279,471,959 (estimate)

Just think of it! \$279,471,959 worth of denominational literature distributed during five years.

Many of the overseas publishing houses have joined the Pacific Press, the Review and Herald, and the Southern Publishing Association, in making annual contributions to the world publishing expansion program. This generous spirit on the part of our publishing institutions has greatly helped in keeping our overseas publishing houses better equipped for an ever-expanding publishing program. To date, 43 institutions and projects have received help from these funds, amounting to \$1,861,496.23. This program has engendered a good spirit among our publishing houses, for which we are most grateful.

### United Publishers

United Publishers program was developed during this quinquennium. It was decided to print *The Desire of Ages*, *The Great Controversy*, *Steps to Christ*, and *The Ministry of Healing* in paperback, newsprint editions and distribute them by the millions. This new concept has been greatly blessed.

More than 3,500 students spend their holiday each year in the winning of souls and in selling our literature. Hundreds of thousands of dollars are earned in scholarships, and the young people receive a training in meeting, praying, and talking with people about the love of Jesus.

### The Literature Evangelist—a Soul Winner

For the first time in the history of the church, we now have more than 10,000 self-supporting literature evangelists serving the world field in a house-to-house evangelism which, according to Ellen G. White, "is missionary work of the highest order."—*Colporteur Ministry*, p. 6.

During the past quinquennium an effort has been made throughout the world to make our publishing work more evangelistic, and thus reap a greater harvest of souls for the Lord. During this period the report indicates that 60,882 people have been baptized who were first contacted by the literature evangelist.

We thank God for more than 10,000 literature evangelists who are bringing happiness, joy, and the knowledge of the plan of salvation to men and women everywhere.

We also express deep gratitude to the approximately 15,000 Seventh-day Adventists who are devoting their full time to either the production or distribution of denominational literature.

# Sabbath School

By FERNON RETZER, *Director*

Standing hand in hand, Sabbath school members of the Trans-Africa Division alone would form a chain nearly 800 km., or close to 500 miles long!

The following table shows the Sabbath school membership of the world divisions as of the fourth quarter, 1974.

Trans-Africa Division	566,084
Inter-American Division	459,057
North American Division	422,333
South American Division	358,104
Far East Division	333,123
Afro-Mideast Division	312,510
Euro-Africa Division	257,276
Northern Europe-West Africa Division	165,999
Australasian Division	135,867
Southern Asia Division	85,769

As of December, 1974, Sabbath school membership stood at 3,166,723. During the past five years 684,633 Sabbath school members were baptized. The South American Division reported the largest number—156,761.

During the period of first quarter, 1970, through the fourth quarter, 1974, Sabbath school members around the world gave \$89,256,208.58 in offerings. Sabbath school offerings for 1974 averaged \$63,160.77 per day—a total of \$23,053,680.27. In the early days of the church, it took 25 years to raise the first

million dollars. The last million—the 321st—took only two weeks and two days.

We are reminded of a prediction made by Elder A. G. Daniells at a camp meeting in 1903. He had recently returned from an overseas trip, and being on fire with the spirit of missions, he said with considerable fervor, "Why, brethren, the day is coming when this denomination will raise and expend a thousand dollars a day for missions." At the close of the meeting a brother is reported to have remonstrated with Elder Daniells for making such an absurd prediction. "Brother Daniells, we are all in favor of foreign missions. We are with you, but you should keep within some sort of sane limits. . . . We will never do such a thing as that, and to tell us such things overwhelms us."—*Review and Herald*, June 1, 1922.

J. H. Wollan, Sabbath school director of the Northern Europe-West Africa Division, reports that since 1970, Sabbath school offerings in that division have increased almost 50 per cent. M. G. Townend, Sabbath school director of the Australasian Division, reports that offerings have increased 111.8 per cent, which was well in advance of inflationary trends.

Sabbath school Investment—designed to be a partnership with God—has also increased substantially during the past five years. In 1970 the total raised for Investment was \$2,255,554.02. In 1974 it was \$3,078,106.35. Since the beginning in 1925, when Investment was assigned to the Sabbath School Department, \$36,267,598.49 has been turned in.

Joyce Cupp, Investment leader for the Longmont, Colorado, Sabbath school, has inspired 82 per cent of her 300 Sabbath school members to participate in Investment. They had a per capita of \$18.00. Think of what this would mean if all of our Sabbath schools around the world had this average.

Launched in 1970 with only 200 churches participating, Mission Spotlight has grown to the point where now 1,332 churches across North America are receiving a monthly program. Mission Spotlight is a ten-minute audio-visual slide program. A photographer-script writer team visits the areas to which the Thirteenth Sabbath Offering overflow projects are assigned and brings back human-interest programs that tell the story of modern missions with impressive realism.

## Lessons and Lesson Helps

During the past quinquennium the Sabbath school staff has dedicated much prayer, effort, and time in preparing new lessons for all age levels.

**Adult-Youth Lessons.** The new Adult Lesson Curriculum Plan, Daybreak Series, was developed during the quinquennium. The first quarterly of the plan was issued for the first quarter, 1975. The subjects to be studied in Daybreak Series emerge from the three angels' messages. Thus, in the lessons there will be a development of the main themes of the three angels' messages during the 25 quarters that Daybreak Series continues. The youth lessons are on the same topic but are written from a youth viewpoint.

**Junior-Earliteen Lessons.** During this time plans were matured for a new four-year series of Sabbath school lessons for junior and earliteen divisions, entitled, "God Wants Me." The same lesson topics, written in different styles, are covered in both divisions. The curriculum is Christ-centered, Bible-based, and pupil-oriented. The series is slated to begin in January 1976.

**Primary-Kindergarten Lessons.** A major revision of the three-year cycle of primary and kindergarten Sabbath school lessons is in progress. It is planned that the new curriculum will begin with the first quarter of 1977. While the lessons will again cover the story of God's dealings with man from Eden to Eden, many stories previously omitted will now be included. The series will also include doctrinal lessons, where they fit into the order of events.

**Cradle Roll Lessons.** The new cradle roll lessons will follow a simple progression of thought adapted to the age of the child. These lessons take into consideration the importance



Mrs. Eduard Weisser, of Darmstadt, Germany, answers a question for Dietl Harald, 12, and Jakel Albert, 14, both from Vienna, Austria.

of early child training. The one-year cycle is to begin in January, 1977.

### Evangelism

*Profiles of Faith.* Two years of research and writing culminated in January, 1972, with the publication of the new *Profiles of Faith* Bible-study program. It not only replaces the two *Pastor's Bible Class Quarterlies* that have been in use for about two decades but it provides an entirely new coordinated system that includes 28 study guides with convenient plastic binder, 11 books for supplementary reading, and a guide for the pastor. It is currently being translated into Spanish.

*Branch Sabbath Schools.* Every division of our world church has discovered the soul-winning potential of the Sabbath school extended into the neighborhood, better known as the branch Sabbath school. At the close of 1974, 63,182 of these were being conducted in homes, prisons, parks, churches, schoolrooms, by faithful laymen, at little or no expense to the conferences and missions. Many of these developed into companies and organized churches. In the Far Eastern Division an average of 4,000 branch Sabbath schools were conducted every week, with membership averaging 46,000.

Sergio Moctezuma, Sabbath school director for the South American Division, reports that the 9,721 branch Sabbath schools they had in 1969 had grown to 19,841 by 1974, with 47,405 members attending them.

Cecilia de Rosso, the branch Sabbath school leader of the Sharon church in Bogota, Colombia, Inter-American Division, made plans with the pastor of the church to double the church membership. When this was discussed by the Sabbath school council, they also decided to double the Sabbath school offerings that year. Almost every member of the Sabbath school became enthusiastic with this missionary plan and helped to take part in carrying it out. Some of them were conducting as many as 15 branch Sabbath schools. This church of 115 baptized members more than doubled its membership by the end of the year by baptizing 132 people, 93 of whom were the result of the branch Sabbath school evangelistic program.

One of those branch Sabbath schools, called La Granja, was so large that at the end of the year they were able to organize it into a church.

The Sharon Sabbath school was able to double its offerings, and now it has one of the highest percentage of mission offerings in the Upper Magdalena Conference.

The East African Union reports the construction of 97 new church buildings since 1972, and all these congregations have been organized as the result of branch Sabbath schools.

*Vacation Bible Schools.* Vacation Bible School evangelism around the world is no longer in the experimental state. During 1970 to 1974, 1,000,841 children were enrolled in the 18,421 Vacation Bible Schools conducted; and more than 871,753 were not of our faith.

We are ever reminded that "the Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—*Counsels on Sabbath School Work*, pp. 9, 10.

## Stewardship

By WALTER M. STARKS, *Director*

How does one measure revival and reformation? How can spiritual impact be computed? Can it be measured by thousands of dedicated laymen who without hesitancy declare that they have entered covenant relation with God to be His stewards forever? Can the exact number be ascertained, perhaps from those who have so publicly stated? But what about those who have made the decision in their heart, and the re-

sults show up in their lives, for their individuality is lost in the volume of the whole.

Perhaps it can be measured by the 4 million pieces of stewardship literature distributed by the Department during the past quinquennium; yet this would not tell the whole story, for it would not include the volume of material duplicated by the world divisions who print their own. Perhaps then it can be measured by a typical president whose conference recently gained almost \$300,000 in tithe, and who freely stated that he felt the increase was largely a result of stewardship revival and reformation, preached by both pastors and stewardship directors.

Or perhaps a more accurate evaluation may be made by those conferences who have implemented the Conference-Wide Development Plan, and who are actually receiving millions of dollars in aggregate results from the sacrificial liberality of their members. Or perhaps it may best be measured by groups of 500 to 5,000 who have met in stewardship rallies and congresses to attend workshops, seminars, and revival meetings just to hear what God has said in His word from the pen of inspiration; or by a new conference office, or academy, or a new youth facility, or a dark county entered, all because of a new vision of what it means to be a totally committed steward of "the manifold grace of God."

We, in stewardship, feel that maximum impact comes when hearts and lives are surrendered to Christ. This is the principal purpose for which the church and all of its services and facilities exist. Impact also occurs when the faithful steward proves his God, and has his faith and confidence strengthened as a result.

### Soul Holding

Soul holding is just as vital as soul winning. In fact, soul holding is a phase of soul winning, for no soul is won unless and until he is rooted, grounded, and established in the faith. This is accomplished through involvement with and anchoring in Christ. Two of the most effective involvement-and-anchoring agencies are service and treasure. Service brings us into fellowship with Christ and our fellow man. Treasures center and hold our interest. The entire ministry of Christ was spent in service. He "went about doing good . . ." (Acts 10:38). Nothing that we do can take its place. Inspiration states, "There are some who think that if they give money to the cause of Christ, this is all they are required to do; the precious time in which they might do personal service for Him passes unimproved. But it is the privilege and duty of all who



Charles Axelsson, featured during the Northern Europe-West Africa Division report, is paralyzed from the neck down. He paints by holding his brush in his mouth. He also translates Adventist literature.



have health and strength to render to God active service. All are to labor in winning souls to Christ. Donations of money cannot take the place of this."—*Christ's Object Lessons*, p. 343.

And yet, our call to evangelism is worldwide, and, of necessity, we must serve and send. Our treasure enables us to send where we cannot serve. It also serves to anchor us in the faith. Jesus declared, "Where your treasure is, there will your heart be also" (Matt. 6:21). Inspiration states, "God in His wise plans has made the advancement of His cause dependent upon the personal efforts of His people and upon their freewill offerings."—*Testimonies for the Church*, vol. 4, p. 464.

How do we measure stewardship impact results? Certainly by all these means and many more, but only in eternity will the true results be finally known. Until then, we do well to heed the words of inspiration, "Let us give while we have the power. Let us do while we have the strength. Let us work while it is day. Let us devote our time and our means to the service of God, that we may have His approbation, and receive His reward."—*Counsels on Stewardship*, p. 21.

## Temperance

By ERNEST H. J. STEED, *Director*

The church has heard with clarity that temperance is a spiritual, evangelistic principle; that temperance means self-control, possible only through Jesus Christ; that temperance is a doctrine of total dependence upon Christ to resist and overcome the forces of intemperance that struggle from within and without.

Reviewing worldwide Adventist temperance programs, we are reminded that we "should stand in the front ranks. On the subject of temperance . . . [we] should be in advance of all other people."—*Temperance*, p. 233.

The Five-Day Plan to Stop Smoking conducted now in almost every country has benefited millions of people, and in this quinquennium has averaged 33 plans per week. (In 1974 the average was 60 plans per week.)

Apart from liberal cooperation and support from many organizations and agencies, governments have directly endorsed our plan. Typical is Norway and the Philippines, where financial aid and government support have opened new areas to us. A high light was the acceptance by the U.S. Navy and agreement for the presentation of the plan on all U.S. Navy bases.

In Ecuador the Government banned all advertising of liquor and tobacco, and requested that the Adventists' Five-Day Plan be introduced throughout the country—a far cry from the days of religious intolerance.

In Southern Europe Five-Day Plans have preceded large evangelistic missions, with national television and magazine articles highlighting Adventists. Across the United States millions have read about the plan in Ann Landers' newspaper column. In many countries national TV networks have featured the plan, and radio has aired complete sessions. A university in Alabama actually gave academic credit to all students participating in the plan. Plans have also been held at the New York United Nations building and for the United Nations in Paris.

The plan has broken new ground in Arabia, Kuwait, Syria, and other Middle East countries, opened areas for consultation with officials in Moscow and made headlines in Egypt even during warfare. In English-speaking areas laymen can now use the plan on long-playing records or cassettes to personally help their neighbors and friends.

The Five-Day Plan, along with other temperance programs, has given a new public image to Adventists. Typical is the comment from Franco-Belgian Union president, Pastor G. Vandenvelde, in 1971, "Thousands of people who never have

heard the name of the Seventh-day Adventist Church now know that we are ready to do all we can to help our neighbors. I am sure we will see spiritual results in the future."

Temperance as a means of breaking down prejudice and building good public relations is revealed in the report of 66,840 contacts to the public through radio, television, press, and special public-relations features, making temperance the major avenue of media contact by this church during the quinquennium.

### Literature and Films Point the Way

Circulation of *Listen* in North America has reached an all-time high of approximately 200,000 monthly. In Australia *Alert* is fast developing. New publications have begun in the Middle East, Denmark, and Norway. Sound of *Listen* radio and cassette programs are available for public schools and radio stations. To date 103 educational stations broadcast Sound of *Listen* as a public service.

Temperance has taken the lead with films. During this term we have produced five films at an average cost of \$30,000 each. One received a gold-medal award from the International Film Festival in New York. This was *Circle of Love*, the first all-black temperance film produced with the cooperation of the Inner City Committee. *I'm Sorry, Baby* (smoking), and *I Took the High Road* (drugs), with a spiritual emphasis, have, like *Just One*, on alcohol, been translated into either French, Spanish, Portuguese, or German.

Narcotics Education, Inc., serves as our distribution agency of films and educational materials to organizations and schools in North America. Gross sales for 1974 were more than a half million U.S. dollars, with the quinquennium totaling approximately 2 million U.S. dollars.

### Seminars and Institutes Held

Europe in 1971 saw Adventist temperance personnel taking the lead when 22 countries were represented at the First European Council on Smoking and Society, organized and directed by our International Temperance Association, with the cooperation of the Central European Division. Adventists also working cooperatively with the International Commission for the Prevention of Alcoholism have given a strong thrust in the development and conducting of seminars and institutes of scientific studies for the prevention of alcoholism in the Philippines, West, Central, and East Africa, the Middle East, Europe, Korea, Brazil, and the United States, and at the first ICPA World Congress in Kabul, Afghanistan, in 1972. Contacts with governments and officials by the ICPA have given us favorable opportunities. Temperance, as never before, has opportunities among Hindus, Moslems, Buddhists, Catholics, and Communist peoples.

Adults and youth in North America have given vigor to new programs such as Home Help visitation for alcohol, tobacco, and drug problems, Better Living evangelism, Better Living centers, Collegiate Adventists for Better Living (CABL), and the Literature Community Crusade Against Drugs. In South America Adventist youth have spearheaded the Brazilian Government campaign against drugs. In Scandinavia youth have made temperance one of their major witnessing programs, and in Indonesia and the Philippines they march with banners and slogans. The largest parade organized was in Mati City, Philippines, with 30,000 participating. Adventist women likewise in many countries have cooperated with the WCTU and other temperance organizations.

The Four Dimensional Key to Better Living Without Alcohol or Drugs, a four-night public-educational plan, with a group meeting one month later, has been held 29 times in North America and with many participants recovered and some baptized. India and Ethiopia have been the first (with good success) to hold this plan outside North America.

We have begun 1975 with the convening of conference-wide Layman's Temperance Conventions. Five are scheduled for the Southern Union of North America to initiate what we trust will become a worldwide thrust for every-member-in-

volvement in temperance evangelism. Local conference temperance leaders along with many laymen are influencing tens of thousands of school children through school temperance programs and with the introduction of *Winner* magazine, a junior guide for better living.

Keeping aware of scientific, cultural, and social changes has been no problem for us with the aid of our *Listen* Finger-Tip Data Service, a unique reference project now available not only to our temperance leaders but to any organization or person desiring to subscribe.

---

## Youth

By JOHN H. HANCOCK, *Director*

---

When the servant of the Lord wrote, "The youth, if right, could sway a mighty influence" (*Messages to Young People*, p. 204), she must have had a preview of what was to take place in the 1970's in the Adventist youth movement around the world.

The "presentism" of the now generation of the 60's waned as Adventist youth discovered through personal and group Bible studies new insights into righteousness by faith. As the Holy Spirit took possession of these young lives, the so-called generation gap seemed to disappear at the foot of the cross, and a beautiful rapport was seen between young and old.

A sense of mission gripped the hearts of this "new breed" who cried out to church leaders, "Take us into your counsel and let us work for the church." The student missionary program, begun at Columbia Union College in 1959, during the 1970's received unprecedented attention on college campuses. In 1974 a total of 195 student missionaries were sent overseas from North American colleges, bringing the grand total of youth who have served as volunteers in 73 countries to 1,020. Two hundred and forty-eight official calls for student missionaries were received from world divisions in 1975. Student missionaries were conducting the only missionary work for the church in Cambodia until the recent war made necessary their evacuation from Phnom Penh. In addition to the student missionaries sent from North America, the Euro-Africa Division sent more than 50 youth volunteers to the Cameroons, Angola, Senegal, and other countries in Africa during this quinquennium.

Avondale College, Good Hope College, Helderberg College, Middle East College, Newbold College, Philippine Union College, and other Adventist educational institutions outside North America also sent student missionaries from their campuses.

The student missionary program has not only given assistance to the world work of the church but has also had a very beneficial reflex action on the campuses, where a great interest in mission service is seen among students today. Many attribute this as a prime factor in the campus revivals of the early 1970's.

MV Taskforce made its debut for the North American Division in 1974. A young person who wished to work for his church on a volunteer basis for one year, receiving only board and room and a small living stipend, could join the MV Taskforce. Last summer 1,806 young people were directly engaged in 144 MV Taskforce projects in North America.

In 1970 a quinquennium goal of 250,000 persons baptized, whom young people helped to win, was set by the Youth Department. As this report is written we praise God that a total of 257,243 baptisms has been reported, surpassing the goal well in advance of the General Conference session.

In 1970 there were 21,273 MV Societies, with a membership of 623,788. Four years later, in 1974, the number of societies had grown to 30,482, with 761,058 members. Although the missionary reports are incomplete, we note that during the

quinquennium, youth reported making 20,269,587 missionary contacts, distributing 31,095,588 pieces of missionary literature, and giving 8,684,937 Bible studies.

The fastest-growing youth activity is the Pathfinder Club organization, which celebrated its silver anniversary during 1974 and 1975. At the beginning of the quinquennium there were 2,768 clubs, with 58,371 Pathfinder members. As of December, 1974, the membership stood at 124,361, with 6,996 clubs. While the program, which began in the late forties, is still expanding in North America, the rapid growth of Pathfinding in the other world divisions has been most encouraging.

In 1970 the Trans-Africa Division had only 30 Pathfinder Clubs, but by 1973 there were 200 clubs, with 8,000 Pathfinders. In the South Pacific Islands some call the rapid growth of the Pathfinder Club program an "explosion." Hundreds of backslidden Adventist youth have been reclaimed as young and old become a part of the Pathfinder Club outreach. When Queen Elizabeth visited Honiara, Guadalcanal, a heavy storm drove off local bands and soldiers waiting for the reception, but the Pathfinders in full uniform stood there in the rain and welcomed the Queen. Such is the spirit of these determined youth.

A new evangelistic outreach for Pathfinder-age youth known as The Voice of Junior Youth was introduced in 1972. Developed by a laywoman, Mrs. Barbara Reid, the plan has resulted in hundreds of baptisms. At the Hansen Place church in New York City, a Voice of Junior Youth evangelistic series resulted in 80 baptisms. The first Voice of Junior Youth effort in Spanish was conducted at the Van Buren church in Washington, D.C., during 1974 with 25 decisions for baptism.

Pathfinders have also been a great feature in public relations. During the past five years, Pathfinders in North America through their Halloween Share Instead of Scare project have collected more than 1.5 million cans of food for the needy. The clubs (Desbravadores) in São Paulo, Brazil, distributed one million pamphlets during a recent meningitis vaccination project and received a special citation from TV Global for their work. In parades, fairs, temperance marches, Community Services, radio and television appearances, and welfare services, Pathfinders are seen and heard everywhere! We even have 18 Pathfinders on Pitcairn Island!

A continued interest in JMV Classes is evidenced by a large increase in Investiture statistics. During the quinquennium 462,366 MV Honors were earned, 255,522 persons were invested in JMV Classes, and 16,222 became Master Guides, 24,160 took the Leadercraft Course, and 24,101 more completed Pathfinder training.

Conferences are supporting MV camping. In 1970, there were 121 conference-owned camps. By 1974 this had grown to 137, with a total investment of \$1,330,000. New camps in Carolina, West Virginia, Madagascar, Brazil, Bahia, Bolivia, Tasmania, Mussau, Kansas, Liberia, Dominican Republic, and Puerto Rico are among 16 new sites. During the quinquennium 4,274 MV camps were conducted, with 359,041 in attendance. The evangelistic value of MV camping was demonstrated again with 50,493 youth making decisions for Christ during their stay at camp; 2,601 were baptized before they returned home. The blind-camp program is also very successful in cooperation with the Christian Record Braille Foundation. In North America 54 such camps have been held, and 26 are scheduled for 1975. Most conferences also sponsor friendship camps for underprivileged children.

During the quinquennium the department produced five motion picture films: *Pathfinders on Parade*, *Because You Are Young*, *So Many Voices*, *Remember the Sabbath*, and *Youth Alive*. A set of Pathfinder leadership visual aids were also introduced, and a new *Pathfinder Staff Manual* was completed. In cooperation with the Temperance Department, the Better Living Voice of Youth series was developed. In 1975 *MV Kit* became a free leadership journal, furnished as a service from the department.

# Recommendations from the Committee on Constitution and Bylaws

[At the fourteenth business meeting, 9:15 A.M., July 17, 1975, and the fifteenth business meeting, 3:00 P.M., July 17, 1975, the following recommendations were submitted to the delegates and approved.]

[Deleted words are in parentheses and additions are in italics.]

## 1. Constitution

### ARTICLE III—MEMBERSHIP

Sec. 3. *b.* Such representatives of missions of the General Conference and of general institutions and departments of work, and such general laborers and field secretaries as shall receive delegate's credentials from the Executive Committee of the General Conference, such credentials to be ratified by the General Conference in session. The number of these delegates thus seated shall not exceed 25 per cent of the total number of delegates (in attendance) otherwise provided for.

*c.* Four delegates from each division without regard to membership and one additional delegate for each 200,000, or major fraction thereof, of the division membership, such delegates to be appointed by the division committee and their credentials to be ratified by the General Conference in session. Calculations for these delegate allotments shall be based upon the membership as of December 31 of the year preceding the session.

Sec. 5. *a.* (2,500) 3,500, *b.* (2,500) 3,500.

### ARTICLE IV—OFFICERS AND THEIR DUTIES

Sec. 1. The officers of this Conference shall be a President, Vice-Presidents, a Secretary, an Undersecretary, Associate Secretaries, a Treasurer, an Undertreasurer, and Assistant Treasurers, who shall be elected by the Conference.

Sec. 2. President: The President shall preside at the sessions of the Conference, act as chairman of the Executive Committee, labor in the general interest of the Conference, as the Executive Committee may advise, and perform such other duties as usually pertain to such office.

Sec. 4. Secretary, Undersecretary, and Associate Secretaries: It shall be the duty of the Secretary, Undersecretary, and the Associate Secretaries to keep the minutes of the proceedings of the General Conference sessions and of the General Conference Committee meetings, to maintain correspondence with the fields, and to perform such other duties as usually pertain to such office.

### ARTICLE V—ELECTION

Sec. 1. The following shall be elected at each regular session of the Conference:

*a.* A President, Vice-Presidents, a Secretary, an Undersecretary, Associate Secretaries, Division Secretaries, a Treasurer, an Undertreasurer, Assistant Treasurers, Division Treasurers, General Field Secretaries, Division Field Secretaries, an Auditor and Associate Auditors, Division Auditors, (Statistical Secretary), a Secretary and Associate Secretaries of the Ministerial Association, (a Secretary and Associate Secretaries of the Bureau of Public Relations,) a (Secretary) Director and Associate (Secretaries) Directors of each duly organized General Conference Department, namely, *Communication*, Educational, Health, Lay Activities, North American Regional, Public Affairs and Religious Liberty, Publishing, (Radio and Television,) Sabbath School, Stewardship and Development, Temperance, (Young People's Missionary Volunteer) Youth, a Director of Archives and Statistics, a Director and Associate Director of Trust Services, (Secretary) a Director of World Food Service; Division Ministerial Association Secretaries, and Division Departmental (Secretaries) Directors, Division Directors of Trust Services, Division Directors of World Food Service.

*b.* Other persons, not to exceed (35) 40 in number, to serve as members of the Executive Committee.

### ARTICLE VI—EXECUTIVE COMMITTEE

Sec. 1. The Executive Committee shall consist of:

*a.* Those elected as provided by Article V.

*b.* Presidents of union conferences, presidents of union missions, past-presidents of the General Conference holding credentials from this Conference, the president of Andrews University, the general manager of Christian Record Braille Foundation, the president of the General Conference Insurance Service, the director of the Geoscience Research Institute, the president of Harris Pine Mills, the president of the Home Study Institute, the general manager of Loma Linda Foods, the president of Loma Linda University, the president of Oakwood College, the general manager of the Pacific Press Publishing Association, the president of the Seventh-day Adventist Radio, Television and Film Center, the general manager of the Review and Herald Publishing Association,



Robert H. Pierson, left, General Conference president, and C. L. Powers, right, Euro-Africa Division president, greet the three-man delegation to the 52nd world congress from neighboring Hungary.

the administrator of Riverside Hospital, the manager of Seventh-day Adventist World Service, the general manager of the Southern Publishing Association, the executive secretary of the Association of Privately Owned Seventh-day Adventist Services and Industries, the executive secretary of the North American Division Board of Higher Education, the director of General Conference Personnel Administration, the general manager of Institutional Services/ESDA, the editor and associate editors of the REVIEW AND HERALD, the secretary and associate secretaries of the Ellen G. White Estate, the speaker of the Breath of Life, the speaker of Faith for Today, the speaker of It Is Written, and the speaker of the Voice of Prophecy.

### 2. Bylaws

### ARTICLE I—DIVISION SECTIONS

Sec. 3. The division sections shall be known as: Afro-Mideast Division, Australasian Division, (Central-European Division,) China Division, Euro-Africa Division, Far Eastern Division, Inter-American Division, North American Division, Northern European-West Africa Division, South American Division, South-

ern Asia Division, Trans-Africa Division, (Trans-Mediterranean Division, Federation) Congregations of Seventh-day Adventists in the Union of Socialist Soviet Republics. The boundaries of these division sections shall be subject to adjustment only at the General Conference sessions, or at (Autumn) Annual Council sessions, provided no divisional territorial lines shall be changed when such division is not represented at the Council by one of its executive officers, or when such division has not given consent, except under an emergency such as war; in such case the General Conference Committee shall make such provision as is necessary for the conduct of the work in the territory concerned.

### ARTICLE II—STANDING COMMITTEES

Sec. 2. *a.* The membership of the nominating committee shall be as follows:

(1) One member for each (15,000) 20,000 church members or major fraction thereof, computed by divisions on the basis of the membership at the close of the preceding year; provided, however, that no division have less than (two) ten members on the Nominating Committee.

### ARTICLE IV—UNDERSECRETARY AND ASSOCIATE SECRETARIES

An Undersecretary and Associate Secretaries shall be elected to share with the Secretary the responsibilities of his office. They shall perform such duties connected with the Secretariat as may be assigned to them by the Secretary.

### ARTICLE V—DIVISION SECRETARIES

Sec. 3. The Division Committee may appoint such Associate and Assistant Secretaries as may be required to carry on the work.

### ARTICLE (VIII) VI—UNDERTREASURER AND ASSISTANT TREASURERS

### ARTICLE (IX) VII—DIVISION TREASURERS

## Review®

**Advent Review & Sabbath Herald**

**EDITOR**  
Kenneth H. Wood

**ASSOCIATE EDITORS**  
Herbert E. Douglass, Don F. Neufeld

**ADMINISTRATIVE SECRETARY**  
Corinne Russ

**EDITORIAL ASSISTANT**  
Jocelyn Fay

**EDITORIAL SECRETARIES**  
Aileen Andres, Pat Hill, Idamae Melendy

**ART DIRECTOR**, Elfred Lee  
**DESIGNER**, G. W. Busch

**CONSULTING EDITORS**  
Robert H. Pierson, W. R. Beach,  
W. Duncan Eva, W. J. Hackett, C. D. Henri, M. S. Nigri, Neal C. Wilson

**CIRCULATION MANAGER**, Edmund M. Peterson

**FIELD REPRESENTATIVE**, Joel Hass

**SUBSCRIPTIONS**  
United States, \$12.95. For each subscription ordered in the United States to go to other countries, add \$2.50 postage.

## ARTICLE (IV) VIII—GENERAL AND DIVISION FIELD SECRETARIES

Sec. 1. The term "general field secretary" shall be used to designate general field workers elected in addition to the officers, to serve in carrying the field responsibilities of the General Conference.

Sec. 2. The General Field Secretaries shall work under the direction of the General Conference Committee and the President, and be assigned either to the field service or to special projects or responsibilities as may be determined by the General Conference Committee.

Sec. 3. Such Division Field Secretaries shall be elected as may be deemed necessary to labor in the division under the direction of the division committee.

## ARTICLE (XIII) IX—DEPARTMENTAL DIRECTORS/SECRETARIES, ASSOCIATES AND ASSISTANTS

Sec. 1. The Departmental, Association and Service Directors/Secretaries and Associates (Departmental Secretaries) elected by the General Conference shall work under the direction of the Executive Committee and the Officers of the General Conference, or in the case of departmental, association and service directors/secretaries in divisions, under the direction of the division executive committee, and shall occupy an advisory relation to the field.

Sec. 2. The term "associate director/secretary" shall be used to designate such individuals as may be elected to associate with the director of any General Conference department, service, or association in carrying the responsibilities of his office. Such person shall have the requisite experience, background and expertise to facilitate the work of the department in carrying out the functions assigned to it not only at headquarters but throughout the world field. Certain specialized associate activities may be largely accomplished without extensive field activity.

Sec. 3. The term "assistant director/secretary" shall be used to designate such persons as are appointed by the General Conference Committee to assist the directors/secretaries and their associates in any department, service, or association in carrying the work of the General Conference office usually in one or more special procedures or functions. It is understood that these special assignments are carried on largely in the office and serve to expedite the work of the departmental staff. Field appointments for departmental assistants shall be of a very limited nature and shall

normally be confined to the North American Division.

## ARTICLE X—DEPARTMENTAL ADVISORY COMMITTEES

Sec. 4. The Executive Committee shall appoint a representative (departmental) advisory committee for each department, association, or service. Such committee shall in each case be composed of the directors/secretaries, associates, and assistants of the department, the directors/secretaries of departmental, association, and services work in the divisions, and such other persons as the Executive Committee may deem necessary.

## ARTICLE (VI) XI—(ASSISTANT AND) DIVISION DEPARTMENTAL DIRECTORS/SECRETARIES, ASSOCIATES AND ASSISTANTS

(Sec. 1. The term "assistant departmental secretary" shall be used to designate such persons as are appointed to assist the Departmental Secretaries and their Associate Secretaries in the departmental work of the General office.)

Sec. (2.) 1. Division Departmental, Association, and Service Directors/Secretaries shall be elected by the General Conference for the respective division fields, and shall labor under the direction of the division committee.

Sec. (3.) 2. Division committees shall appoint such (other) associate and assistant directors/secretaries as may be needed to serve in special capacities, to labor under the direction of (the division committee.) their respective director/secretary.

## ARTICLE (VII) XII—ARCHIVES AND STATISTICS (SECRETARY)

At each regular session the General Conference shall elect a Director of Archives and Statistics (Secretary) whose duties shall be to compile the statistics of the world work, reporting the same under the direction of the Executive Committee.

## ARTICLE (X) XIII—EXECUTIVE COMMITTEE

Sec. 2. a. A meeting of the Executive Committee, known as the (Autumn) Annual Council, shall be held annually for the purpose of considering budgets from the fields, and making appropriations, and for the transaction of other business and the adoption of such policies as may be necessary in the operation of the worldwide work.

Sec. 5. All meetings of the Executive Committee, except majority meetings, shall be held at the General Conference headquarters, or at such other place

as may be definitely arranged by a majority meeting of the Executive Committee, or by the quorum of at least (seven) fifteen members meeting in regular session at general headquarters.

(Sec. 7. Minority meetings of less than seven members of the Executive Committee may be held at the General administrative office for the transaction of necessary routine business, but actions taken at such meetings shall not be final until the minutes of such meetings have been approved in a regular session of the Executive Committee.)

## ARTICLE (XI) XIV—DIVISION COMMITTEES

Sec. 2. The members of a division committee shall be the President, the Secretary, (and) the Treasurer, the Auditor and the Field Secretaries of the division, the Presidents of union conferences, the Presidents of union missions, (the Division Field Secretaries,) the Division Departmental, Association, and Service Directors/Secretaries, (the Secretary of the Ministerial Association,) and any other members of the General Conference Committee present. Other members may also be appointed by the division committee.

Sec. 3. The actions taken by division committees pertaining to the administration of affairs in division fields, shall be considered final, provided they are in harmony with the plans and policy of the General Conference as set forth in the Constitution and Bylaws, and with its Executive Committee actions at regular (Autumn) Annual Councils.

## ARTICLE (XII) XV—CORPORATION BOARDS

At each regular session of the General Conference the requisite boards of trustees, according to their respective Constitutions and Bylaws, shall be elected for each legal corporation serving as trustee and holding properties, (and) receiving gifts and legacies for the General Conference unincorporated. The trustees of the General Conference Corporation shall also constitute the Board of Trustees of the General Conference Association.

## ARTICLE (XIV) XVI—AUDITORS AND AUDITS

## ARTICLE (XV) XVII—WAGES AND EXPENSES

## ARTICLE (XVI) XVIII—FUNDS

Sec. 1. The funds of the General Conference shall be as follows:

c. Special donations and proceeds from the maturities of deferred gifts.

## ARTICLE (XVII) XIX—APPROPRIATIONS

Sec. 1. The Executive Committee shall make its appropriations for home and foreign work at the (Autumn) Annual Councils, said appropriations to be based on budgets from the fields requiring financial help.

Sec. 4. All funds raised in division fields, except the regular funds belonging to the General Conference, as indicated under Article (XV) XVI, may be used for the advancement of the work in the field in which they were raised.

## ARTICLE (XVIII) XX—FINANCE

Sec. 1. To tide over a possible financial depression and to provide a working fund for the regular operations of the General Conference, the Treasurer shall carry in cash and in readily convertible securities a working fund equal to 20 per cent of the regular appropriations voted at the latest (Autumn) Annual Council, including revertible funds.

Sec. 2. The basis for computing the amount of the working fund at hand shall be the latest available financial statement. The working fund shall not fall below the amount here specified except on authorization of an (Autumn) Annual Council of the Executive Committee.

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire coupon, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter. Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

☐ New subscription  
☐ Renew my present subscription  
☐ One year (\$12.95)  
☐ Perpetual (\$10.50)

name (please print) \_\_\_\_\_  
address \_\_\_\_\_  
city \_\_\_\_\_ state \_\_\_\_\_ zip code \_\_\_\_\_